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REPORT OF THE

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

to the

INSTITUTE OF SOCIAL AND RELIGIOUS RESEARCH

for the five years 1924 - 1929.

This report covers briefly the activities of the China Christian Educational Association during the five years that the work of the Association has been assisted by the generous grant from the Institute of Social and Religious Research.

THE CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

The China Christian Educational Association was founded in 1894, to promote the interests of the Christian schools and in particular to provide them with modern textbooks. This function was largely outgrown by the end of the first decade of the present century, and the Association found its largest usefulness in providing in its annual meeting, in local Educational Associations, and through the pages of its quarterly journal, The Educational Review, opportunities for the interchange of opinion and experience by missionary educators. The indefatigable secretary of the Association for ten years from 1913 to 1923 was Rev. F.D.Gamewell, D.D., and it was due in no small degree to his foresight and energy that a successful appeal was made to the mission bodies in America and Great Britain for the sending to China of an expert commission to study and report on mission education. The result was the China Educational Commission of 1921-1922, under the leadership of Dr. Ernest DeWitt Burton, whose brilliant report is still an influential force in the determination of educational policy.

At the conclusion of that report it was stated:

"If the plans for advance which the Commission is recommending are to be carried out, it is essential that the China Christian Educational Association be strengthened and its staff considerably increased."

This was done. In place of the half time of one man, the Association has secured the services of five full time secretaries, three of whom are Chinese and two missionaries, to specialize in higher, primary and secondary, and religious education. It has developed an office personnel to expedite the work of the staff. Mission bodies in China contribute the missionary staff members, and make annual grants to the budget. The Institute of Social and Religious Research responded most generously to the appeal of Dr. Burton and of Dr. Gamewell and have contributed $12,000 annually for the past five years. Without this help the work of the Association would have been greatly crippled, for the period when its services were most greatly needed has been one in which mission finances have been most seriously reduced. The time has not yet come when the missions or the Chinese churches can entirely finance cooperative work of this nature, and further assistance from other quarters is necessary.

ACTIVITIES OF THE ASSOCIATION

I. GENERAL.

In its broad outlines a report of the China Christian Educational Association for the five years under review is a report of Christian education in China during the most critical years that it has known. For this reason certain more general aspects of its work will first be presented and then the specific studies and research projects in which the members of the Institute are, perhaps, more directly interested.

1. Following up the Work of the China Educational Commission.

Since the expansion of the work of the Association was undertaken primarily at the instance of the China Educational Commission and for the purpose of giving effect in China to the recommendations of the Commission, much of its energy has been devoted to that end. One of the secretaries of the Association put through the press in Shanghai the report of the Commission, in English and Chinese editions, and presented the report to the great National Christian Conference in 1922, and later to mission bodies, educational groups and faculties of Christian colleges.

The complete realization of the proposals of the Commission has been rendered difficult or unwise by certain great changes in the situation in China that could not be foreseen at the time that the Commission was making its study. The rapid rise of the national spirit, the bitter and persistent attack upon Christian education conducted by the so-called "anti-Christian education movement", and the tragic events of the years 1925 to 1927, diverted attention from many of the positive recommendations of the Commission's report and made the securing of certain basal readjustments the first necessary task of the leaders in Christian education. These will be described in succeeding paragraphs.

Much that the Commission recommended, however, has been accomplished. Christian education was organized in provincial and regional educational associations, for the maintenance of higher standards through common study and action by school principals and teachers. The middle (secondary) school course has been reorganized on a six year basis, with a junior school providing a uniform course and a senior school offering alternative courses largely of a vocational character. Much study of the needs of students and preparation of new courses has been necessary, in which the China Christian Educational Association assisted, in particular by securing the services for some months of one of the most experienced secondary school teachers in China, Mr. H.B.Graybill, for the preparation of a bulletin, The New System Curriculum.

In the field of higher education progress has been slow, but [illegible] of thirteen main projects recommended by the Educational Commission six have already been accomplished, four are in process of realization, one has been dropped and two others will probably not be attempted. The federation of the colleges in East China and in Central China is within sight; the development of occupational or vocational courses in senior college is proceeding, together with their correlation among the various institutions to avoid all overlapping.

Christian higher education is being considered as a whole and a coordinated program has been worked out and already is certain of acceptance by at least a majority of the various college authorities. The extension of the facilities of higher education for women has been striking. In these developments the colleges have acted through the Council of Higher Education of the China Christian Educational Association.

2. Emergence of Chinese Leadership in Education.

The study of the China Educational Commission was conducted at a time when Chinese leadership in Christian education was almost unknown. Only with the greatest difficulty was it possible to secure even in a slight measure Chinese judgment on the matters that the Commission investigated, and the report suffers more seriously in this respect than in any other.

Today the situation is entirely different. Nine of twelve Christian colleges and universities that are functioning have Chinese presidents, and all have a majority of Chinese members on their administrative boards. Elementary and secondary education have passed largely from mission control to that of church bodies.

This startling advance in a brief six years was due, first, to the deliberate policy of mission bodies; it was accelerated by the rise of the national spirit and by the attacks of the anti-Christian movement. It became evident that "foreign" administration was endangering the existence of the Christian institutions and playing into the hands of those who were attacking them. A process of "transfer of control", already accepted in principle by missionaries and well under way, was simply hastened by these events.

The activities of the China Christian Educational Association have helped very considerably in this development. Of its five staff members three have been Chinese, and the membership of its boards and committees has been preponderatingly Chinese. Local Educational Associations have provided an opportunity for the development of Chinese initiative and the assumption of responsibility. The publications of the China Christian Educational Association in Chinese have had wide influence, both within and without the Christian group. These included bulletins for elementary school teachers, general bulletins, and, in particular, The Educational Quarterly, edited by Mr. Sanford Chen, a man recognized throughout the country as an educational authority. A small conference of Chinese college administrators, held in January, 1925, proved later to have prepared the colleges to withstand the storm that broke on May 30 of that year. From that time to the present, the leadership in the often difficult task of holding student bodies together and keeping the colleges open has been assumed by Chinese staff members. It is they who have saved the day, time and time again.

A study of church administration of school work heretofore wholly under mission control, conducted in Canton by a member of the staff of the China Christian Educational Association in 1924 and 1925, resulted in proposals for a church board of education which have been widely copied throughout the country. The Association has thus been influential in suggesting the form, as well as in inspiring the spirit which Chinese leadership has assumed.

Today, Chinese Christian bodies feel a sense of proprietorship

in Christian education, and their loyal support of it is assured.

3. Securing a Satisfactory Relation to Government Education.

The attacks of the anti-Christian movement upon Christian education were chiefly animated by the suspicion that, remaining outside all government control, the Christian institutions were determined to perpetuate a rival and "foreign" school system. For years, attempts of the national and provincial authorities to require Christian schools to "register" with them were, often for reasons that seemed just to the missions, quietly disregarded by all but a comparatively small number of institutions. Some few missionary and Chinese educators saw the inevitable trend and were, as well, sincerely convinced that the Christian schools and colleges ought to secure a place within the government system; but they represented a very small minority.

By the year 1924, however, it became evident that this was the most serious problem facing Christian education, and the China Christian Educational Association took the lead in its study. A bulletin was issued in English and in Chinese, entitled The Place of Private Schools in a National System of Education, which had considerable influence upon the formation of opinion among government educators and Christian Chinese leaders. The result of experience in other countries, notably in Japan, Korea, India, Turkey and Persia, was studied. Many conferences were held of Chinese and missionaries. The views of Christian educators were put before the government authorities, with the result that a favorable interpretation of one of the regulations issued in 1925 by the Peking Government was secured, and the authorities in Canton in 1926 issued regulations for registration of private schools to which the Christian institutions were able to agree. These regulations were later accepted by the Nationalist government, first in Hankow and later in Nanking, and it is under those conditions that schools and colleges are now effecting registration. Today all of the Christian colleges accept the principle of registration, two have secured registration and almost all others are now taking steps to effect it. Many secondary schools as well are in process of seeking thus a place in the national system of education.

It is not too much to say that the activities that centre in the China Christian Educational Association are largely responsible for the continuance of Christian schools and colleges during the years 1926 to 1928, and for the established position which they hold today.

4. Religious Education.

Next to the isolation of Christian educational institutions from the public educational authorities, their method of providing religious training has most drawn attack from outside and raised doubts within their student bodies. While this attack has been directed from some quarters against all religion as part of education, it has been most general against the "required" character of courses of study in religion and attendance at religious services. Five years ago there was, probably, not one Christian school or college where religious activities were not aon a required basis. Today all the colleges and a large number of the middle schools have adopted the voluntary principle. Undoubtedly this change is due tin a large measure to the force of recent events; but it represents, as well, a steadily growing volume of conviction that it is a hindrance to the realization of the religious aim of an educational institution

to base its religious activities upon any form of "compulsion". Experience of two or three years seems to show that the "voluntary principle", when wisely administered, is at least as successful as the "required principle", and many earnest Christian workers would from choice follow no other method.

In the study of this vital matter the China Christian Educational Association has taken a prominent part, through its Council of Religious Education with its full time and expert secretary, Dr. C. S. Miao. Conferences on religious education have been held in many parts of the country, and the Association has cooperated in several summer schools of religious education. During the present academic year the Southern Presbyterian Mission has allocated the services of Mr. Frank Price as associate with Dr. Miao for special study of this most vitally important phase of Christian education, particularly for a careful checking up of aims, methods and materials, for the holding of local conferences with teachers and school principals, and for the preparation of plans for the future, in the light of recommendations of the Jerusalem Conference.

II. SPECIAL STUDIES.

A number of special studies and research projects conducted by members of the staff of the China Christian Educational Association or with their cooperation may be briefly listed.

1. Religious Education.

(1) A study of methods in religious education for sixteen year old boys and girls by Mrs. G. B. Barbour resulted in her brilliant volume Desired Bible, published by the Association in both English and Chinese. It has since been republished in America under the title Making the Bible Desired (Doubleday, Doran and Co.)

(2) Preparation by Dr. C. S. Miao of a careful Bibliography of Religious Education, with special reference to books published in China.

(3) A Survey of Chinese Adolescent Interests, by Dr. J. B. Webster, now in manuscript and awaiting publication, was made possible through cooperation of the Association.

(4) A series of Religious Readers for primary schools, prepared by a Chinese teacher in Fukien, was discovered by the Association, which is cooperating to give them a nationwide use in Christian schools.

(5) Dr. Miao has prepared a series of projects for use in secondary school classes in religion.

(6) A preliminary report on methods in the administration of the voluntary method has been made by Dr. Miao, and he is studying certain experiments in preparation for a more complete report.

2. Primary Education.

(1) A very important series of Teachers Bulletins was prepared by Mr. Sanford Chen and published by the Association. They were distributed among the greater number of the Christian primary schools, an edition of six thousand copi-

of each of twelve bulletins being exhausted.

(2) A Bibliography of Primary Textbooks, with annotations, was issued.

(3) Two bulletins have been prepared on Standards for Primary Schools, which have had great influence in arousing interest in more efficient schools administration and teaching methods.

3. Secondary Education.

(1) Reference has already been made to Mr. H.B. Graybill's bulletin The New System Curriculum, the result of several months of study financed by the Association.

(2) Bulletins have been prepared on Standards for Secondary Schools.

4. Higher Education.

At the present time a large measure of the attention of the Association is devoted to the problems of higher education, under the direction of the Council of Higher Education and its energetic secretary, Mr. E.H. Cressy. The China Educational Commission made proposals that involved very great readjustments in higher education. Since its organization in 1924 the Council of Higher Education has been responsible for the study and promotion of these proposals. For two years its activities were directed to a study of college standards, college finance and college statistics, in each of which subjects important bulletins were published. In 1926 it authorized a restudy of the college situation by Mr. Cressy, which resulted in his extremely careful and exhaustive report Christian Higher Education in China, the most complete piece of educational research yet produced in China. It has been followed by the preparation for each of the sixteen institutions of higher education under Christian auspices of its own program for expansion; these programs have been edited and collected in a manuscript volume, Statements Concerning Christian Higher Educational Institutions in China. Upon these two volumes the Council, with the assistance of a Chinese Advisory Committee, composed of outstanding Chinese educators, based its far reaching proposals for a Correlated Program for Christian Higher Education in China. These proposals are now being given most careful scrutiny in China and in the west before being again considered by the Council of Higher Education at the meeting in Peking in July 1929, when the Correlated Program in its final form will be adopted, to form the basis for the future development of Christian higher education in China.

FUTURE ACTIVITIES

1. Completed Projects.

A number of the activities that have been described have been completed or are within sight of completion.

2. Projects Still in Process.

Other activities are still in process; to bring them to a premature close would be disastrous to Christian education.

(1) The great study of higher education, which has been more than two years in process, and upon which will be based a unified program for the future,

will not be completed until the next meeting of the Council of Higher Education in July, 1929, at the earliest.

(2) The study of the voluntary method in religious education and the accumulation of data based upon present experiments, cannot be completed before 1930; by that time it may be possible to make preliminary and tentative evaluations. It should be continued for a further period.

(3) Research in the field of the content and materials of religious education is now in process. The work for the elementary grades is about half completed; that for secondary grades is not so far forward, but the main principles for guidance in the selection of material are being laid down, and a beginning has been made in the organization of curricula and the writing of source books and teachers manuals.

(4) Dr. Miao, with the assistance of Rev. Frank W. Price, has prepared a very suggestive series of papers in Christian Standards for Schools, which form the basis for a study, in cooperation with school and college groups, of the vital questions, "What constitutes the essential Christian character of a school or college? How can that Christian character most effectively minister to the development of the students in the institution?"

(5) A beginning has been made, in the Teachers Bulletins, in the preparation of up-to-date Chinese helps for primary school teachers: there is need to continue and enlarge this study.

(6) The provision of opportunities for the discussion of educational problems by Chinese teachers, school administrators, Church leaders, and parents . . . connected with the Christian movement should be continued, both by the holding of local and national conferences, and by the continuance of the two quarterly publications of the Association, the Christian Educational Quarterly (in Chinese), and the Educational Review (in English).

3. New Projects.

Certain new projects are definitely needed, and await time and strength. The completion during the next few months of certain of those already mentioned will enable the Association to undertake these new research studies.

(1) There has been a very definite call for a thorough study of the question of religious liberty, especially with reference to the place afforded by the governments of the world to schools under church auspices. In such a study the China Christian Educational Association would, naturally, cooperate.

(2) The study of religious education has heretofore been confined almost exclusively to problems arising in schools and colleges under Christian auspices. Already there have come requests for guidance in the problems of week-day religious education for students in other educational institutions. The Association is the body to undertake such study.

(3) A year ago the National Christian Council asked the Educational Association to take the lead in a study of the unsatisfactory situation in the training of men for the Christian ministry. At that time pressure of other work made it impossible to undertake this extremely important study. A year hence, if the

request is repeated, the Association might well throw much of its energy into a careful survey of this subject, which is of such vital interest to the whole Christian movement.

(4) Increasing interest is being aroused throughout China in the problems and needs of the vast rural populations; the Christian church also is beginning to awake to its responsibility in this matter. There are thousands of schools under Christian auspices in rural areas. Almost nothing has yet been done to study how these schools can be fitted to minister to the actual needs of rural society. The Educational Association is making a small beginning this year and already the vastness and need of the field has become apparent. Undoubtedly this will be one of the next large subjects that will press for consideration and careful study.

It will be seen that these newer projects are concerned with problems that are peculiar in many respects to China's new conditions, in which no ready-made remedies or methods imported direct from the west can be expected to be satisfactory. It is first hand study in China of China's own educational problems that is needed, conducted in the main under Chinese direction, with such cooperation by westerners as may be helpful. For such a situation the developments that have been promoted during the past five years by the China Christian Educational Association have prepared the way; and the Association is prepared, with its experienced staff, and the relationships it has developed, to give much valuable assistance in the guidance of educational policy and practice in the future.

FINANCING THE ASSOCIATION

The development of the activities of the China Christian Educational Association coincided with a period of great financial difficulty in all the mission boards. It would have been impossible to launch the enlarged Association, without the very generous cooperation during this period of the Institute for Social and Religious Research.

Mission bodies, indeed, have contributed secretarial staff by allocation of members of the missions. The Methodist Episcopal Mission, North, contributed the services of Dr. F.D.Gamewell for over ten years. The United Church of Canada has provided for nearly six years the services of Dr. E.W.Wallace, and during his year of furlough allocated another member of the mission. The American Baptist Mission, North, is contributing the half time services of Mr. E.H.Cressy to the Council of Higher Education. During 1928-1929 the Southern Presbyterian Mission loaned Mr. Frank W. Price to the Association for special work in rural education, and the Northern Presbyterian Mission has permitted Miss Margaret Frame to give a portion of her time to the work of the Association. Such mission cooperation will, it is confidently expected, be continued in the future.

With the steady development of Chinese personnel, however, the larger proportion of the budget for staff must come in the form of cash contributions rather than of mission allocations. It is expected that mission contributions will increase, though slowly. Contributions from Chinese church sources for the present are not likely to be large; it is natural and right that church members should strive first to support their local church and its institutions. For some years to come the activities of central or national organizations, such as the China Christian Educational Association, should rightfully claim the help of

Christian friends in the west for the Christian cause in China.

The maintenenace of the service rendered to the Christian movement in China by the China Christian Educational Association depends upon the continuance of contributions from the west on the same scale as during the past five years. What this has been is shown in the attached financial statement. It is doubtful if any other contributions during this period have had more far reaching effect upon the whole Christian movement. Assistance that is given to the study of the educational problems and to the guidance of the educational policy of the church is built into the very foundations of the great edifice of Christian character that is rising slowly but surely in China today.

On behalf of the China Christian Educational Association,

E. W. Wallace,

Associate General Secretary.

New York,
January 22, 1929.

Rec'd DEC 24 1925

December 22, 1925. INFORMATION ABOUT CHINA. No. 17.

Issued by The Foreign Missions Conference of North America at
25 Madison Avenue, New York City.

The purpose of this Bulletin is to make available such reliable information as may be received outside of the channels of the newspaper reports. Those having material which might be used are requested to send it to L. B. Moss at the above address.

We assume no responsibility for the opinions expressed in quotations appearing in this Bulletin.

In view of the increase in anti-Christian disturbances reported in the daily press during the last day or two in dispatches from South China, we call your attention to Bulletin No. 14 issued on December 2nd which contained a translation of certain resolutions adopted by the Seventh National Convention of the National Student Union held in July. Resolution No. 1 indicated that this Student Union had decided to observe this week as anti-Christian week, which very likely explains the increased activity in this regard.

We are reproducing this week a letter addressed by Dr. Timothy T. Lew, as President of the China Christian Educational Association to the members of that Association. Although the letter is addressed to the missionaries it is of significance as being the interpretation of a leading Christian Chinese of the forces which are at work in China at the present time.

TO THE MEMBERS OF THE GENERAL BOARD
THE THREE COUNCILS, REGIONAL ASSOCIATIONS
AND OTHER MEMBERS OF THE CHINA CHRISTIAN
EDUCATIONAL ASSOCIATION.

- - -

Dear Fellow Workers:

The Shanghai incident followed by the happenings in Canton, Kiukiang and Chungking have aggravated the anti-Christian educational movement. We are facing a situation very grave indeed. Perhaps it is more serious than most of us fully realize. As President of the Association I beg to submit for your careful consideration the following suggestions based upon my observation and study of the present situation, I shall gladly welcome criticisms and discussion.

1. We must realize the gravity of the situation. Troubles here and there of which we hear, are no longer isolated local troubles. They have become one, all-pervading national trouble. Every local trouble is reported throughout the country; it gets full publicity and is played up a hundred times; every item is tabulated and emphasized to re-enforce the arguments of the anti-Christian educational movement. The figures used for organized propaganda consisting of half truths, powerful enough to convince people and shape their point of view in a very definite way, will in all probability produce a permanent effect. Therefore we must not complacently try to belittle the situation. However trivial or absurd some phases of it may appear to you in your local work, we have to face all the problems in relation to the entire task with special attention. Solutions and methods of attack that have in the past proved to be helpful and effective may not be at all applicable to the present situation. We must not trust too much our own past experience.

2. We must try to understand the psychology of the students of today. Of blind followers there are many, but the majority in many of the schools are really in earnest. They are living in an atmosphere charged with intensity and seriousness, and there is scarcely any humour left in their lives. The right approach to them is to be serious just as they are. In our effort to guide them we should first win their hearts, and the first step towards winning their hearts is toshow them our sympathy with their main thought in the present movement, namely patriotism. And the first thing to do in order to convince them of our sympathy is to feel with them the seriousness of the present situation. So it is necessary for every one of us to be extremely careful in our comments official and unofficial, social or personal, not to say anything that could be understood as making fun of their seriousness. Nothing irritates people more than to see people laugh when they weep. We are now facing a nation with a mournful heart and excited mind, we should not only stand by them in their rightful efforts, we also must stand by them with heads uncovered, with sympathetic reverence. Cases have already come to my attention when slightly humorous remarks have caused suffering and serious misunderstandings, making any attempt at guidance almost impossible.

3. We must be extremely careful in our methods of helping the students. One of the serious mistakes, though a perfectly natural one, is to show the students that the trouble in China at present is caused by the faults of the Chinese themselves, such as militarism and corruption which lie at the root of many of the evils, and that therefore to remedy the present trouble we must reform ourselves first. This is a perfectly sound piece of advice but this is not the time for missionaries and foreigners of any nationality to dwell upon it. Missionaries would do more to help by ignoring the errors committed by the Chinese people and emphasizing more those of the foreign nations, letting the Chinese speak for themselves of their own faults. And I want to assure you that even in the midst of these intense movements against the mistakes and faults of foreigners, there are also voices which clearly and definitely are reminding the students of the sins of our own people. If space permitted I would quote from articles of student leaders who are doing this very thing today, but all of them would show great resentment if any missionary or any foreigner should at this time say that which the Chinese students ought to say for themselves. The less the missionaries say of the faults of China the more will the Chinese themselves think about these faults, just as the more the missionaries emphasize the wrongs that foreign nations have done to China, the less strong will Chinese resentment be. This has been tested again and again, and I now propose it as a definite suggestion for adoption everywhere and in every form of Christian work in China today.

4. We must consider our Christian educational work not in terms of individual institutions or individual denominations, or achievements of individual efforts. If by a combination of unfortunate circumstances any one of the schools is broken up, and the students refuse to come back on the terms which can be offered them, then it becomes a problem not whether so many students are lost to one institution, but a problem of so many students lost to [illegible] education as a whole. So I again boldly propose a further suggestion as a policy for the present emergency situation. The issue becomes one of the loss of so many students to Christian education as a whole, with the still more harmful consequence that they will enter non-Christian schools, bringing with them their hatred of Christian institutions, hardened and made more bitter as they begin to feel dissatisfaction in a less well-disciplined school. Instead of doing this should we not make it possible for them to enter other Christian schools under any circumstances? Do not insist on too much red-tape in the procedure of transfer but make it as easy as possible. If, after admittance some of them prove not to be up to our standards we can discipline them, or drop them on that ground. The government schools are making provisions now, and go out of their way to accept mission school students who have left the mission schools in this patriotic movement. It becomes a very effective item of publicity which helps the anti-Christian educational movement more ef-

fectively than anything has heretofore. I would venture to propose that some of the schools and colleges should limit or discontinue for the time their admission of new students from other sources in order to give preference to these students who had had only part of their training in Christian colleges and schools before this unfortunate incident and who are on their way to join the Anti-Christian movement. It does not involve loss of face for the school from which the student had departed, or if there is any, it is infinitely small in comparison with the loss of face and damage that we do to the Christian educational cause in China as a whole by acting otherwise.

5. We must distinguish all the problems of the present situation from similar problems of ordinary times. Christian institutions have just reason to be proud of their strict discipline, and we mean to maintain it, but we must understand that the cases which arise out of the present situation are not regarded as cases of discipline, but are taken as the conflict between foreign domination and patriotism. When the problem is a purely disciplinary one we are sure to have the parents of the students and the public stand by us, for Chinese people believe in discipline, and that is why we run no risk in dismissing students, not only individuals, but whole classes, hundreds of them, without serious effect. On the contrary for any such disciplinary measure we ordinarily find our schools strengthened. But, beware, this time the parents of students and the public do not as a whole regard any of our disciplinary measures as such. They look upon them entirely from the point of view of the conflict between foreign controlled education and patriotism.

Therefore, I boldly propose that we should deal with students in all problems arising out of the present situation as sincere lovers of China, one with the people in their aspirations of national independence and in their struggle for the maintenance of national sovereignty. Interpret every problem that you possibly can in that light. Experiences in some of the institutions have proved that taking this point of view sustains discipline rather than hurts it.

6. We must look upon present day difficulties as, in part at least, inherent in the actual application of our teachings. We have taught and have endeavored to train the students in our institutions to be independent in their thinking, to be interested in national salvation, in national welfare, and in practical citizenship. The present situation is nothing more than an attempt to put into practice these teachings. Native, crude, clumsy, full of mistakes as they are, these attempts are an inevitable part of the exercise and beginner's practice in application of the principles which we have taught them. Shall we not use them as exercises in practical citizenship? There never has been a time when the students needed our guidance,- enlightened Christian guidance, guidance of sound judgment and love, - more urgently than now. Therefore I boldly propose the following: In every institution you find that the movement is usually carried on by a group of students full of initiative, some of them merely impulsive, but on the whole a most active nucleus. They are the leaders, they constitute the executive committee, they are the representatives who form connections with people outside. There is nothing more important than to win these leaders' sympathy, to make them feel that you are their friends, that they can come to see you and ask your advice and guidance. To do this we must do our utmost to make their work effective and give them freedom, special privileges, honour them as one honours peoples delegates to any national movement. The National University of Peking and other institutions have been giving every possible facility to the students movement leaders so that they could do their work effectively. We must also win the student leaders in this spirit and then we can hold them responsible for what they are doing. The effect of this policy has already proved to be good in some institutions and I highly recommend it to all of you.

7. We must be extremely careful in the present situation in making a distinction between bolshevism and nationalism. We must see very clearly that the present situation is a combination of the two, but that bolshevism, though strong, is still

of comparatively smaller importance than we are apt to think. It is perfectly true that there is a bolshevistic propaganda going on and that this propaganda is carried out with efficiency and intensity. They aim to carry the propaganda to every nook and corner and there is a definite effort to carry it into all Christian schools. Communists among students are growing in number steadily, and their efforts among students are to use destructive methods, with destructive purposes in everything they do. The situation therefore does deserve special attention, but it is so easily over-exaggerated, because for every one communist among the students we can say that there are fifty or more who are not communists, and that there are five or ten anti-communists among those. The present movement is carried on largely by nationalists, not communists. The nationalists are not communists - the leading young nationalists today are out and out anti-communistic. To fail to distinguish these two is a great mistake and one that many of us are inclined to make. If we make such mistakes we play directly into the hands of the communists. We also give them too much credit. Of course the growth of communism varies in different parts of China. In the centre it is stronger, in other parts weaker. It looks so formidable today because that of which the communists accuse western nations has unfortunately been proven true by some of the experiences connected with the attitude and actions of foreigners in China. We will find sympathizers and fellow fighters against the evils of communism among the Chinese nationalists if we can help to remove the ground on which the communists found their arguments. The nation as a whole is desperately looking for a solution of its present day problem. Everyday is welcoming every possible solution and is in a mood to be impatient towards anyone who scorns any new suggestion before it is tried. This explains the power of communistic propaganda and in dealing with it we must understand the present psychology of the nation. The first step in this direction is to distinguish clearly nationalism, - the growing national consciousness of the Chinese people, - and communism imported from abroad and spread by deliberate propaganda. In all educational work a safe principle to follow in the present situation would be not to take an attitude of blind hostility but to give to any new political theory due respect for whatever good things it may claim to offer Chinese students. Take the attitude of learning, experimenting, and trying to find out the truth. In this spirit you will win the students' sympathy and if communism in its anti-religious and evil aspects is harmful to China it will die under the experimental spirit of study animated by Christian love. As to nationalism, help the students by your sympathetic understanding, help them to develop a sound Christian nationalism which will be the basis for a Christian internationalism. In this spirit many of the problems will be dissolved.

8. We must realize that the student movement in China today is only part of a student movement that is spreading through the whole world. In American colleges things are developing, and the tendency is more student self-government. And what may startle some of us to hear is the tendency toward student participation in the control of the institutions in which they are studying. The famous Dalton plan and similar experiments point in the same direction. Within twenty years we shall see the movement grow and in the future many American institutions may no longer be controlled by Boards of Trustees and the Faculty alone, but the administration will be shared by the students themselves. The sooner we appreciate this and try to reconstruct our educational work on this basis the less will be the danger and trouble when we come face to face with the new world that China enters.

These suggestions are submitted for your consideration and criticism. This is a time in which more than ever we need to wait upon God for guidance. Is it necessary for me to suggest that devotional life among the faculty and between faculty and students should be emphasized more than ever in the coming session of our work? The present situation and whatever lies ahead of us from now on demand a thorough self-examination of the purpose, methods and objects of our work. Only by taking counsel with the Great Teacher, following in His steps and being willing to nail our own prejudices, habits, preferences and conveniences to His [illegible]

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Cross and to receive from Him the renewed life of all-embracing love, untiring devotion to carry out the Father's will as He did, can we accomplish anything and make ourselves truly useful to China. Only thus should we have the privilege to continue to serve in China. The present situation has made it clearer than ever that China needs our service if this service really does faithfully represent our Lord and Master.

With best wishes and earnest prayers,

Yours in the same service,

(signed) Timothy Tingfamg Lew.

PRESIDENT OF THE CHINA CHRISTIAN
EDUCATIONAL ASSOCIATION.

As a result of the Conference on American Relations with China held in Baltimore in September, a book has been published which includes the studies made by the Conference and the results of the discussion which took place. There is included in the book also a bibliography and several significant articles from periodicals dealing with the political problems in the relationships of foreign nations with China. The book is entitled "AMERICAN RELATIONS WITH CHINA" and contains about 225 pages. The price is $1.50 and it can be obtained on application to the Johns Hopkins Press, Baltimore, Md.

Comments by Missionaries in China on Message #1 from
T. T. Lew as President of the China Educational Association
written after the Shanghai Shooting on May 30.

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From a Missionary in Shansi: "I simply wish to send you a note of thanks for your pamphlet giving advice to the members of the China Christian Educational Association. It certainly meets our ~~serv~~ need of help at this time."

From a British Missionary in educational work of twenty years standing: "Both Dr. (A veteran Missionary in China, now a secretary of the Mission Board) and I have read it and we are very much impressed by it. I think you have handled a difficult situation admirably."

From a Missionary in China of forty four years standing: "You have been much in my thoughts since my visit to Peking last summer and I am very glad that we succeeded in getting your admirable statement regarding the student situation into the hands of a large number of school people during the summer months. I am sure it has done much good."

From a Bishop of the Episcopal Church: "I received only this week the message which you sent out as Chairman of the China Christian Educational Association. I read this with deep interest and approval, and indeed edification. I think you have rendered a great service to many other good causes, as well as to Christian education in China, by the very wise and challenging suggestions contained in your message."

From a veteran British Missionary of forty years standing: "One of my early pleasures is the reading of your Episcopal charge to us all. (I am a silent member of the Association). I congratulate you on its sanity."

From a leading Missionary in Shanghai: "Just a line in appreciation of your article addressed to the members of the C.C. E.A. I write not because I agree with all of it, though I do with most, but in appreciation of the spirit in which you have written. I think no honest Missionary can fail to be grateful for advice sincerely and courteously offered. It is no easier to offer advice acceptably than it is to take it gracefully."

From a lady Missionary in North China: "For a ~~good many days~~ past I have been intending to write to you to thank you for sending me a copy of the printed letter you sent out to the members of the General Board, the three Councils, Regional Associations, and other members of the China Christian Educational Association."

"At the close of this letter you indicated that you would be glad for criticism of any of the suggestions you offered. I would not presume to criticise what you have suggested, but I should like to take this opportunity of thanking you especially for having written this letter and having suggested so clearly and definitely the attitude that is wisest to take in view of present conditions. This letter of yours impresses me as being in some ways quite the most helpful thing I have seen since the present situation arose."

From an American Principal of one of the largest Mission Secondary Schools in the country: "Your statement as president of the China Educational Association has just come to me. I wish to thank you for this fair and straightforward statement. It is excellent and will do us all a great deal of good. We thank God for such leaders as you who see through the mist of confusion around us the true light. This is not only a Chinese problem but a world problem. It is not only a Chinese situation but a world situation. We need wise and God-fearing statesmen at such times."

From a British lady Missionary College Professor: "I read your letter in the Educational Review. Please will you let me say thank you very much for it. I think it must have helped many people."

From a Bishop of the Methodist Church: "I have read your open letter to Christian workers, written as President of the China Christian Educational Association. I want to thank you most sincerely for this letter. I was arranging to secure a copy for each one of our missionaries in the Central China area when I learned that it was read to practically all of them at Kuling this summer and in part distributed. It seems to me most timely and wholesome, as we moved toward the date of the opening of our schools. It is thoroughly good advice from the foreign standpoint and since it is strictly from the Chinese standpoint, it is all the more timely and valuable. I believe it will perform a very great and beneficent service throughout China. I am sending copies of it to our home board secretaries."

From a Superintendent of the China Mission of one of the American Churches: "By the kindness of the N.C.C. I have received a copy of your pamphlet "To the Members of the General Board,etc.". I write to thank you very cordially for your kind thoughtfulness to write up this and have it sent around to the persons indicated in the address. Especially do I add my thankfulness to you for it has not only been of great interest, but of great help to me personally in my dealings with the students on my trips for I am off itinerating most of the time. The suggestions coming as they do from you, who can appreciate the good on both sides and especially the good on the part of the student class, I consider the advice and cautions are timely indeed. It is a sane, wise and statesmanlike document. I pray that its influence will be felt by all who read it."

From a University President: "Mr... had just received the letter you had addressed to the members of the Christian Educational Association and I read it that day with a great deal of interest. Since my return I have received several copies from the office of the Educational Association which I am bringing to the attention of the influential members of the faculty. I think your positions are very sane and timely. I haven't a word of criticism but only admiration and approval."

From a University President: "I wish to thank you for the open letter which you have sent out. I read it through very carefully, and with the exception of a very small point, I agree with you in every detail. I believe this letter will do all of us a great deal of good. You may be pleased to know that from the very beginning we have followed the path as indicated by your letter, and I wish to express my appreciation of what you have tried to do for the Missionaries."

Extract from the China Council of one of the largest Missionary agencies to those in charge of its elementary and middle schools. "In order to get an insight into the present existing situation, and particularly into student psychology we would strongly recommend that all responsible for the administration or teaching of schools read the statement issued by Dr. Timothy T. Lew, President of the China Christian Educational Association, entitled:-

'To the Members of the General Board of the Three Councils,Regional Associations, and other Members of the China Christian Educational Association.'

"A copy is being sent to each member of our force. In submitting this statement to the members of the Missions, the Council does not thereby endorse all the recommendations as to procedure, but commends it as an earnest and thoughtful study of the present situation by one of the most prominent Chinese leaders."

TO THE CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

FROM ITS PRESIDENT, DR. T. T. LEW

Message No. 2. December 3, 1925.

REGARDING REGISTRATION OF CHRISTIAN SCHOOLS WITH THE GOVERNMENT

To the Members of the General Board, of the Three Councils, the Executive Committee of the Regional Associations, the Presidents and Deans of Universities and Colleges, and the Principals of Middle Schools:

Dear Fellow Workers:

For the last two years the China Christian Educational Association had a Committee on the question of registration of Christian schools with the government, of which committee I have been serving as a member. Informal personal conferences with the various members of the Ministry of Education have been carried on from time to time ever since I began to serve on the committee. Since the new administration of the General Board, last April, the problem of registration has become more pressingly important for the Mission Schools. In September this year our Associate General Secretary, Mr. Sanford Chen, came to Peking and it happened at that time Mr. Chao, the Chairman of the Hunan Christian Educational Association was also in Peking on business. We three called on the Minister of Education, and were received by his most trusted representative, the head of the Bureau of Higher Institutions. We had an informal conference at the office of the Minister assuring him of the loyalty of all Christian educational workers to the Chinese government, and stating that we Christian educators are not, as is widely and wrongly asserted by the anti-Christian forces, the agents of imperialism and of organizations which desire to do harm for their own selfish interests.

We found that the officials of the Ministry were not fully acquainted with the important facts of the progress made in Christian education in recent years, and that their conception of Christian educational work in China was not based upon the most recent facts. We, therefore, decided to prepare a brief survey of the progress made in Christian educational work in China during the last few years. This statement was drawn up and carefully gone over by all three of us. A subsequent visit was made at the Ministry and these statements were presented to the Minister, the Vice-Minister, the members of the Council of the Ministry, and the Head of Bureau. It was clearly stated this summary was merely a statement of facts without expressing any judgment, and that it was entirely unofficial, its aim of being to furnish information in order that the officials might get better acquainted with what is going on in Christian educational work. The same statement has since been published in the Chinese Educational Quarterly of our Association.

During those two conferences the attitude of the officials, so far as we could ascertain, was that if the Mission Schools desired to be registered they would have to conform to the regulations of the Ministry as promulgated by the Ministry in past years. We frankly told them that those regulations were too stringent and some of the requirements were too difficult and almost impossible for any of the mission schools to conform to. We told them that the Christian schools were here in China to serve the Chinese people, and that the missionaries as well as the Chinese Christians who were in Christian educational work were serving China unselfishly without ulterior motive, and that their general opinion now is to have their institutions registered with the Chinese Government, and to meet the requirements of the Government, but that some of the requirements in the regulations published thus far involved almost insurmountable obstacles. We expressed the hope that the Ministry might revise these regulations and remove such difficulties.

After the visit, Messrs. Chen and Chao left Peking. Further private and unofficial conferences were held between some of the members of the Ministry and myself alone. I have in the last few months received letters from different schools in the country and from individual Christians expressing their eager expectations that something would be done to facilitate the registration of Christian Schools with the Government. The impression which I had from these letters is that the situation is just as urgent in other parts of the country as it is in Peking. The Ministry of Education has taken up the question in the last few months with renewed interest. The attitude and actions of Christian educational institutions and of Christian missionaries in Peking and elsewhere toward Chinese national problems in the last few months has made a favorable impression upon the general public and thoughtful people among officials. In spite of a most aggressive propaganda by

the anti-Christian forces to discredit the Christian Church, her missionaries, and her educational work, these thoughtful people found an effective refutation to such propaganda in the declarations and the attitude of the Christian educational authorities toward national issues. This in no slight way has cleared the atmosphere for a new action on the part of the Ministry of Education. The application of the Soochow University School of Law for registration, - a case which has been before the Ministry for nearly a year without final action - was again pressed for decision. Several meetings were held in the Ministry by order of the Minister, and the question of Christian school registration was discussed afresh by the Councillors and Heads of Bureaus. The result of these official meetings was the promulgation of a new set of "Regulations, governing the recognition of educational institutions established by funds contributed from foreigners." They were officially published on November, 1925. The full text in Chinese is as follows:(Omitted here)

While there is no official text in English published by the Ministry, the following translation undertaken by me has been looked over and revised by one of the Councillors (an American returned student) who had a part in framing the original Chinese document. Unofficially he has assured me that the translation is a faithful interpretation of the original.

REGULATIONS GOVERNING THE RECOGNITION OF EDUCATIONAL INSTITUTIONS ESTABLISHED BY FUNDS CONTRIBUTED FROM FOREIGNERS. (Unofficial translation).

Promulgated by the Ministry of Education, on 16th November, 1925.

1. <u>Official Promulgation</u>

Regarding the educational institutions established by funds contributed from foreigners the Ministry has taken the position that such institutions should receive the same treatment as other private institutions established in the country. This Ministry has taken several actions in the years past. On the sixth year of the Republic, (1917) we promulgated Official Notice Number 8 in which was set forth the regulations governing the standards and treatment of the institutions with the rank of technical and professional schools and above, established by Chinese and foreigners. Again in Official Notice, Number 11, published in the ninth year of the Republic (1920) it was once more stated that educational institutions of the rank of professional and technical schools, and above, if established by foreigners should be allowed to report to the Ministry and to be treated according to the various regulations governing technical and professional schools or colleges and universities. Again in April of the tenth year of the Republic (1921) the Ministry published the regulations governing the registration of middle schools established by Christian Churches. Such regulations have been officially sent to the educational authorities of each province of the Republic. Recently there has been an increasing number of such schools applying to the local educational authorities for registration. This Ministry deems it necessary that there should be a revision of the former regulations and the promulgation of a uniform set of regulations for observance. We hereby officially set forth six regulations governing the application for recognition by educational institutions established by funds contributed from foreigners. These regulations are now explicitly promulgated. From now on all the regulations which have been promulgated by this Ministry in the past regarding the matter are hereby declared void, namely the regulations set forth in Official Notice Number eight of the sixth year of the Republic, Official Notice Number eleven of the ninth year of the Republic

and the regulations which were put into operation in the fourth month of the tenth year of the Republic concerning the registration of the secondary institutions of the Christian Church.

II. REGULATIONS GOVERNING THE PROCEEDURE OF RECOGNITION

1. Any institution of whatever grade established by funds contributed from foreigners, if it carries on its work according to the regulations governing various grades of institutions as promulgated by the Ministry of Education, will be allowed to make application for recognition at the office of the proper educational authorities of the Government according to the regulations as promulgated by the Ministry of Education concerning the application for recognition on the part of all educational institutions.

2. Such an institution should prefix to its official name the term "Szu lih" (privately established).*

3. The President or Principal of such an institution should be a Chinese. If such President or Principal has hitherto been a foreigner, then it must have a Chinese Vice-President, who shall represent the institution in applying for recognition.

4. If such institution has a Board of Managers more than half of the Board must be Chinese.

5. The institution shall not have as its purpose religious proselytisation.

6. The curriculum of such an institution should conform to the standards set by the Ministry of Education. It shall not include religious courses among the required subjects.

I feel it is my duty to call attention to this officially promulgated notice with its regulations as published by the Ministry of Education, and to the following facts.

1. In comparison with former official statements published by the Ministry of Education, this is the most explicit and comprehensive one. These regulations cover more than Christian mission schools. They apply to all the educational institutions established in China by nationals other than Chinese. These include non-Christian institutions established by foreigners, schools established by the Japanese in Manchuria, and other institutions of similar kind. From the standpoint of the Ministry the regulations govern all such cases and treat all alike.

2. This official notice places the Christian schools in the same position as the private schools established by Chinese. We are asked to conform to no new standards other than those which have been set forth by the Ministry for any institution established by Chinese. We are placed under no more stringent regulations than any other private institutions. It is, I am convinced, the most equitable treatment we can expect to get from the Government in the near future.

3. Regarding the presidency or principalship of the institution, I learn from reliable sources that the original proposal was "Chinese only." It was a thoughtful suggestion on the part of some members of the Ministry, taking into consideration the difficulties of requiring that all presidents and principals become Chinese at once, that has resulted in the present version of Article 3.

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* It was suggested by the Councils that we had better use the term in the romanized form rather than translate it literally, because "private" or "privately established" does not exactly express the idea of the original.

The Vice-President or Vice-Principal is of course merely a measure for the transitional period, and it is limited to those institutions which have already had foreigners as presidents or principals. It implies, of course, that no new institutions should be begun with other than Chinese headship, and that ultimately all institutions should have Chinese principals or presidents.

4. Regarding the Board of Managers, the purpose is to insure a Chinese majority which will in turn insure the Chinese quality of the institutions so as to avoid its being placed in a position which invites public criticism as foreignized and unpatriotic. To use a homely analogy, it is the fifty-one percent shareholders idea of a business corporation. The term "more than half" does not insist upon any preponderant majority of Chinese, nor has it any idea of working against foreigners who are sincerely and faithfully doing their part to help China in purely educational work without ulterior motive.

5. Article 5 is one which requires explanation. It is maintained by the Ministry, by the public in general and almost unanimously by the educational leaders in China today that the primary aim of an educational institution should be education, and education alone. There has been a serious struggle going on to free educational institutions from the influence of politics and of propaganda of any kind. There has also been a struggle ever since the establishment of the Republic to free the state from any official connection with any religion. The fight against making Confucianism the state religion and to keep it out of the constitution has been continuing even as late as this year. The educational leaders find that the only safe way to insure against any attempt to establish Confucianism together with a requirement to study the Confucian classics as a prescribed course in schools is to exclude all religion and required religious courses of any kind from educational institutions. The situation was made doubly critical by the inclusion in the Twenty-one Demands of the right on the part of Japan to promulgate Buddhism and to establish schools in China. In some of the schools established by the Japanese in Manchuria it was reported that the worship of Japanese Emperors was also introduced under disguise. Therefore, taking all factors into consideration, the natural conclusion on the part of educational leaders in the country is to insist that religion should not become the aim in establishing schools.

Considered from the point of view of the theory of education it is maintained by the specialists in education that the chief aim of education should be education itself, and that it should not be used as a means to some other end.

From what I can learn from the Ministry that article was carefully considered before it was included, and the purpose of the inclusion is not to embarrass but rather to help missionary institutions. If we compare Article 5 of the new regulations with Article Four of the "Regulations governing the registration of middle Schools established by Christian Churches" published by the Ministry on April 9, in the tenth year of the Republic, which reads, "The contents and method of teaching of all subjects should not contain any thing of a religious nature," the present Article 4 of the new Regulations, which only requires that the purpose of such institutions should not be religious proselytization or propaganda, is clearly a great improvement. It replaces the old Article 4 for the middle schools, and thereby removes that stringent prohibition.

I was unofficially told one of the reasons why, after taking such a liberal attitude toward the religious nature of the institution, such an article should still be included. The story is briefly as follows. One of the missionary institutions issued a catalogue some years ago which has since been on file in the Ministry of Education. The catalogue in one of its articles on the aim of the said institution included the following sentences: "The Government of China is

hopelessly weak and corrupt, the people of China are pitifully poor and ignorant. This is because there are very few men or women sufficiently capable and conscientious to effect constructive reforms." That catalogue was passed around at almost every meeting held by the Ministry when considering the question of Christian school recognition. It was used as an example of reflection upon the dignity of the country, and as a misrepresentation of the true facts. At least, they claim that it is no longer true from the point of view of educators even if the lack of modern education in years past were admitted. That catalogue with the aim of Christian institutions so unskillfully put was used every time as an argument against mission schools. It was, therefore, decided by those participating in the discussion at the meeting of the Ministry that it should be clearly set forth as one of the articles in the regulations that Christian schools should have as their chief aim educational and not religious propaganda or proselytisation. It is therefore an article included to relieve embarrassment, to remove obstacles and to replace the too stringent "Regulations for Christian Middle Schools" published in the tenth year of the Republic. Viewed from this standpoint it is a great improvement, and all that it says is to require that educational institutions established by foreigners should have an educational aim, and not be merely the means to some other end, epsecially that of the proselytization of any religion.

6. In regard to Article 6, two facts stand out prominently: (1) that the curriculum should meet the standards set up by the Ministry, and (2) that religion should not be included as one of the required courses. The second point is decidedly conciliatory and a great improvement. It does not in any way prohibit the teaching of religion or the including of religions courses in the curriculum as electives. It only requires that such religious courses should not be made compulsory. Comparing this with the former Regulations referred to above, which prohibit not only any form of religious teaching but also anything of a religious nature in methods and content, it is, as has been suggested to me, "a wonderful improvement."

In the above I have been trying to present to you the results of my attempts to get a correct understanding and interpretation of those Regulations from the standpoint of the Ministry, and of those who took part in framing them. It has not been my purpose to give my own personal opinion. I have, however, the following suggestions to submit for your careful consideration.

1. So far as I can gather from the opinions of trustworthy and experienced people among the Chinese, these Regulations will perhaps represent the best terms Christian schools can get from the Government with reference to recognition and registration.

These regulations will not be favorably received by many Chinese under the present circumstances. A few days after the publication by the Ministry of these Regulations the Anti-Christian Association in Peking held a meeting and announced that they would take definite steps to have a nation-wide protest against these regulations, which they considered to be partial to mission schools and against the wishes of the educated public, and as making the conditions of government recognition and registration far too easy; they further argued that such recognition and registration would give stability and public recognition to Christian schools, and thereby make them more permanently established in China, so that religious propaganda through schools could not be exterminated; therefore these Regulations should be opposed.

It would seem to be the duty of all Christian educational workers to give these Regulations careful consideration. Any indifference or hesitancy or purposeful delay will place the responsibility of the future of Christian schools entirely upon missionary agencies and Christian educators. The Government has

gone as far as it can to make it possible for the Christian schools to get recognition and thereby to secure a permanent place in the educational system of China. What steps should be taken will of course entirely depend upon Christian educators themselves. But from now on we can scarcely blame the Chinese Government for not removing stringent regulations nor failing to meet us in a generous way.

2. The general trend of public opinion and the increasing conviction on the part of Chinese educations, - especially those who are liberal and progressive and kindly disposed to Christian schools from a realization of our difficulties and an appreciation of our service - is that the future of Christian schools will depend largely upon the official recognition they secure, by which they will be received and recognized as a permanent part of the educational system of the country; that the disabilities of the graduates of Christian schools will only be removed by such recognition; and finally that misunderstandings and unfair criticism, insidious propaganda with wild accusations against the motives of educational missionaries, the embarrassing position which constitutes an obstacle to the securing of capable men, - all these and many other troubles can only be removed by such recognition. It is, therefore, high time for all the Christian schools carefully to consider these Regulations.

3. With reference to compulsory religious education my personal position is that it is a problem which should be determined on its own merits. If compulsory religious education is the best way to win students to Christ then we shall not give it up under any conditions. But, if compulsory religious education both in the spirit of Christ and in the light of the soundest principles of pedagogy is not the best way to lead our students to Christ, then it should be given up, irrespective of government regulations. The problem should be settled in each case by carefully ascertaining the actual facts, and decisions should be reached only after earnest prayer and a reverent appeal for divine guidance.

4. All the secondary schools should realize the importance of their registration, for, unless the middle schools are registered, the colleges and universities will be greatly embarrassed after their own registration. The registered college or university cannot receive students from unrecognized middle schools. Graduation from an officially registered middle school is one of the necessary qualifications for anyone who desired to take entrance examinations to be a regular student in a registered college or university. The colleges and universities, after being registered, have to report annually their student enrollment showing from what middle school each one of the students comes. The failure to be registered on the part of the middle schools will, therefore, result in two difficulties; first, the mission colleges and universities after being registered cannot receive their students; second, even if they are received such students cannot be granted official diplomas. If, however, the middle schools are registered, their students will have not only the advantage of receiving official diplomas through a registered missionary institution (if they desire to enter one) but also the privilege of taking entrance examinations and of being admitted to government institutions or any other officially recognized private institutions. It removes all the disabilities under which the graduates of Christian middle schools are placed at present.

I trust that these facts and suggestions may be of some use to you, and I submit them with my earnest prayer that all of us will receive divine guidance in whatever steps we may take. These are critical days, and we must not rely upon our own wisdom, or be led by our own preference. He is all-sufficient for us, and He will lead us to do the right thing if only we will trust Him implicitly."

TELEPHONE CENTRAL 8733

CABLE ADDRESS, CHICONCOM SHANGHAI

THE CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

中華基督教教育會

THE MISSIONS BUILDING
23 YUEN MING YUEN ROAD
SHANGHAI

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MISS MELISSA J. DAVIS, OFFICE SECRETARY

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January 15, 1926

Dear friend:

We are sending you further material on the matter of registration of Christian schools with the Ministry of Education, as follows:

1. An extract from a private letter from Dr. J. Leighton Stuart, Peking. This letter throws further light upon the reasons that led to the adoption of the new regulations and indicates the friendly intentions of the government authorities.

2. Findings on Christian Education of a Conference with Dr. John R. Mott, held in Shanghai, January 5 to 7, 1926. About fifty persons met with Dr. Mott at his invitation to consider the present situation facing the Christian movement. Seven subjects were discussed, of which one was Christian Education. The viewpoint expressed in this discussion was embodied in the findings which we send you. While the conference was purely informal and its findings are in no sense legislative or even recommendatory, they do represent quite faithfully the opinion of these fifty persons, gathered from all parts of the country and from all departments of Christian activity. About half of the number are either now engaged in education or have been so engaged previously, so that they were exceptionally well qualified to speak on educational matters, and to consider them in relation to the Christian movement as a whole.

We are seeking further information from the Ministry of Education as to the interpretation of clause five and six of the regulations, and we shall report at once any information secured.

It will assist us in our study of this subject, and in our communications with the authorities if those responsible for Christian schools and colleges will send to us their reply to the questions in our previous letter of December 29. Christian Educators are faced with a critical decision, and all possible information is needed to avoid a mistake.

Yours very sincerely,

Sanford C. C. Chen,
E. W. Wallace,

Associate General Secretaries

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EXTRACTS FROM A PRIVATE LETTER FROM DR. J. LEIGHTON STUART
PEKING
Dated December 30, 1925.

. . . . . .

"On the matter of registration of mission schools you will have received Dr. Lew's Message Number Two, which goes into the matter quite exhaustively, and with which I am in hearty general accord. Since receiving your letter on this subject I have interviewed some of the officials of the Ministry of Education personally, and am thoroughly convinced that those regulations are a sincere effort of the Ministry to make possible the registration of our schools upon terms that would enable Chinese educational authorities to stand against the criticism they will undoubtedly meet for permitting this. They are quite sure as am I that any easier terms are not probable in the near future, or perhaps during the period when we, now responsible, will continue to be in the present positions. It is not true that any of the Chinese Christians in Educational work in Peking had anything to do with manipulating these regulations, which came as a surprise to all of them, though it is a fact that Dr. T. T. Lew, especially, together with others of us had been making it quite clear that Christian schools were anxious to register if satisfactory regulations could be promulgated. Mr. Wu Lei Chuan, a Christian of the finest type, for many years a member of the Sheng Kung Hui, a man highly respected by all who know him, had been chiefly instrumental in securing these terms which he regards not only as the best which there is any hope to secure, but best for the Christian schools themselves. There ought to be perfect freedom for each school or group to decide whether in view of all the circumstances it is better to register or not. Personally I am of the opinion, which is unofficially agreed to by the officials I have consulted and by my Chinese associates, that there would not be any serious loss to any of our schools if they decided not to register and were able by their intrinsic merits to maintain themselves. Whether in view of the complicated issues affecting the question it is expedient and right to hold to the contention that the government is going too far and infringing upon the right of parents is a question about which there must be honest differences of opinion among us. The analagy, however, is not quite fair in view of the fact that large numbers of those who attend our schools do so not because of the Christian teaching to be availed of but for other reasons. One possible solution might be to reverse your idea of the conscience clause so that Middle Schools would have voluntary courses in Religion which parents could be given an opportunity to have required in the case of their own children."

. . . . . .

MAR 1 0 1926

A LETTER FROM BISHOP HIND, FOOCHOW

JANUARY 8, 1926

China Registration

To the secretaries
C.C.E.A.

Dear Sirs:-

I have received your papers re Registration of Christian Schools. I have not had a great deal of time to give thought to this very important question, but I can quickly see that the new conditions for registration are far more generous than any that have been offered before, and for this we may all be grateful. I certainly do not feel that we ought to do any "fighting" for further concessions, that is the last thing we ought to do. But I do not honestly see how any Christian school can register and retain its Christian character. You are wrong in my judgment in putting the emphasis on Section 6 as the main difficulty. Section 5 is the difficulty to me. How can any Christian school register under this condition? It would be a compromise of which the whole Christian church would have to bear the consequences.

In the papers you sent me there is an effort made to explain away this difficulty, saying in effect that all the government requires is that our schools should have a distinctly educational aim. If this is what they mean, why cannot they say it? It is easy enough to express, and would be comparatively easy to accept. The negative clause as stated is a universal negative and any school which registers under it signs away its Christian aim.

A specious argument appears also namely that the Anti-Christian Movement is opposed to these new conditions, because they are opposing the registration of Christian schools; but we shall not gain any permanent victory over the Anti-Christian Movement by compromise, the only way to prove victorious is by standing firm to pur principles and to our Christian aim.

I do not mean to suggest that there is no difficulty in Section 6. I think that it is a matter of some doubt and uncertainty as to whether the Cause of Christ will be best served by the voluntary or by the compulsory method in schools, and the matter still wants to be further thrashed out between those who have made actual experiments upon either line. I myself do not feel that it has been sufficiently discussed to give us a distinct lead, and therefore would deprecate immediate acceptance of this condition lest we should seem to esteem the privileges to be obtained through registration as of higher importance than the advancement of the Kingdom of God.

I am, dear sirs,
Yours faithfully,
(Signed) John Hind
Bishop of the Diocese of Fukien.

Rec'd MAR 10 1926

Dr Barton 6

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FROM DR. ROBERT F. FITCH, PRESIDENT

HANGCHOW CHRISTIAN COLLEGE

A LETTER FROM BISHOP WHITE, KAIFENG

JANUARY 12, 1926

To the Secretaries,
China Christian Educational Association.

Dear Sirs,

With regard to your letter of Dec. 29th, asking for opinion on questions submitted, I would beg to give the following as my own views, which in general would I think be the opinion of most of our Missionaries:

1. In general I welcome the new regulations, and think they are a great step forward, but with the present state of chaos in China are they likely to be in any way permanent?

2. Regulation 5 does not conflict with the statement of our aim so much as with the actual fact. As a Mission or Church institution our school must inevitably have a Christian aim, and it would be dishonest to hide this. Yet this does not conflict with our educational aim, which lies along the highest educational standard possible. If the Board had made no mention of religious purpose but put emphasis on the educational aim, there would be no difficulty.

3. I think we can fall in with No. 6 if we are allowed to have our customary services. Scripture teaching or classes could be optional.

4. The Standing Committee of the Diocese (mostly Chinese membership) after discussion felt we ought not to take any action at present. As one Chinese member put it, "It would not be honest to ask for recognition in view of Clause 5, since our institutions are religious institutions".

5. I should like to press for three things:
(1) Official interpretation of Clauses 5 and 6.
(2) Decision as to whether Provincial authorities are free to decide in these matters
(3) Acceptance by the authorities of something similar to the "Indian Conscience Clause".

I am,

Yours sincerely,

(signed) William C. White
Bishop of the Diocese of Honan.

FROM DR. ROBERT F. FITCH, PRESIDENT

HANGCHOW CHRISTIAN
COLLEGE

The following paragraphs are taken from a long and very interesting letter:

. . . Our primary responsibility is not toward the Church in America or in England, but it is toward the future Christian church of China. If we move too fast in this matter we may surrender certain rights and privileges which we can get in the near future and when the character and nature of our Christian institutions have been changed it will be pretty hard for us to recover our ground. By so doing we in this stage of educational work when the schools are largely supported from abroad, may by a generous and too easy and false sentiment, involve the future Christian Chinese church in a position from which it will be very difficult to recede and for which it may not be grateful to us in the coming days.

The question of compulsion has also been raised. It is as if our Christian institutions must adapt themselves to a minority of those who come to us for instructions and that if we do not adapt ourselves to them we are not permitting religious liberty. I believe that there is a very serious confusion at this particular point. We allow them religious liberty as regards the exercise of their own conscience, but we do not necessarily allow liberty in the matter of the habits and the conduct of the school which we are supporting. If a man has strong views with regard to pacifism and disbelieves in war under all circumstances, it is not fair for him to go to Annapolis Naval Academy or to West Point Military Academy and complain that in some of the exercises, for instance, military salute and manouvers of such institutions he is compelled to act contrary to his conscience or that something compulsory is put over him. He knows perfectly well beforehand the nature of that institution. If he can not accord with the purpose of that institution he is perfectly free to go elsewhere and it most certainly would be advisable for him to go to another institution with which he could be in sympathy and where he would have free expression of his ideas.

By having free and independent groups develop in our national life each group expressing itself according to its own nature and conscience, we can develop mutual respect and an interchange of ideas that will contribute to the national life, and a group that is superior in its product is the group that will ultimately prevail.

The requirements of the Peking Board of Education are <u>contrary to international practice</u>. Within the bounds of the British Empire various religious groups are free to found institutions and to have religious practices in those institutions according to the wishes of the founders. I feel sure that in America a Buddhist group would be permitted to have a Buddhist school and Buddhist religious exercises and required religious instruction as a part of their normal procedure, should they in other respects accord with the state or national board of education. The Peking Board of Education is looking at this situation solely from the standpoint of the students and without any reference to the parents of these students or

the founders of the institutions in particular. In China where the principle of filial piety is traditionally so strongly established, it is an interesting thing that the wishes of parents have not been considered. China at this time has her representatives meeting with representatives of other powers. She is asking for tariff autonomy, for the abolition of extraterritoriality, and probably the toleration clauses as regards mission work will also be removed, since in the new Constitution religious liberty is granted to all. The general principle upon which discussion will take place is the demand for equal treatment, but in the new regulations of the Peking Board of Education equal treatment is not accorded to the religionists of other nations. It would be perfectly right and proper then for the representatives of the Western Powers to call China's attention to this fact and it seems to me it would take some of the edge off of China's demands for equal treatment from foreigners if she were not also willing to give equal treatment to them in return. As soon as the Board of Education at Peking establishes principles that are in accord with international practice, China will have nothing to fear from Christian institutions. She will realize that we are as loyal and as patriotic toward the Chinese government as are any other institutions in China. Some of our institutions already have a majority of Chinese on our boards of control. For institutions, financed in the main from Western lands, to be willing to put themselves absolutely under the control and habitual inspection of the Chinese government, is a greater mark of loyalty to the Chinese government than for an institution financed in the main by Chinese, to accept similar control. As Christian institutions our desire for registration is probably more intense than the desire which prevails among Chinese institutions, because we all realize that the aim of Christianity is to set up an indigenous Chinese church financed and controlled by the Chinese themselves so that in accord with the nature and the genius of this race, Christianity thru China may express its own particular message to humanity.

The Christian church should have the right either of voluntary religious instruction or of required religious instruction. The great majority of Christian schools in this land as well as in other lands will prefer to have religious instruction and religious exercises as a regular and normal part of the life of the institutions that the church supports and maintains. I feel that these rights can be pressed in the next two or three years without jeopardy to the goodwill which we already have and with advantage to the general public opinion of China,-- hence I submit the abov ideas with the earnest hope that they may secure serious consideration by our coworkers in Christian education thruout the length and breadth of this land.

FROM A MIDDLE SCHOOL PRINCIPLE IN SHANTUNG

1. The Regulations promulgated by the Ministry of Education (No. 16) seem to be quite as liberal as can be expected,--almost as liberal as I shoulddesire. It would be preferable if there were no mention of religion or religious teaching whatever,--leaving it simply with the requirement that "the curriculum of such an institution should confirm to the standards set by the Ministry of Education". The question of required or elective Bible study might well be left to be determined on its educational merits; the regulation as promulgated is open to the objection that the Ministry has decided the matter possibly on other than purely educational grounds. For certain reasons which seem quite adequate to me, I personally am inclined to favor free election of courses in religious education in senior middle school, and possibly in junior middle school also.

2. Regulation Five does not conflict with the statement of the aim of Porter Middle School. I would most certainly disagree with the one who writes: ". . .any school which registers under it signs away its Christian aim".

3. At present we have required courses in religious education in all three years of junior middle school, and the first two years of senior middle school. This requirement will of course need to be changed before application is made for registration. There has been definite planning to make the religious education elective in senior middle school; this can probably be done in junior middle school also without serious difficulty.

4. Our Board of Managers (Educational Committee) has not yet made decision as to whether (or when) application should be made for registration of Porter Middle School. The Committee meets within a week, and will then consider the matter. (Since the meeting will be held so soon, there is no need to try to forecast the probable decision.)

5. I appreciate very much the gathering of material and expressions of opinion, and sending these out for our enlightenment. If further interpretation of clauses five and six is forthcoming it will be welcome. I take it that clause six still leaves the possibility of offering courses in religious education with credit toward graduation; if this is not apparent from such further interpretation, we shall need to know it, for this would have a distinct bearing on the whole matter.

Further report later after the meeting of our Educational Committee.

China Education Series

FROM A COLLEGE PRESIDENT

(1) The new regulations are quite as liberal as we could expect under the present conditions.

(2) I think regulation five confliots with the aim of any Christian, or perhaps I should say Missionary institution in China. The matter would be easier if it had been put in another form such as - "The aim must be educational", or something of this kind. I believe a part of the aim of all such institutions is the propagation of Christianity or should be.

(3) Regulation 6 would cause me no trouble personally. I think it will with my Board of Managers.

(4) I took the matter of registration to the Board of Managers this week. They could ~~xxx~~ not swallow regulation five, but did not turn it down. They voted to have me investigate what effect registration would have on our charter in New York, who would grant the degrees, China or America, what effect our registration would have on our middle and lower schools.

I think Dr. T. T. Lew has made this last very plain, that a registered university can accept students only from registered middle schools.

I am also asked to investigate what effect our registration would have on our relations with the Trustees in New York, on the name of the University, on the effect on the Christian cause generally in China. If you can answer any of these questions for me I shall appreciate it greatly.

As for suggestions toward your policy I would like to ask whether it is too late to attempt to have the wording of regulation five changed to some such form as I suggested leaving out all mention of religion.

Here the parallel of what happened in Japan is being used- the schools that resisted the government are now in positions of power and influence and those that yielded have either disappeared or have ceased to be Christian and the government itself has now come around to the place where they are encouraging Christian education. The question was asked whether the Chinese government would attempt to close any institution that did not register, to which I replied that such action would be unnecessary as the institution would close itself for lack of students. In the Board meeting no one agreed with me in this, yet I am still foolosh enough to think I sense the feeling of the students better than they do. For this mat er has gone beyond the place where only the privileges that come from registration are involved. Any institution that refused to register would at once stamp itself not merely as foreign, but as anti-Chinese and in their present mood the students could not stand that.

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LETTER TO DR. T.T. LEW from DR. S. LAVINGTON HART

I am writing in the name of the Foreign Staff of our college to thank you for the very clear message which has come from you regarding the Registration of Christian Schools, and still more for the great service you have rendered to the cause of education in China by clearing away some of the misunderstandings that have gathered round work such as ours, and by assisting the Chinese Government to adopt its present generous policy.

In common with many other Christian educators we hope that every cause of misunderstanding and friction may be removed, and that it will be apparent to all from our response to the gesture of the government that we are seeking to cooperate in the truest way with the friends of education in this land.

In the curcular from Mr. C.C.Chen and Mr. Wallace which was sent to us we notice that "with regard to the fifth regulation there is need for an official interpretation". We trust that this may be done, for at present the words are capable of a meaning that would make it difficult for sensitive souls to accept without reserve, and might cause no little confusion in the minds of the real friends of China in other lands.

Apparently at the meeting which took place on November 28, 1925, in Peking, over which you presided, some such explanation must have beem given, for no one suffered any scruple in subscribing to the terms of that regulation.

In venturing to express some hesitancy on our part, we do so in the hope that the difficulty centering about this fifth clause may be removed, so that with a clear understanding, and a full agreement with the intentions of the government, we, Christian educators, may be able to act in complete harmony with the decisions of the Board of Education.

The Clause is in the Negative: it is somewhat hard to assure ourselves, or to convince others, that we have not this or that purpose at the back of our mind. Is it taking too much liberty to suggest that a clause in the positive might state much more, and commit us much more fully than the oresent fifth regulation aims at doing? There are many fears in the minds of those who do not well understand the object of our Christian schools. Could not these apprehensions be done away with by a definite statement regarding the aim of all our institutions, namely that this aim is "education" of the truest type?

We therefore venture to bring before you the possibility of suggesting in the proper quarters a change which is not a weakening of the purport of this fifth regulation, but an enlargement of its meaning, in terms which define our policy and clear away misunderstandings, to which, we believe, all Christian educators would only too willingly subscribe.

Instead of the words translated:

THE INSTITUTION SHALL NOT HAVE AS ITS PURPOSE THE PROPAGATION OF RELIGION,

we would feel thankful to see:

THE INSTITUTION SHALL HAVE AS ITS PURPOSE THE TRAINING OF USEFUL AND UPRIGHT CITIZENS WITHOUT POLITICAL PROPAGANDA OR RELIGIOUS COMPULSION.

學校須以造就優良公民不豫政治運動宗教法權為宗旨

The Chinese words are at the side. They are due to Mr. M.T.Lien, the Dean of Chinese studies in our College. The number of characters is 23, the same as for regulation 6.

You have shown such sympathy in your dealing with this matter, and can so well understand the difficulty of conscience that faces many of the best workers in the cause of Christian education in China, that we feel that you will give this question your closest attention, and we are content to leave it with you.

With renewed thanks,

In the name of the College Staff,

I am,

Yours very sincerely,

(Signed) S. Lavington Hart.

1

"A STUDY OF THE PROBLEM OF THE REGISTRATION OF CHRISTION SCHOOLS"

A digest of a 92-page pamphlet in Chinese, prepared by the registration committee of the Association of Christian School Teachers, Foochow.

We feel that the most difficult problem of registration of Christian schools is the religious problem. Since religion is the life of Christian education, we have to close our schools if the government forbids us to have any form of religious activity. It is against our conscience to give up religion in order to secure an empty recognition.

But fortunately, our government is not a despotic one. If the Christian church wants to see the continuance and improvement of her schools, neither blind obedience nor extreme obstinacy is necessary. What we ought to do is to find out what are the aims of Christian education, what are the best methods of realizing our aims, and what should be the minimum amount of religious activities in our schools in order to insure Christian educational values.

The Aim of Christian Education in China

Our church schools should be Chinese, Christian, and Educational. These are the aims and values of Christian education. Any school lacking one of them is not healthy.

The Most Effective Method of Religious Education

Religious education is a vital part of Christian education. Its purpose is to Christianize the students' character and personality. This, of course, may be accomplished either by compulsory or voluntary methods. People differ in opinion on this matter, and both sides have their reasons. As a better method in this transitional period and for the advancement of the cause of religious education, we should like to propose the following points for consideration:-

(A) From the philosophical and ethical point of view, nobody should be compelled to believe or disbelieve in religion. In other words, nobody should be compelled to study or not to study religious books.

(B) From the psychological point of view, nothing can be accomplished without securing approval, interest and cooperation of the person concerned.

(C) From the educational point of view. In teaching children, teachers should not show any sign of doubt or disbelief in them, but should encourage them to believe themselves. Since school is a social process, it is necessary to emphasize practical life instead of book knowledge.

(D) From the religious experience point of view, our attention should be focused not on the external form, but on the spirit and character---the power of love.

(E) From the practical point of view, the most valuable

things in our religious life are faith, willingness to fight evil, experimental attitude, courage to do great things and bear responsibility, and ability to meet new situations.

(F) From the sociological point of view, it is the environment that is the most powerful in influencing, changing and moulding human behavior.

From the above considerations, we believe:

(1) That (basing on F) religious courses and worship are the best tools of religious education.

(2) That (basing on A, B, C) religious courses and worship should be elective and voluntary.

(3) That (basing on C and D) group life should take the place of classroom and chapel life.

(4) That (basing on D and E) schools should carefully select religious education teachers and teachers of other subjects and should also immediately try voluntary religious work.

(5) That (basing on A, B, C, D, E, F) schools should improve the contents and methods of religious courses.

Demand for a Minimum Amount of Religious Activities in Registration

From the above discussions, it is clear that we shoule at least have voluntary religious work and religious atmosphere in our schools. We dare not agree with those who think that we should close our schools if we cannot teach religion. The power of Christianity lies in the personal influence. We may have that in the contact between teachers and students and between Christian and non-Christian students. If this can be supplemented by voluntary Bible classes, prayer meeting, Y. M. C. A., and other group activities, we have all we need to insure Christian educational values.

While we were writing this document, we rejoiced in suddenly receiving the new government regulations for the recognition of educational institutions established by funds contributed from foreigners. The fairness and generosity of the Board of Education is beyond our expectation. The government has given us, not only freedom of doing voluntary religious work, but also the privilege of maintaining a religious atmosphere. Thus the most difficult problem of registration has already been solved. We therefore sincerely hope that our Christian schools in Fukien will soon apply for registration.

FROM A COLLEGE PRESIDENT

(1) Our attitude toward the new regulations is to conform to them as rapidly as possible and as nearly as possible consistent with our aims. Of course, if they were mandatory we would feel compelled to obey to the letter, I believe, and try to make the best of it. I hope, however, that changes may be made in more if a spirit of liberty.

(2) Regarding number five, the propagation of religion is one purpose of the institution but of course it is not the sole purpose.

(3) We want to conform as nearly as possible consistent with desirable scholastic freedom. While of course we will consider making religious courses voluntary, it may be very difficult to induce our Boards to agree.

But what is the use of a Christian institution if you have no opportunuty to build character?

(4) We will not apply at present if we must give up required courses.

(5) I do not believe we should apply is we have to give up required courses. But rather apply and see what they will do about it.

There is much to be said on both sides and I can not forecast what our ultimate decision may be, but I have a feeling that while we should have some required courses and required chapel seven days in the week and should give some freedom, it is too easy now under the stress of governmental compulsion to take the line of least resistance.

A SCHOOL PRINCIAPL IN HONAN

The first four articles are very reasonable, and personally I do not see how any one could object to these at all. I am especially gratified to see the term "Private School" used. In regard to number five I would say that it does conflict with the stated aim of our school, for we always give it as two-fold - Education and the Propagation of Christianity.

Regarding regulation six I will say that I have seen classes here in our own school where I felt that voluntary Bible study would have been better than required, because of the general attitude of the class as a whole, but in general it seems to me that Christian Education will receive a serious set back if no required work is permitted. If a couple of required, basic courses, in Old and New Testament could be required and other work left elective it would not be so bad.

No action has been taken by our school in regard to applying for registration. I believe it is becoming a necessity,

however, that all schools conducted along the regular lines register, and I only trust that a more liberal statement of regulations five and six may be secured.

FROM A SCHOOL PRINCIPAL IN KIANGSU

It seems to me that upon this question and at this time those in educational work and missions should make a great effort to stand together. This is not a question upon which we should try to exercise "independence" and "autonomy". Is it possible to get those who seem pleased with the regulations to defer registration until every effort has been made to get unanimity, as nearly as possible? Could not the ultimate decision be postponed until after all the Regional Associations have met? Then could not there be a special meeting called by Dr. Wallace with a fairly large representation from all the associations to take a final action?

Although voluntary Bible instruction may be as wise as compulsory, do you not feel that the Chinese Government has no right to demand it of schools which are entirely supported by private funds? Do you think that those who framed this regulation consider it entirely consistent with "religious liberty"? Or do you think that they made it thus as a concession to the "anti-mission Education Movement"? If the former, is there not a possibility that they could be convinced? If the latter, do you not think we should wait until the "anti" movement subsides?

Might not a "grant-in-aid" and "conscience clause" proposition be worth trying upon them? It seems to me that those who are strong advocates of "elective" Bible instruction should be willing to unite with those who do not favor it in an attempt to get an arrangement in which both parties could do as they wish. If the government would grant the right for private schools to add "required" Bible instruction, those who do not want it can use the "elective". If a lot of schools rush for registration under these regulations, any change in the future will be difficult to get.

REV. J. K. SHRYOCK, ST. PAUL'S SCHOOL

1. I am in sympathy with the new government regulations and think them very fair.

2. Regulation five does not conflict with the aim of this school as I understand it, that is, the regulation as interpreted by Dr. Lew and Mr. Cressy does not.

3. Regulation six will make no trouble for us, as we have already carried it into effect, and would do so anyway on its merits with or without government registration.

LETTER FROM LACY L. LITTLE

4. We have already applied for registration and have secured it.

5. The only advice I can offer is that other schools should do as we have done. Since we made the change the religious life of this school has been better than ever before and there is no trace of anti-Christian feeling. A larger percentage of our non-Christian boys joined the church this fall than we have ever had. Out of 115 boys, 103 elected to attend our services as usual, and a majority attend the purely voluntary Bible classes. Besides, we have compulsory classes in Ethics and the History of Religions, taught by Christian teachers. I have been very careful to be entirely fair in the matter and to play no tricks. The boys who do not attend church attended all our Christmas services of their own accord.

The only interference we have had from the government has been a set of perfectly proper suggestions which we are adopting, and which will be a distinct improvement to the school. We have no board of managers, but we have an advisory committee which may develop into one, and which is entirely Chinese.

I ought to add, however, that I have been preparing for this step for some time, and that I doubt if it would be successful without the following conditions:

1. The leaders of the school must be Christian,
2. The Christian boys of the school must do more than they ever have done before to make the atmosphere of the school Christian.
3. There must be whole-hearted support from the faculty, who must show their approval and support of the religious work of the school in every way.
4. The services must be conducted with some idea of those who attend them in mind, and not simply be a copy of our western churches.
5. The classes in religion must be the best taught and prepared classes in the curriculum, or at least be on a par with the secular subjects.

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LETTER FROM LACY L. LITTLE

Your communication with reference to the recent regulations issued by the Ministry of Education in regard to giving recognition to Christian schools has been carefully considered by our station school committee. As a member of this committee, I have been instructed to convey to you our reply to the questions contained in your letter.

1. In reply, we would say that we regard education not as an end in itself but as a means to the evangelization of China. The Word of God should be given the central position in the curriculum and the training of Christain leaders should be the chief aim of every Christian school.

2. This reply is given in behalf of the three educational institutions over which this committee has the supervision. These institutions are James Sprunt Academy (a high school for boys), Luola Murchison Sprunt Academy (a high school for girls), and the Kiangyin Bible Training School for women (a preparatory Bible School). Our unanimous opinion is that this regulation five does conflict with the one aim of these three schools.

3. In our opinion, the requirements that the curriculum shall not include religious courses among the required subjects strikes at the roots of the enterprise in which we are engaged. We should prefer to close our schools rather than accede to such a regulation.

4. Our reply to question two would cover this question in so far as this School Committee is concerned. This School Committee is under the control if the Mid-China Mission of the Southern Presbyterian Church. This Mission has an educational committee, which has not taken action on these new regulations. Our prediction is that said Educational Committee will not consider favorable the Government regulations.

5. We would suggest that the China Christian Educational Association take a steadfast position of absolute loyalty to the prime aim of all truly missionary educational institutions: <u>to make Jesus Christ known to these perishing millions</u>. If any part of the curriculum is to be required, surely that which has to do with the everlasting welfare of the human soul should not be optional. "Sanctify them through thy truth: Thy Word is truth" was the prayer, and is the prayer, of Him who died in order that His own in China might be found and won to Him. Aggressive evangelism should be the watchword of every Christian school throughout the land. Government recognition is not essential to the preparation of the Christian leaders through whom the Everlasting Gospel will be given to the people.

FROM THE PRINCIPAL OF A GIRLS MIDDLE SCHOOL IN SOUTH CHINA.

When your first letter came, shortly after I had examined the new regulations, I was inclined to favor such adjustments as would enable us to register. Registration in itself is to be desired. Further thought leads me to question the advisability of it if we wish to preserve a definite Christian type of school.

The real difficulty lies in the fact that it is so easy for us to register our schools. And yet it is on a somewhat ficticious basis. Chinese control is assumed in theory as evidenced by the requirement for a majority of the field board of managers being Chinese. That can be met very easily while still having a "foreign" board of directors at home which has ultimate power. The Chinese control may be only ficticious.

The aim is to be educational, we can regard Christian teachings as a necessary means to the highest end in education, and so can register. Still it is ficticious and another person, especially the student will feel that we regard religious as something less than important.

As to required courses in religious teaching I feel that my opinions favor it more and more. I think the real objection to required courses is not so much the fact that they are required as to the character of some of these courses. I am pretty sure that there should be required courses, but there are not many schools giving courses that should be required. There is need for religious teaching to suit the present needs. That teaching should be required in the Christian schools.

FROM A MISSIONARY IN A SCHOOL IN KWANGTUNG.

We feel that the regulations proposed are very fair.

There is no conflict with the statement of the aim of our school.

With reference to regulation 6, we feel that it will not involve us in any difficulty in making application for the recognition of our Middle School. Our Upper Primary has been recognized for several years and there has been no difficulty though the regulations have not been so specific as at present. We have not hitherto placed the grades, etc. in any courses (in religion) offered in our school, in the regular studies from which the general average has been made for report. Probably as things now stand in this Province we shall need to make all Bible study purely voluntary.

During the past few years after making every effort to make the Bible-study course really worth while, I am ready to say that so far as my teaching of the Bible is concerned I would far rather make it voluntary and so have a group of interested students in the subject rather than have it compulsory with the result that neither the students taking it by necessity nor the students taking it because of the wish to really get something out of it, seemed to me to get any real value from the study. During the present term we

have made it purely voluntary and have had the meeting outside the regular hours with the result that the students who took the class have been enthusiastic and interested. This experience has convinced me that this is the better method for our school at least, and for that reason the "regulations" do not cause any difficulty.

FROM MISS R. M. WALLER, ST. FAITH'S SCHOOL, PEKING.

1. We recognise in the new regulations the distinctly friendly attitude of the Board of Education and would like to respond if possible.

2. We feel Regulation 5 needs clearer statement so as to admit the fact that our whole educational ideal has a distinctly religious basis. Dr. T. T. Lew's translation of the clause, if authorised, makes the clause possible of acceptance.

3. In two of our Middle Schools the Scripture lessons have been optional for some years, and most of us feel there is no serious difficulty in Clause 6.

COPY

Registration file

Taiku, Shansi
February 9, 1926

Dear Friends:

* * * * * I know you are wondering how the school has been affected by the anti-foreign, anti-Christian movement. In general I should say, "Little harm and much good has come of it to us." I am sure our girls are less easily managed because of it. They are not the demure little lambs that they were a few years ago. But is this a sign of loss or growth in character? I prefer to call this obstreperousness a sign of "growing pains." It makes life less smooth-sailing for the faculty and principal, but as a result of our heart-searching self-criticism we find that the greatest fault is in our-selves, our old-fashioned methods of government, our lack of willingness to "spend our heart" on our girls. We change and behold! so do they.

As to numbers, we have never had a large school, but we now have more students than ever before. So the movement has not affected us adversely on that score.

As to the religious life of the school, I believe the criticisms of the anti-Christian movement have helped us to think the whole thing through as never before and thus to evolve a plan that is a for-distinct advance, educationally and, we believe, religiously.

After a summer's deliberation and consultation, the faculty decided upon the following plan with reference to religious education in the curriculum and to church attendance. We offered two courses, moral instruction and religious education. We sent cards to the parents of the students in the six-year primary school asking them to choose the course they wished their children to take. We allowed the Junior High School girls to choose for themselves, but one or the other was required. Church attendance is also voluntary but those not choosing to attend church service are expected to attend a moral lecture in another part of the community church. Attendance at daily chapel exercises is required but their character is changed somewhat. There is a religious service once a week which we try to make as worshipful as possible. On other days various subjects are taken up, music, hygiene, current news topics, manners, etc. Sometimes we have a story hour and we try to have an outside speaker at least once a week.

We felt that Chinese parents would wish us to have some sort of required moral instruction and that the students themselves, if they thought about the matter at all seriously, would admit it was just as necessary to receive character training as mental or physical instruction. And now we are happy to see that our plan is not contrary to the new government regulations for registration, which say "Religious instruction shall not be compulsory."

Now as to the outcome. Christian parents chose religious instruction for the most part, but, a few wanted both. Non-Christian parents chose moral instruction for the most part, but one or two chose Bible. But not so the high school girls, though they are all but two of them church members. Only one girl elected religious instruction. When the older girls were asked why they made their

choice, their answers were various. One said, "Bible characters lived so long ago I cannot seem to get interested in them." One, "I have studied the Bible for so many years, I'd like to change." Another, frankly and hopefully, "I thought moral instruction might be easier."

These answers all go to prove that our methods of teaching Bible have been poor and unless we change we do not dare to require Bible study, because all unconsciously we have been causing our students to dislike the Bible.

Another interesting fact, however, is that the students rallied round their voluntary Y. W. Bible study courses. In the every member canvass every girl signed up for one course or another and the attendance was practically 100%. Just why this is we haven't yet found out. Is it the voluntary feature? Are the teaching methods different? Or is it because the organization backing it is their own? This time the girls have not been asked their reasons, but in a conversation a girl said voluntarily, "Now that we are not studying Bible in the school courses I feel the need of it."

As to church attendance, on one or two occasions as many as twenty-five to thirty girls attended the lecture, but gradually the numbers dwindled till the last few weeks they were all attending church.

Some people may wonder why all this should be called a forward step. But to us it seems that the first step in progress is to see our faults. We now know where we must improve. Second, because we can no longer count on required Bible study to help lead our girls to become Christians, we are spending more time and thought on other ways of helping and influencing them. And third, whether teaching moral instruction classes or voluntary Bible classes we are trying to make the lessons more interesting and helpful. The girls are doing some good thinking. Already one class has voted to change from moral instruction to religious education next term. But this should not unduly elate us for it is only as the truths studied and discussed blossom out in their lives that our purpose is accomplished. Those signs of thoughtfulness, those efforts at self-control, those helpful deeds are really the things which make our hearts rejoice as they appear from time to time. * * * * *

As ever yours loyally,

(Signed) Alzina C. Munger

C. H. Patton.

CHP:DR

In China's present chaotic condition, with the govt. schools disintegrating I doubt if they are in a position to enforce still less enforce such regulations. Dunder & Fox are not dealing with an agitation rather than with a Govt. Why not follow a policy of delay?

China Ed. Laws

March 2, 1926

To Dr. Barton From C. H. Patton

As I shall probably not be present when the Cabinet discusses the matter of the Registration with the Government of our Schools in China, may I give some of my first impressions after reading the document which you left on my desk.

I can see that the situation is rather critical and that it would seriously handicap our colleges, not to say our academies, if they are prevented from taking this step. But in so far as I understand the Act of Registration to which they would have to sonsent, it raises a fundamental question of missionary motive and policy. Of the six articles in the Act of Registration, 1, 2, 3, and 4, would seem to cause no particular difficulty; 5 and 6 raise an important issue, particularly 5 -- "The institution shall not have as its purpose religious proselytisation". We might interpret "proselytisation" in a narrow and specific way so as to warrant such a declaration on our part, but in the extended explanation of this article, on Page 4, it "insists that religion should not become the aim in establishing schools". It looks to me as if this calls for a disavowal on our part, of the fundamental purpose of our educational work. It is one thing for us to accomodate ourselves to governmental restrictions , as in Turkey, but it seems to me quite another thing for us formally to declare that we have no religious aim in our education. Such a position would appear to be inconsistent with the object of the Board as defined in our Charter which reads as follows: "For the purpose of propagating the Gospel in heathen lands by supporting missionaries and diffusing a knowledge of the Holy Scriptures". Personally, according to my present light, I would regret to see any institution of the Board make such an avowal,or rather disavowal,as the Chinese regulations call for. I have a feeling that we are in danger of going too far, in these days of arrogant nationalism, in the matter of yielding to governmental restrictions. I feel confident that in the end the governments of these countries, not excepting even Turkey, will swing around to the position that religious schools of the type we stand for are an advantage to the national system. I think it can be demonstrated that in the history of Education in various lands the advantage lies with having more than one type of Higher Education institution. In our own country the colleges on a religious foundation, privately endowed, are not thought of as competing with the government universities. Each type of school needs the other. I am under the impression that wherever a government has attempted to reduce all education to one type, it has signally failed. I am confident such would be the result in China. Pres. Eliot once stated that the motive behind all our New England colleges is the union of education and religion. He insists that Harvard rests on that ideal today. How much more is this the case with our Mission colleges? Should we disavow our religious purpose for our schools in China, I question whether we would have any warrant for continuing our appropriations to such schools. At least according to my present light, my opinions are as above. I hope exceedingly careful and patient consideration will be given to this matter before our Missions commit themselves in favor of registration under the present terms.

C. H. Patton.

CHP:DR

In China's present chaotic condition, with the govt.-s chaotic disintegrating I doubt if they are in a position to enforce such regulations. I wonder if we are not dealing with an agitation rather than with a Govt. Why not follow a policy of delay?

Rec'd APR 21 1926

copy

Dr Barton 17

Registration of Schools - China

15th March, 1926.

Dr. R.E.Koorshead,
22, Furnival St.,
London, E.C. 4.

Dr. R.E.North,
150, Fifth Ave.,
New York City.

Rev. A.E.Armstrong, M.A.,
439, Confederation Life Building,
Toronto.

As you are aware, the question of the registration of Christian schools under the Ministry of Education ~~of~~ at Peking has become a live one since the promulgation on Nov. 16th last of its new regulations by the Ministry. I append herewith a copy of the regulations in English as prepared by the China Christian Educational Association, Shanghai. It is possible that you may already have these in hand. My purpose in writing you at present is not to suggest any formal action but simply to forward information as to the course of events in connection with this important matter. The Academic Board of the University, that is, the joint faculties, gave full consideration to the question. We had a most interesting and profitable discussion of three hours length based on the regulations as now presented. In common with all Christian educationists in China we felt that the Ministry of Education had done well in recognising our institutions among the class of "private" schools, or schools other than those under government auspices. This is a decided advance over the previous attitude which looked upon all such institutions as "foreign". Now they are classed with a large group of Chinese schools, some of which have an excellent standing.

It was felt that Section 3 with regard to the President was as generous as could be expected in making provision for the continuance of a foreign president if circumstances should require this.

With regard to Section 4, there did not seem to be any obstacle, provided the reference to the Board of Managers is to be interpreted as applying to the Board in China. This interpretation is the one accepted by all interested inthe question. You will recall that the Bylaws of our Field Board of Managers make provision for coopted members up to the number of one-half of the total membership. We already have two elected alumni representatives, Chinese, and two representatives of missions, the A.B.C.F.M. and A.P.M.M., who are Chinese, so that when it is remembered that we also have among coopted members a considerable number of Chinese it is clear that to

provide a majority of Chinese members in our Board would not mean any very radical or rapid change of personnel.

With regard to Section 5, it was felt that much depended upon the interpretation of the original Chinese statement. If the article means, as our Chinese associates assert, that the schools are not expected to have proselytising as their purpose, we should probably not find great difficulty in conforming to the regulation. On the other hand we are firmly convinced that any education worthy of the name must have a place for religion and inthe nature of the case Christian education must give full opportunity for the teaching of the Christian religion. Our Faculty propose that we seek for further light upon this regulation by way of an interpretation to be given by the Ministry of Education if possible.

The requirement of regulation 6 has been to a large extent met in our practice for the past number of years. Our morning chapel, Sunday service and religious meetings generally have always been conducted on a voluntary basis. The amount of required religious instruction has been a minimum in the School of Arts and Science. Clearly the School of Theology would be excluded and the University could register only in respect to the School of Medicine and the School of Arts and Science.

This represents in a general way the attitude of our own faculty to the question. I should like, however, to call attention to what appeared to be important factors in the case.

1. The question has been raised as to whether the government has any right to interfere in the matter of religious teaching in our institutions. After a period of struggle during which effort was made to have Confucianism recognised as the State religion, the principle of religious freedom was finally written into the new constitution of China. Under these circumstances it is asked, why should the Government concern itself with the religious instruction given in such institutions? It is of course pointed out in answer that while an institution might wish to have for itself freedom and to exercise this right at will, yet the actual practice would contravene the principle of religious freedom so far as the student body is concerned, and from that point of view it is therefore in the interests of freedom that the Ministry claims to have taken such action.

2. A question of considerable importance is raised with regard to the effect of registration on the part of colleges and universities upon the standing of middle-school students. Should a college register while the middle-schools which are its feeders have not done so? It would be quite possible for the college to receive graduates from such middle schools but it would seem unlikely that on graduation from the college or university they would receive government recognition. In other

words, the registration of the University would have no advantages so far as these students are concerned, but would rather continue to place them under the same limitations as they at present suffer. This question is further complicated by the fact that in the opinion of many required religious instruction in the university is one thing, while in the middle school it is quite another thing. Voluntary choice may be granted to the University student without detriment, it may even prove to be a distinct benefit, but whether or not it should be the privilege of students while in middle schools is much more open to question.

3. It is pointed out that regulation 6 is in a sense an interpretation of regulation 5, inasmuch as it clearly makes provision for the carrying on of religious courses though on a voluntary basis. Were the purport of regulation 5 that no religious instruction should be given there would be no call for regulation 6. It is worthy of note that at a time when there has been much agitation in some circles against religion in any and every form, the Ministry of Education should definitely leave the way open for the voluntary practice of religious instruction to as large an extent as the Christian institutions desire.

4. Objection may be raised from the point of view of the political instability of China. It is said, the Chinese ministry of today promulgates these regulations, what guarantee have we that a future government will support them? Is there any real government in China today with which we can wisely deal in a matter of so vital concern to our educational enterprise? It should be noted, however, that the Society for the Advancement of Education, which is the elite educational body in China today and is most influential, had made much more radical proposals with regard to Christian institutions. Indeed they would have throttled these entirely. Their proposals, backed by their influential support, were before the Ministry of Education when it promulgated its present very temperate regulations. It is fair to say further that with all the changes of government and consequently of the various ministries within the history of the Chinese Republic, there has not been any change with reference to the principle of religious freedom, and in the opinion of those best qualified to judge, the commonsense and fairness of the people of China is a great foundation upon which to build in dealing with the Chinese authorities.

This important question was thoroughly discussed at the Conference called under the auspices of the National Christian Council to meet with Dr. Mott, and again at the Biennial Conference of the China Association for Christian Higher Education. The general consensus of opinion is that institutions so disposed should proceed to put into effect as rapidly as possible regulations 1, 2, 3, 4 and the first part of 6. The China Educational Association are taking steps to have five persons, representing various points of view, present informally to the Ministry of Education the desire of Christian schools to register and the difficulties facing them, and to seek for further light

upon their regulations in this connection.

The issue raised by the question of registration has already rendered this service to Christian education, namely, it has concentrated attention upon the importance of religious instruction, whether voluntary or required. Many feel that if the quality of the instruction given can be improved, most of all if those who teach can be stimulated to live and teach Christ as opportunity offers apart from the definite hours assigned to religious subjects, the supreme purpose of our institutions will be accomplished. The report of the Educational Commission did well to emphasize the almost uniform weakness of Mission schools, especially Higher Primary and Middle Schools, in point of religious instruction. While the spirit of many teachers in this department might be excellent, the method and the effectiveness which the subject deserves have been lacking. Without doubt there has been distinct improvement within the past five years, yet there is a general dissatisfaction with present results in religious education. This itself is a wholesome sign. Provided our schools are not called upon to surrender what is their distinctive contribution to education as a whole, the development of Christian character, it seems desirable that they should find a definite place within the educational system of China. All those interested in the good of our common cause are determined to see to it that essential elements in Christian education shall be conserved.

The curriculum of such an institution should conform to the standards set by the Ministry of Education. It shall not include religious courses among the required subjects.

J. D. MacRae
Shantung Christian University
Tsinan.

REGULATIONS GOVERNING THE PROCEDURE OF RECOGNITION.

1. Any institution of whatever grade established by funds contributed from foreigners, if it carries on its work according to the regulations governing various grades of institutions as promulgated by the Ministry of Education, will be allowed to make application for recognition at the office of the proper educational authorities of the Government according to the regulations as promulgated by the Ministry of Education concerning the application for recognition on the part of all educational instituions.

2. Such an institution should prefix to its official name the term "szu lih" (privately established).

3. The president or principal of such an institution should be a Chinese. If such president or principal has hitherto been a foreigner then there must be a Chinese vice-president, who shall represent the institution in applying for recognition.

4. If the institution has a board of managers, more than half of the board must be Chinese.

5. The institution shall not have as its purpose the propagation of religion.

6. The curriculum of such an institution should conform to the standards set by the Ministry of Education. It shall not include religious courses among the required subjects.

Rec'd MAY 7 _ 1926

Dr. Burton

TELEPHONE CENTRAL 8733

CABLE ADDRESS, CHICONCOM SHANGHAI

THE CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

中華基督教育會

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MISS MELISSA J. DAVIS, OFFICE SECRETARY

Registration Circular

March 22, 1926

Dear friend:-

We are sending you further material bearing on the matter of registration of Christian schools with the Ministry of Education. In addition, we would call attention to the following matters:

(1) The Christian Educational Quarterly (in Chinese) is giving much space to discussions on this matter. It is most advisable that teachers and students in Christian schools and colleges, church pastors and educated laymen should be informed of the views held by the Christian educational leaders. You can help in the development of public opinion by bringing these discussions in the Quarterly to their attention. The March issue, which will be off the press in a few days, has an unusually valuable list of articles. The price is $1.00 a year.

(2) At the recent College Conference, two sessions were devoted to a frank discussion of the registration of the colleges. No findings were adopted, but a resume of the discussion will be found in the April issue of the Educational Review. There was no dissent to the expressed desire of each institution to register. Appreciation of the generous terms in regulations 1 to 4 was frequently expressed. The difficulties in regulations 5 and 6 were pointed out. The attitude of most of the foreign members of the conference was one of hesitation to commit the colleges to action whose result is not clear. On the other hand, Chinese opinion was overwhelmingly in favor of registration in spite of possible difficulties, which they felt would be less serious obstacles to the realization of the purpose of the Christian schools than the present, greatly misunderstood, lack of relation to the government educational system. This opinion was voiced by men who were leaders in the conference and it made a profound impression. The Council of Higher Education, at its meeting following the conference, asked the China Christian Educational Association to arrange for an immediate study of certain possibilities which might remove the difficulties that were expressed in the conference. At the present time a committee is studying the subject and it expects to be able to report at the annual meeting of the China Christian Educational Association in May.

(3) At present the difficulties seem to be as follows:

(1) Many institutions do not see their way to putting religious courses on a voluntary basis. It is possible that the difficulty might be overcome by excusing from courses on religion students whose parents ask for it on conscientious grounds.

(2) The difficulty to which reference is most commonly made, however, is with clause 5, which is open to several interpretations. It is possible that no official interpretation can be made until a test case comes up by the application of a Christian school with a clear statement of its purpose, in educational terms but with distinct reference to the Christian life of the institution as part of its educational progress. (See the letterfrom Mr. Warnshuis which we are sending.)

May we ask that you send to us at once:

(1) The statement (in both Chinese and English) of the purpose of your school that is published in your catalogue or in any other form.

(2) If you do not have such a published statement, will you kindly send a brief statement of the purpose of your school, which you would be prepared to submit to the educational authorities if you made application for the registration of your school? Such a statement of purpose must be included in the application and its wording is very important.

We shall greatly appreciate an early reply in order that a full and careful report on the whole question may be made to the General Board of the China Christian Educational Association at its meeting May 7-8.

Yours sincerely,

Sanford C. C. Chen
E. W. Wallace

Associate General Secretaries,
China Christian Educational Ass'n.

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REGISTRATION

LETTER FROM HUNAN ANGLICAN MISSION

The Conference of this mission has recently met and after considerable discussion passed the following resolution:-

"That the opinion of this Conference regarding the situation which has recently arisen owing to the promulgation of the new regulations of the Ministry of Education be summarized as follows:-

(1) The regulations for the registration of Christian schools recently issued by the Ministry of Education are a generous advance on those previously promulgated.

(2) While it is improbable that a missionary institution would be forbidden altogether to carry on Christian activities within the school, regulations 5 and 6 are capable of bearing an interpretation which would seriously restrict the opportunities of the school of fulfilling the purpose for which it was established.

(3) Refusal to register will almost necessarily involve the impossibility of conducting education among either Christians or non-Christians.

(4) The schools - especially middle schools - should be registered.

(5) Efforts should be made by the Christian Church through its corporate educational bodies to obtain either a revision of Regulations 5 and 6 or an interpretation of them which will make them consistent with the principle of religious liberty which has its place in the constitution of the Republic of China.

The Diocesan Board of Education, which includes Chinese members, amongst whom the discussion was unrestrainedly left, passed a similar resolution.

I am,

Yours faithfully,

John Holden, Bishop.

REGISTRATION

Rev. R. E. JENNESS, SHUNTEFU, SHANTUNG

"..... With one accord we are opposed to the registration of Christian schools under the conditions laid down by the Ministry of Education. Some of these conditions could be met, such as having a Chinese for Principal or Vice Principal, providing sufficient additional funds could be raised to pay the salary of a high grade man.

But we could not sign our names to Regulation No. 5. Viz. "The school must not (or does not) consider the propagation of religion it's aim. The original is in Chinese, and it reads "The school must not consider the propagation of religion as it's aim." An absolute literal translation would be "The School must not consider the preaching and spreading of religion as an aim." To translate this into "proselttizing" with all that word means to the westenn mind is to read into this regulation something which the framers did not intend. The government educators care little or nothing about Presbyterians becoming Baptists and vice versa, but many of them are mightily concerned about our trying to win Buddhist, Mohammedan and Confucian students to Christ. It is just this, which the Board of Education seeks to put a ban upon: They call it "propagating religion", we call is winning men to Christ.....

If we surrender the evangelistic purpose of our schools we give up the great reason for our being in educational work at all, and we justify the stand of the more radical Chinese educators who contend that since China now has good public schools of her own there is no reason for the continued existance of church schools.

As for regulation No. 6 that all religious instruction, as well as attendance upon religious exercises must be optional with the student, we are opposed to submitting to this for the following reasons,-

This restriction is defended in the name of and for the sake of Religious Liberty, but as an actual fact it is a curtailment of the religious liberty of Christians, the liberty to send their own boys and girls to schools where they will be required to attend church services and classes in religious instruction. Why should the study of the Bible be made optional in our Christian schools, and mathematics and Chinese literature be required? We Christians believe that religious instruction is just as important as instruction in mathematics, in fact more important, and church attendance just as essential as participation in athletics. Here in Hugh O'Neill, Jr. Academy both are required. The argument that to require attendance upon religious instruction and religious exercises is to rob the child of his religious liberty does not hold water,- for in our catalogues and school announcements we state clearly all the requirements, and any boy or girl who does not wish to submit to them is at perfect liberty to refrain from entering our schools."

FROM DR. A. L. WARNSHUIS.

When we say that the aim of our educational work is the fullest possible development of character in the pupils or students, I think we must be honest enough to say that religious instruction in our opinion is essentially a part of such education.

Must we not, therefore, announce to everybody concerned that religious instruction is an integral part of the courses of study in our Christian schools and colleges. At the same time, in recognition of the Government's regulations and also of the fact that compulsory training in religion is really impossible, the schools will excuse from attendance upon such courses and exercises those pupils for whom application for such excuses may be made by their parents or guardian. In effect this would be to adopt the conscience clause similar to th those in effect in parts of India. It would place the burden upon the parents and guardians as Mr. Paton has suggested in his article. The question is would the Government accept such action as in compliance with its regulations. In any case, whether they will or not, is it not the right position to take?

I do not think it is generally fair to say that the choice is made at the entrance gate to the college or school. That might be so if all other things are equal, but in some places at least the Christian schools excel all other instititutions and the choice is not a simple one for it includes other considerations. We aim to make our schools the very best in the quality of work. They better they are, the more pressure we bring to bear upon the students to accept religious instruction in return for the quality of other work that is being done.

I think that there is force in the argument that religious instruction is an essential part of our educational work and we cannot make it altogether optional. On the other hand, I believe also that there should be a distinction from purely intellectual studies for in religious instruction we aim to rule the will and mold the character of the students. For that reason it cannot really be compulsory. In every case we must succeed in winning the willing assent of the student.

This briefly suggests to you the line of thinking that I have followed in suggesting that we should adopt wush a policy as would make clear that we consider religious instruction essential in our educational work but that we are also ready to deal with individual cases in accordance with the requests of parents or guardians.

A. L. WARNSHUIS.

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NANCHANG ACADEMY, METHODIST EPISCOPAL CHURCH

Wm. R. Johnson, Principal

"We are glad to join in an expression of appreciation of the attitude taken by the Ministry of Education in modifying the regulations in such degree as has already been done. Clearly there is indicated a very much higher appreciation of the work done by Mission schools than is indicated in the previous regulations.

I quite agree with those who feel that paragraph 5 needs fuller statement. I am quite opposed to any subterfuge as to our findamental purpose of carrying on Christian propaganda. We believe in the highest possible educational aims and are quite willing so to express the aim of our institution, but it must not be with the implication that we have abandoned the idea of definitely teaching Christianity. If this is clearly understood with the Ministry, we could work under regulation 5.

Relative to the application of clause 6, I feel that it would be a very distinct loss if we had to give up required curriculum Bible study. I think I have not yet seen in any letters any statement that exactly sets forth my own view in this particular matter. Our students come largely from non-Christian homes. I have yet to find any who say that their parents object to their participating in classes for the study of the Bible. Nevertheless, I doubt not that in many of these homes there is a sufficient sentiment against Christianity, and certainly in many of them, sufficient indifference, so that, left to their own choice entirely, these boys from pagan homes would choose largely not to study Christianity. By having our Bible classes required precisely as our other classes are required, all these students are brought to study the Bible in such a way as to give them a background of Christian history and work which forms a basis for later Christian appeal. Were these classes put on a voluntary basis, I have not the slightest doubt but that many of these boys would pass through the institution or at any rate attend for considerable periods, without having their interests sufficiently aroused to cause them to take this work, whereas under present circumstances they take it as a matter of course and practically without protest.....

I cannot agree that there is any fundamental reason why curriculum Bible study should be taught with any less of earnestness or with any less interest on the part of the teacher because attendance is required. Such classes, of course, should be assigned only to teachers who have an earnest Christian motive in thw work and who will lay themselves out to make this work the best taught of any in the institution.

It may be true as Dr. Burton has urged, that were we entirely excluded from conducting schools in any other way, it would still be well for the Christian church, merely as means of meeting a great need, to continue to conduct schools for the Chinese, were we not allowed to teach Christianity at all. However, it seems to me very clear that we can accomplish our mission very much more rapidly by continuing to teach openly and without apology ~~to~~ our Christian history, and particularly the Bible, so long as we are allowed to do it. Rather than surrender these privileges, I should prefer that our opportunities for teaching should be considerably restricted from what they are now, before I would favor surrendering the privileges we have."

ATKINSON ACADEMY - SOOCHOO, KU.

" ....(1) The new regulations seem more generous than any previous ones, but the Ministry of Education is constantly changing its personnel with the rapid changes in the government. Who is to say that the resolutions passed by the National Educational Association, which met in Kaifeng, Honan, October 1924 (published in the North China Daily News, November 6, 1924), will not finally be put in force, the eleventh of which reads: "After the foregoing has become law in in operation, no foreigner shall be permitted to establish educational agencies within the country.' In view of the uncertainty of the future, why give up our opportunity to teach the Bible as a required subject before we may be compelled to do so?

(2) Regulation 5 may not conflict directly with the statement of the aim of our institution, but it certainly conflicts with the real purpose.

(3) Regulation 6 would involve is in difficulty in making application for recognition. If religious courses are not among the required subjects, the aim of our school as a Christian Mission school would be defeated.

(4) Our faculty (we have no board of managers) has not yet discussed the question of applying for recognition.

(5) I have not suggestions to offer. I would merely add that I most earnestly hope the China Christian Educational Association will make no compromise in this most important matter.

Yours very sincerely,

(Signed) Mary Monor Tarrant."

REGISTRATION

CHINA MEDICAL BOARD

I have read with a great deal of interest some of the discussions of the problem of required religious education, which appeared in the January number of your Review and find myself hearily agreeing with your editorial position in most points.

A question, however, has occurred to me which I have not noticed in any of the papers, though it is unlikely to be original. As I believe it is worth thinking about, I am submitting it to you personally, and not as a letter to the editor. If there is anything to it, no doubt it will enter into some future discussion.

The question is this: Do the relatively undeveloped state of education in China and the admitted defects in quantity and quality of strictly Chinese schools, modify the general proposition that restrictions put upon the teaching of religion are inconsistent with the principle of religious freedom?

Those who believe that the churches in China should be free to establish schools in which attendance at religious exercises and at courses in religion is required, naturally take the view that parents and students are free to elect in the first place whether the will patronize such schools or not. Knowing and accepting in advance the conditions regarding such attendance, neither students nor the community have any right to object. That seems on the face of it an entirely reasonable position. In a country where there are many good secular schools of all grades, often better than the church schools, the freedom of choice would seem to be real.

In China is not the situation a little different? In the first place the number of schools is entirely inadequate. Many students are turned away annually from the better government and private schools of the higher grades. Some of them, naturally, turn to the Christian schools. To many of those students the choice is not between a secular school and a mission school, but between a mission school and no School.

Some students are particularly anxious for certain courses, such as English and the sciences, in which, for the time being, mission schools in general excel. Here again the choice is not between two equally good institutions, but between one school which gives the students certain things that they want on condition that they accept other studies that they may not want, and another school which offers only an inferior grade of the thing which they are after

In such cases can it be said that there is complete freedom of choice when the student enters the school? Whether it is better that there should be such freedom or not is another question upon which I do not propose to enter.

If the questions I have raised are fair, is there not a danger that the attitude of mission educators who claim the right to require of their students attendance at religious exercises or studies, and claim this on grounds of religious freedom, may be

interpreted by the unsympathétic as meaning that they wish freedom to deprive their students of freedom? This would be an unfair way of putting the case, but would there not be a modicum of truth in such a judgment? One is reminded a little of the words attributed to a famous president of Princeton: "How can you expect me to put Princeton on a democratic basis unless you give me absolute power?" Does compulsion of any sort in religious matters promote the cause of religious freedom in which most of us believe?

Sincerely yours,

ROGER S. GREENE

Registration China

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REGISTRATION

EXTRACT FROM LETTER FROM HAI NAN MISSION

(1) Our general attitude is that the regulations are more liberal than former ones and we see no serious drawback save in numbers 5 and 6.

(2) Regulation No. 5 conflicts with one of the most important purposes of the school.

(3) The opinion in the mission is divided, but there probably would be no insurmountable difficulties in regulation No. 6.

(4) While we approve in principle of the registration of mission schools we do not deem it advisable to seek such registration at the present time and under the present regulations.

(5) We would request the Association to use all possible means to secure a more liberal statement of regulations 5 and 6.

Howard S. Galt.

Howard S. Galt

Registration in China 25

STATEMENT WITH RESPECT TO THE REGISTRATION OF CHRISTIAN SCHOOLS IN CHINA

The statement on this subject sent out By Dr. T.T.Lew is very clear and full. Besides reading carefully his statement I have examined the Chinese text of the Government Regulations.

So far as the conditions laid down in the Regulations are concerned I believe that registration in accordance therewith is wise and desirable.

I admit at once that Regulation No. 5, "The institution shall not have as its purpose religious proselytism", limits the religious freedom of schools in a way that is not ideally desirable. But the policy of mission schools with respect to registration must be determined in the light of all the conditions and circumstances. I agree heartily with all that Dr. Lew says about the liberality of these regulations from the point of view of the Chinese Government. It is certainly a surprise to find the Department of Education, in the ~~present~~ midst of the present nationalistic agitation, and in the face of criticisms from the anti-Christian movement, making more liberal terms for Christian schools than have ever been made before. As has often been pointed out, the Chinese have a tendency to emphasize the general spirit and attitude which a given policy represents rather than the letter of the law. And the spirit in which Christian schools respond to the present opportunity will count for much in the sane public opinion of China--not that of the extremist type.

Probably there are many Christian schools which are prepared to admit voluntarily that their central purpose is not "religious proselytization", but rather education, Christian in spirit and atmosphere. Schools maintaining this point of view will not need to change their aims in applying for registration.

Schools holding to religious propaganda as their central purpose, if they honestly comply with these regulations will have to modify their aims somewhat. But it is to be noted that the Regulations not only make it possible for Christian schools to maintain a definite Christian spirit and motive, but to actually maintain religious instruction and activities in the schools. Surely this gives full scope for a worthy Christian service, and if the service is heartily performed, the schools will have, as they have had in the past, abundant opportunity to contribute to China's intellectual, moral and spiritual regeneration.

Since the Regulations under discussion were promulgated the Department of Education in Peking has been attacked by anti-Christian critics for its liberal attitude toward mission schools, and has shown some signs of weakness and vacillation. Under these circumstances whether ot not it is wise for Christian schools to go forward with a registration program, is a question separate from the main question discussed above, and can wisely be left to the judgment of the mission and church authorities on the field, who are in close contact with the ever-changing situation.

30 March, 1926.

Howard S. Galt.

Howard S. Galt

Rec'd AUG 20 1926

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TELEPHONE, CENTRAL 8733

CABLE ADDRESS, CHICONCOM SHANGHAI

THE CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

中華基督教教育會

THE MISSIONS BUILDING
23 YUEN MING YUEN ROAD
SHANGHAI

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MISS MELISSA J. DAVIS, OFFICE SECRETARY

Educational
Educ'l Jr
China

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July 23, 1926

Compulsory

Dear Dr. Barton:-

I am sending you a copy of a most important letter which has just come to us from Dr. T. T. Lew, of Yenching University, and president of the China Christian Educational Association. Dr. Lew has secured from the Ministry of Education an interpretation of Clause Five of the regulations for the registration of Christian Schools. According to this interpretation the former atetemtn that "The institution should not have as its purpose the propagation of religion", is interpreted to mean that the aim of the institution shall be educational, in accordance with the aims set forth in other regulations of the ministry. No limitation is put upon the religious work of the middle school beyond the requirement that attendance at courses of religious instruction and religious services is prohibited.

A number of schools and colleges that are prepared to adopt the voluntary principle in religious instruction on its own merits have hesitated to apply for registration for fear of what might be involved in this clause. This interpretation seems to clear away this difficulty.

In view of the importance of this whole question and the interest in it on the part of members of mission boards, we have had a large edition printed of this message. We shall be glad to furnish you with sufficient copies for the members of your board. We can also let you have copies of Dr. Lew's "Message No. 2", which gives the text of the resolutions and explains them. We have also published in a four-page folder the text only of the resolutions and the interpretation of Caluse Five, with the England translation.

Will you kindly let us know how many copies you wish of these? We are making no charge for them.

Yours faithfully,

EW:MD

E. W. Wallace

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Message No.3

THE INTERPRETATION OF CLAUSE FIVE OF THE GOVERNMENT REGULATIONS FOR THE REGISTRATION OF MISSION SCHOOLS

By Timothy Tingfang Lew, Ph.D.
President of the China Christian Educational Association.

To the members of the General Board, of the Three Councils, of the Nine Regional Associations; Members of Boards of Managers, Presidents and Deans of Colleges and Universities, and Principals of Middle Schools.

Dear Fellow Workers:

Since the issue of my last message to you concerning government registration of our educational institutions, "Message No.2", an open-minded response to the question of registration has been shown by the Christian educational constituency in China. The different Regional Associations in their annual conferences, the China Association for Christian Higher Education at its Biennial Conference held in February, have all taken up this question and have given a great deal of thought to it.

I. THE DESIRE FOR AN INTERPRETATION OF CLAUSE FIVE.

The Council of Higher Education at its last meeting in February, 1926, passed the following resolution:

VOTED to adopt the following resolution concerning government registration.

Christian educational institutions have been established to serve the interests of China and we, as workers in these institutions, should conform to the law of the land. Since these institutions are for the education of Chinese, and since China is a constitutional republic, we believe that religious liberty should be granted to them. Therefore,

RESOLVED:

(1) That we urge the Christian educational institutions to put clauses 1, 2, 3, 4, and the first part of clause 6 of the Regulations of November, 1925, into effect as rapidly as possible.

(2) That five persons representing various points of view be sent by the C.C.E.A. to present, informally, to the Ministry of Education the desire of Christian schools to register, and the difficulties facing them, and to seek a solution of the problem.

(3) That Christian educational institutions which are prepared to register under the Government Regulations of Nov. 16, 1925, do so.

The Council of Primary and Secondary Education, at the annual meeting in May, 1926, passed the following resolution:

(a) VOTED, that this Council endorse the resolutions of the Council of Higher Education on the subject of Registration.
(b) VOTED, that we support the action of the Council of Higher Education in appointing a special committee to confer informally with the Ministry of Education, and we recommend to the consideration of that Committee the following alternative statements for Clause Five:

(i) The school must not interfere with religious liberty.
(ii) The school must not compel belief in any religion.
(iii) The school must have a true educational aim.
(iv) The school must have a true educational aim and should not interfere with religious liberty.
(v) The purpose of the school must not be inconsistent with religious liberty.

(c) VOTED, that we recommend to the General Board to take steps to inform fully the Christian constituency in China and abroad on the question of Registration.

Finally the General Board of the China Christian Educational Association at its annual meeting held in May paseed the following resolution:

"Christian educational institutions have been established to serve the interests of China and should conform to the law of the land and official regulations. The Chinese constitution having guaranteed full religious liberty, it follows that laws and official regulations cannot be inconsistent with this fundamental principle. There is general agreement as to the desirability of the registration of Christian educational institutions, but there exists uncertainty among some Christian educators as to what is involved in Clause Five and the last part of Clause Six of the Regulations of the Ministry of Education, promulgated on November 16, 1925

"THEREFORE, RESOLVED

"(1) That a group of persons be sent to present, informally, to the Ministry of Education the desire of Christian schoobs to register and the difficulties facing them, and to seek a solution of the problem.

"(2) That we urge the Christian educational institutions to put Clauses 1, 2, 3, 4, and the first part of Clause 6 of the Regulations of November 16, 1925, into effect as rapidly as possible.

"(3) That Christian educational institutions which are prepared to register under the Government Regulations of November 16, 1925 do so."

II. THE APPLICATION FOR AN INTERPRETATION.

After these meetings I was requested by the General Board to watch for the right opportunity for arranging a meeting of the Commission with the members of the Ministry of Education for an informal conference and to look for an opportunity to get such new light on these regulations as I could. For the last three months we have not had the opportunity for such a conference. The Commission has not come up because of the unsettled conditions in North China; since April the Ministry of Education has not had a responsible Minister. The portfolio of the Ministry has been offered to different persons, but was not accepted. The Vice-Minister has been acting for a certain period but experienced people advised that it would be better to wait until a Minister had accepted the portfolio and had actually assumed office. Last week Mr. Jen Ko Ch'en formally assumed the office. Advised by responsible friends I sent in a petition to the Ministry <u>in the capacity of a private individual</u>, <u>as a university professor</u>, to ask for an interpretation of Clause Five. I took this step for four reasons.

<u>First</u>. During the last six months a number of people throughout the country have written me showing their interest in these regulations and offering suggestions concerning Clause Five. Some hoped for a change and others for an interpretation. I have had several conferences with various members of the Ministry and other responsible people to ascertain whether a change or a modification of Clause Five is at all possible, and have never received any encouragement as to the possibility of change. Several members of the Ministry who are my personal friends suggested that I should apply <u>now</u> for an interpretation so that it would be given by the people who originally drafted those regulations.

Second. The Council of Higher Education will hold its regular annual meeting shortly, July 15-20. It was not likely to be convenient for the Commission to come up at a moment's notice at this time of the year when graduation exercises and other duties are keeping everybody busy and when travelling conditions have not been improved. If an interpretation could be secured before the meeting of the Council it might be useful to the Council.

Third. I have answered the call of the Trustees of Yenching University to go to America for the coming year and have accepted invitations from a number of American institutions to lecture there. I am planning to leave China before long and I desired to get an official answer if possible regarding the interpretation of Clause Five by the Ministry for my own enlightment.

Fourth. I have taken this step at this time because all the advice I received from friends who are occupying responsible positions and whose judgment I respect, has encouraged me to do so.

The petition was sent in on June 28 and the official answer from the Ministry was given on the 6th of July.

III. THE OFFICIAL INTERPRETATION.

The official answer in Chinese is as follows.

302 - 5

TRANSLATION

教育部批第一百八十八號

據呈稿外人捐資設立學校認可辦法第五條是否專就宗旨立言與信教及傳教自由不相抵觸請求解釋等情查該項辦法第五條係言設立學校當以部定教育宗旨爲宗旨在該內不應有强迫學生信仰任何宗教或參加宗教儀式之舉於信仰及傳教之自由並無限制此批

中華民國十五年七月六日

教育總長任印

"In answering the petition for an interpretation of Clause Five of the Regulations Concerning the Recognition of Schools Established with Contributions Made by Foreigners, as to whether the Clause solely emphasizes the aim of the school or whether it is inconsistent with the freedom of religious faith and of the propogation of religion, etc., our official answer is hereby given that Clause Five of the said regulations promulgated means that when an educational institution is established it should have as its aim the educational aim which is formulated and proclaimed by the Ministry. It means that in the institution there should be no compulsion on any student to accept any religious faith or to attend any religious rites and ceremonies. It puts no limitations whatever upon liberty of religious faith and the liberty of propogating religion.

"Sixth of July in the fifteenth year of the Republic of China.

"By order of the Minister of Education."

(Seal)

The above English translation is my own, but its accuracy can be verified from the original Chinese text.

IV. COMMENTS ON THE INTERPRETATION.

Regarding this Official Interpretation I wish to call your attention to the following points:

1. The members of the Ministry told me that this answer is an official interpretation of Clause Five and that it is as valid as the regulations. The whole text of the official answer will be published according to rule in the Official Gazette of the Ministry of Education, which is published every month and comprises all the official documents issued during that month by the Ministry. This

TRANSLATION

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will appear in the July issue of that Gazette. The funds of the Ministry are in arrears at present. Last year's March number of the Gazette appeared quite recently, so it is a little over a year behind in publication. Therefore, the July issue of the Gazette this year, unless the Ministry receives special funds to hasten up the issuance of its publications, will probably not be published for several months yet, or even longer. But the answer has been officially given under the seal of the Ministry, so that it becomes valid from the date on which it appeared and need not wait for the publication of the Gazette.

2. I wish to call your attention to the fact that the answer contains statements which translated into English are almost identical with the statements drawn up by the Council of Primary and Secondary Education of our Association as suggested alternatives for Clause Number Five. (See resolutions of the Council of Primary and Secondary Education quoted above.

3. In this official answer reference is made to the educational aims formulated and promulgated by the Ministry. For the convenience of your reference I have studied all statements of aims published by the Ministry and have gone over them carefully with a member of the Ministry to ascertain all the revisions that have been made during the last few years. The following statements of aims are those actually involved, so far as I am able to ascertain.

V. STATEMENTS OF EDUCATIONAL AIMS OFFICIALLY PROMULGATED BY THE MINISTRY OF EDUCATION.

1. <u>The Aim of Citizen Schools</u> (elementary schools), quoted from the Revised Order of the Ministry Concerning Citizen Schools, promulgated in January of the ninth year of the Republic (1920)

（國民學校宗旨）

（見民國九年七月三十一日教育部令第三十四號公布之民國學校令）

國民學校施行以注重身心之發育以期養成國家根本教育之基礎並授以適當之知識技能爲國民生活必需及增進國民學校之學業完成普通教育之旨

Translation

"The citizen schools in carrying out the fundamental education of the nation should have as their fundamental aim the development of the body and mind of children by giving them adequate training in the moral basis for citizenship, and the knowledge and skill necessary for their livelihood."

2. The Aims of Higher Primary Schools, quoted from the Official Order of the Ministry, No.30, issued on the 31st July of the fourth year of the Republic (1915), revised in November of the 5th year of the Republic (1926) as the Higher Primary School Order.

（高等小學校宗旨）

（見民國四年八月十日教育部令第三十號公布之民國學校令第五章第三十一條修正之）

高等小學校以普通教育完成國民學校之學業增進小學教育之旨

Translation

"The aim of the Higher Primary Schools should be to advance the learning provided in the Citizen Schools, completing general education.

3. The Aims of the Middle Schools, quoted from the Order of the Ministry, No. 13, concerning Middle Schools, published on the 28th of September of the first year of the Republic (1911), and the Middle School Regulations issued on the second day of December of the first year of the Republic. This has remained unchanged.

中學校宗旨（見民國元年九月廿八日部令第十五號元年十二月二日中學校令）

中學校以完足普通教育造成健全國民為宗旨

Translation

"The aim of the Middle School should be the completion of general education and the building up of strong, perfect citizenship."

4. The Aim of Colleges and Universities, quoted from the Official Order of the Ministry issued on the 27th day of September, sixth year of the Republic (1917); also the official order No. 23, issued in the 13th year of the Republic (1925).

大學校宗旨（民國六年九月廿七日部令第十三號三年部令）

大學校以教授高深學術養成應國需要宏材為宗旨

Translation

"The aim of the College and University should be the imparting of higher and deeper knowledge to nurture mature scholars and great personalities in order to meet the needs of the nation."

5. The general aim of the Educational System of China.

In the eleventh year of the Republic (1922) during the Cabinet of Dr. Wang Chung Hui, the Ministry of Education submitted its Revised Plan of the Educational System. It was published in the form of a Presidential mandate, on the first day of November of the eleventh year of the Republic. It set up seven principles which can be accepted as the general educational aim of the entire educational system of China. They are as follows:-

學校系統改革案標準（見十一年十一月一日大總統令）

(一) 適應社會進化之需要
(二) 發揮平民教育精神
(三) 謀個性之發展
(四) 注意國民經濟力
(五) 注意生活教育
(六) 使教育易爲普及
(七) 多留各地方伸縮餘地

Translation

1. To meet the need for social progress
2. To develop the spirit of popular education
3. To attain the development of individuality
4. To give due attention to the economic ability of the citizens.
5. To give due attention to vocational education
6. To facilitate the promotion of general education
7. To give ample room for modifications that will meet local needs.

The official interpretation of Clause Five as given above would seem to mean that missionary schools of any grade should adopt as their aim that particular aim which the Ministry has officially formulated for that grade of institution and it SHOULD NOT conflict with the seven principles of the general educational system.

VI. CONCLUSION

I wish to call your attention once more to the fact that my petition was presented in the private capacity of a University professor. It does not involve the General Board or any of the Councils or Committees of the Association. It therefore does not in any way interfere with the work of the Commission which was appointed, nor does it interfere with any plan of the executive officers of the Association. Both the Commission and the Secretaries can proceed, if they think it desirable, to hold a meeting with the members of the Ministry for further discussion of these regulations. If they find it convenient to visit Peking before I leave Peking I shall be glad to be at their service in carrying out whatever plans they may decide upon.

The official answer to my petition is the official interpretation and it came into effect on the day it was published.

In the last few months of the present year a number of letters came to me in regard to this question. I was not able to answer them all, partly because I have been extremely busy and physically not well, partly because I have not had anything definite beyond what I wrote in my Message No. 2 until this official answer came to my petition.

I take this opportunity to express my regret at not being able to answer all these individual letters, and I express the hope that this message will be in some measure serviceable to those who have written to me.

Yours in the common task,

(Signed) Timothy Tingfang Lew, President,

China Christian Educational Association.

Peking, July 7,1926

NOV 30 1926 Rec'd

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TELEPHONE CENTRAL 8733

CABLE ADDRESS, CHICONCOM SHANGHAI

THE CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

中華基督教教育會

THE MISSIONS BUILDING
23 YUEN MING YUEN ROAD
SHANGHAI

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MISS MELISSA J. DAVIS, OFFICE SECRETARY

October 14, 1926

Dear friend:

We are sending you herewith valuable material bearing on the matter of the registration of Christian schools with the Chinese government authorities.

Two instructions from Hunan
Canton Regulations for private schools and translation
Regulations for the Board of Directors
Mr. Y. L. Lee's letter of explanation
Dr. Sun's Will
Statement from Hainan by Rev. David Tappan
The Three Peinciples of the People.

Mr. Lee's covering letter explains the recent regulations issued by the Southern government. In view of the fact that the area under that government has greatly extended during the past months, the action has important bearing upon a large number of Christian schools. You will note that the regulations in general are similar to those issued by the Board of Education in Peking. There are signs however, of a desire to exercise a closer oversight over certain aspects of the school control than in the northern regulations.

The two instructions issued by the Commissioner of Education in Hunan are significant. They are copies from similar instructions that have been effective for some time in Kwangtung and indicate a determined policy on the part of the Southern government. In view of the importance of this action we have had translated the will of Dr. Sun and also an abstract of his book, "The Three Principles of the People". These will indicate to you the nature of the teaching which it is desired shall be given in all schools.

You will see in the abstract from a letter from Rev. David Tappan, in Hainan, what his experience was after these regulations came into effect. There would seem to be no reason why a Christian school need hesitate to conform to these regulations, since the teaching of Dr. Sun, to which they refer, is directed to the development of patriotism and to the strengthening of China. It seems to involve no interference with the religious principles of any Christian school.

We shall be glad to receive from you any comments that you may care to make on this material, and especially to learn your possible action, if your school is within the area concerned.

Yours sincerely,
Sanford C.C.Chen
E. W. Wallace

INSTRUCTIONS ISSUED BY THE BUREAU OF EDUCATION IN HUNAN

(Dated the 11th of August in the fifteenth year of the Republic)

To District Magistrates,
College Presidents and
School Principals.

The following order is to be strictly observed.

The will bequeathed by Dr. Sun, the leader of the people's revolutionary army, has great influence in unifying the will of the people and in directing the policies of the People's Revolution. Therefore, schools and educational organizations should each display a photo of Dr. Sun, and both teachers and students in each school should hold a weekly memorial assembly in the first period of every Monday to recite his will, to pay respect to his memory, and to unify the will of the people. All magistrates and school presidents or principals are to act according to this instruction.

(Signed) Chow Ngou San,
Commissioner of Education

To District Magistrates, College
Presidents and School Principals:

Whereas the books written by Dr. Sun, such as "The Plans for National Reconstruction", "The Basic Principles for National Reconstruction", and "The Three Principles of the People", are profitable to body and mind, to home and nation, schools are therefore instructed to select material therefrom for use in the teaching of citizenship, in order that the motives of the students may be purified, and their culture perfected. All magistrates and school presidents or principals are to observe this instruction.

(Signed) Chow Ngou San
Commissioner of Education

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

REGULATIONS FOR PRIVATE SCHOOLS

Issued by the Canton Government 1926

Article I. Any school founded by a private person or a legally recognized body is considered a "private school". This term applies also to a school founded by foreigners and missions.

Article 2. The name of such a private school shall definitely indicate its nature, and shall be prefixed with the word "private".

Article 3. The founder of a private school shall organize a board of directors, on whom shall rest the whole responsibility of running the school. Regulations governing the board of directors are issued separately.

Article 4. Permission for the founding of a private school, or for any change to be made therein, shall be secured through its board of directors from the responsible educational authority. A student studying in, or graduated from, a school not yet sanctioned by the said authority, shall have no recognized standing.

Article 5. Permission for the suspension of a school shall also be secured through its board of directorsfrom the responsible educational authority. All the school property and belongings will then be liquidated by the government appointee together with the school authority.

Article 6. The president or principal of a private school shall take charge of the affairs of the school, and shall be absolutely responsible to the board of directors. The school officers and teachers shall be appointed by the president or principal.

Article 7. A foreigner shall not act as the president or principal of a private school. In special cases, the school may invite him to be an adviser.

Article 8. A private school must be under the supervision and direction of the educational authority.

Article 9. The organization of a private school, together with its curriculum, time schedule, etc. shall be planned on the basis of the government educational code.

Article 10. Except in the case of a special department (or school) of religion, a private school is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction.

Article 11. A private school is not allowed to compel students to participate in the religious exercises of the school, if there are any.

Article 12. In both administration and instruction a private school shall follow the government regulations and the orders from the educational authority, and shall report to the latter from time to time.

Article 13. In case of mismanagement or of failure to follow the government regulations, a private school can be dissolved by the government at any time.

Article 14. The responsible educational authority reserves the right, if it sees fit, to dismiss any president or principal, officer and teacher of a private school.

Article 15. All private schools which have not yet registered shall apply for registration within the prescribed date after the promulgation of these Regulations.

Article 16. These Regulations are to take effect from the day of their promulgation.

廣東區民政府公布　私立學校規程

第一條　凡私人或司法團設立之學校，爲私立學校。外國人設立及教會設立之學校均屬之。

第二條　私立學校之名稱，應明確標示學校之種類，並於校名上，冠以私立二字。

第三條　私立學校，須由設立者推舉校董，組織校董會；負學校經營之全責。校董會設立規程另定之。

第四條　私立學校之設立及變更，須由校董會呈請主管教育行政機關核准。其未經呈准之學校，其學生在學及畢業資格，一律無效。

第五條　私立學校之停辦，須由校董會，呈請主管教育行政機關核准，其財產物業，須由政府派員會同清理。

第六條　私立學校之校長，對董事完全負責，執行校務；並教員由校長委任。

第七條　私立學校，不得以外國人爲校長。如有特別情形者，得另聘外國人爲顧問。

第八條　私立學校，須受教育行政機關之監督及指導。

第九條　私立學校之組織，課程教授時間，及其他一切事項，須根據現行教育法令辦理。

第十條　私立學校，除宗教專科之外，不得以宗教科目，爲必修科；亦不得在課內作宗教宣傳。

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

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第十一條　私立學校，如有宗教儀式，不得强迫學生參加。

第十二條　私立學校校務教務各事項，須遵照定章，及教育行政機關命令，隨時呈報。

第十三條　私立學校辦理不善，或違背法令者，政府得隨時解散之。

第十四條　主管教育行政機關，對私立學校校長職教員，認爲不當時，得令其更換之。

第十五條　凡未經立案之私立學校，應於本規程頒布後，依限呈請立案，

第十六條　本規程自公布日施行。

REGULATIONS FOR THE BOARD OF DIRECTORS OF A PRIVATE SCHOOL

Article 1. The founder of a private school is represented by its board of directors during the school. Permission for organizing the board of directors can be secured by the founder through a petition to the responsible educational authority. The following items shall be included in the petition:

1. Name.
2. Name.
3. Location of the board.
4. Regulations regarding its organization, powers and duties.
5. Regulations regarding the meetings of the board.
6. Regulations regarding school property, capital and other income.

The petition for permission to organize the board of directors of primary and secondary schools shall be presented to the city or provincial educational bureau. The petition for permission to organize the board of colleges and professional schools shall be presented to the educational bureau through which it will be passed to the educational committee. In referring to the higher educational authority, the local authority is required to make a careful investigation of the school concerned, and to give its opinion, as a basis for further examination by the higher authority.

Article 2. The board of directors thus organized by permission from the responsible educational authority in accordance with Article 1, shall apply within a month to the responsible educational authority for registration. The board after being registered shall report to the educational authority of the placewhere the office of the board is located. The items to be included in the application for registration are as follows:

1. Name.
2. Location of the office.
3. The date of the permission secured for the organization of the board.
4. Detailed account of school property, capital and other income.
5. The name, place, occupation and address of the directors.

Any change to be made regarding the above items 2, 4, and 5 shall be reported, within seven days, to the responsible educational authority, and to the educational authority of that place where the office of the board is located.

Article 3. The duties and rights of the board of directors are confined to the following. In special cases, exception may be made through special permission of the responsible educational authority.

I. Functions regarding school finance:
   1. Planning for school finance.
   2. Examination of the budget and of accounts.
   3. Protection and maintenance of school property.
   4. Supervision of financial matters.
   5. Other financial matters.

REGULATIONS FOR THE BOARD OF DIRECTORS OF A PRIVATE SCHOOL

Issued by the Canton Government 1926

Article I. The founder of a private school is represented by its board of directors who shall take the full responsibility for conducting the school. Permission for organizing the board of directors can be secured by the founder through a petition to the responsible educational authority. The following items shall be included in the petition:

1. Aim of the school.
2. Name.
3. Location of the office of the board.
4. Regulations regarding its organization, powers and duties.
5. Regulations regarding the meetings of the founders, and the meetings of the board.
6. Regulations regarding school property, capital and other income.

The petition for permission to organize the board of directors of primary and secondary schools shall be presented to the city or district educational bureau through which it will be reported to the provincial educational bureau. The petition for permission to organize the board of directors of colleges and professional schools shall be presented to the provincial educational bureau through which it will be reported to the central educational committee. In reporting to the higher educational authority, the local authority is required to make a careful investigation of the school concerned, and to give its opinion, as a basis for further examination by the higher authority.

Article 2. The board of directors thus organized by permission from the responsible educational authority in accordance with Article 1, shall apply within a month to the responsible educational authority for registration. The board after being registered shall report to the educational authority of the placewhere the office of the board is located. The items to be included in the application for registration are as follows:

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2. Location of the office.
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I. Functions regarding school finance:
   1. Planning for school finance.
   2. Examination of the budget and of accounts.
   3. Protection and maintenance of school property.
   4. Supervision of financial matters.
   5. Other financial matters.

(COPY)

II. Functions regarding school administration.

The board shall elect a president or principal to take full responsibility, free from any direct interference from the board. In case of his failure in his duties, the board may elect another person to take his place.

Article 4. The board may employ officers to carry on the activities decided upon by the board.

Article 5. The educational authority, in case of necessity, may investigate what the board is doing and its financial condition.

Article 6. In case of the dissolution of the school, the board of directors shall report within seven days to the responsible educational authority who will then appoint representatives to act with the school authority in liquidating the school property. When this has been done, they shall present a report to the educational authority.

Article 7. In case of the dissolution of the school, the board may appeal to the responsible educational authority for permission to use the property for other educational purposes.

Article 8. If school property is without an owner, after the dissolution of the school, it may be disposed of by the responsible educational authority.

Article 9. In case of dispute regarding the assets and liabilities of the board of directors, an appeal shall be made to the legal court for liquidation.

Article 10. The dissolution of the board itself, unless it is dissolved automatically through the withdrawal of registration by the responsible educational authority, requires the approval of the latter.

Article 11. Without consent from the responsible educational authority, the board may not dissolve the school it has established.

Article 12. The board of directors shall report within thirty days after the end of each fiscal year to the responsible educational authority, regarding the following matters, together with a list of school property.

1. The general condition of the school.
2. Outstanding activities of the last fiscal year.
3. Receipts and expenditures of the last fiscal year, with a detailed account.

Article 13. The board of directors of any private school, irrespective of whether it is founded by foreigners or Chinese, shall have a Chinese majority of members. The chairman and representative of the board shall also be Chinese.

Article 14. These regulations shall take effect from the day of their promulgation.

(SIGNED) Y. L. Lee

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(COPY)

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION Y. M. C. A. Canton.

TRANSLATION OF THE WILL OF DR. SUN YAT SEN Sept. 13, 1926.

(Written in the Fourteenth year of the Republic)

Dr. Sanford C. C. Chen,
Mr. E. W. Wallace,
The China Christian Educational Association,
23 Yuen Ming Yuen Road, Shanghai.

Dear Sirs:

I am sending you herewith a copy of the new regulations concerning the private (Mission and Christian Schools are inclosed) schools just passed by the Board of Education of the Nationalist Government in Canton. You know that Wuchang and many other cities in Hunan and Kuangsi are in the hands of Kuomintang, that means the Christian schools in those places have to come under our new regulations.

I have served for the last few months as the head of the so-called registration committee of the Christian schools in Canton to negotiate with the Government concerning the new regulations and we think (at least the Chinese Christians think) that this is the best we can do.

Please note, under Private Schools Regulations, No. 7, 10 & 11, and under School Board Regulations No. 13. It was after our strong protest that these regulations have come to the present forms. At first religious courses are not allowed to put into school curriculum, now they are in the curriculum but not required, and that means elective. Regarding the School Board, at first, the Board of Education did not want any foreigner to serve as director or trustee for any school in China.

The government regulations will be put into force very soon, but I do not know how many Christian schools will register. I do not think that the government will force the Christian schools to register but the demands from the students will have great weight on many of them.

Very sincerely yours,

(SIGNED) Y. L. Lee

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

TRANSLATION OF THE WILL OF DR. SUN YAT SEN

(Dated 24th of February in the Fourteenth year of the Republic)

For forty years I have devoted my life to the cause of the People's Revolution with the object of securing freedom and equality for China. My experience, accumulated in these forty years, has fully convinced me that to attain our object we must arouse the people and fight side by side with such races of the world as have accorded us equal treatment. As the Revolution has not yet come to a complete success, my compatriots must continue to strive according to the teachings in my books,- namely, "The Plans for National Reconstruction", "The Basic Principles of National Reconstruction", and "The Three Principles of the People", and in my proclamation made during the first National Representative Convention,- until our cherished aims have been completely achieved. The recently proposed People's Assembly and the abrogation of unequal treaties especially should be pressed to their realization at the earliest possible date. This is my bequest to you.

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CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

THE PRINCIPLES OF DR. SUN

(From Hainan News Letter, Fall Number, 1926)

"We had to make some concessions to the spirit of the times but did not of course give in to anything that was wrong. We allowed a class to be started to study the principles of Sun Yat Sen and were surprised to find that he has taken most of his ideas from the American Declaration of Independence and Consitution. There is nothing not in accordance with Christianity.

As a result of this class our men can now go out and prevent persecution of Christians by saying they know that a good Christian can be patriotic and a leader in patriotism. The fact that our boys are zealously patriotic has stopped the talk that all Christians are the "running dogs of imperialism."

DAVID S. TAPPAN? Principal

Hainan Christian Middle School for Boys.

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

"THE THREE PRINCIPLES OF THE PEOPLE"

A DIGEST OF DR. SUN'S "SAN MIN CHU I"

Chester S. Miao

What is the San Min Chu I? (三民主義) It is the Min Tsu Chu I (民族主義) or Nationalism, Min Chuan Chu I (民權主義) or Democracy, and Min Sheng Chu I (民生主義) or Socialism. In other words, it is a principle of salvation of our country. It is a means to enable China to exist forever in the world.

I. Min Tsu Chu I (民族主義) or Nationalism.

China is now in a dangerous state. On the one hand, she has become a colony of every great Power. The Powers have pressed us hard both economically and politically. On the other hand, our population has been diminishing while that of the Powers has been rapidly growing. If that rate of growth is kept on for another hundred years, they can not only conquer us but also extinguish us as a race.

Now in order to save our country and to preserve our race, we have first to recover the nationalistic spirit which we have lost in the last few hundred years. It is true that we are a peace-loving people and that our ancestors in the past strongly believed in internationalism, but we must also remember that unless we have a strong nationality as a foundation we can neither have peace nor enjoy international fellowship.

There are several essential things we must do in the recovery of our lost nationalistic spirit. First, we must help our people to understand clearly the dangerous state of our country and the immediate effect of that state upon every one of us. Second, we must organize our people into one strong organic group. This can be accomplished only by utilizing such strong units as clans and local organizations. Third, we must revive our old characteristics, such as loyalty, filial piety, benevolence and love, faith, righteousness and love of peace. Fourth, we must revive our old learning as found in the Great Learning; especially the order to pursue our learning and the object of our pursuit, investigation of things, extension of knowledge, sincerity in thought, rectification of heart, regulation of the family, right government of state, and making the whole kingdom tranquil and happy. Fifth, we must revive our creative power, the power which we once had in inventing new things. We must do all these things, but aside from that we must also go out to learn what is best in the West.

II. Min Chuan Chu I (民權主義) or Democracy.

We adopt Min Chuan Chu I as one of our party platforms for two main reasons. First, we desire to follow the political trend of the world. Second, we believe it is one of the best means to put an end to our civil wars.

By following the world's trend, we do not mean to copy from the west blindly. We ought to know the radical historical differences between the east and the west. Furthermore, the west has in the last century progressed much more rapidly in material things than in those that concern man and his welfare. In poletics, very little advance has been made. Therefore, aside from blunders and follies, we have very little positive lessons to learn from them.

Take, for instance, liberty and equality, two of the basic elements in democracy. If we do not know or forget to take into consideration their historical background, it would be really dangerous to advocate them.

In the past, the western peoples had too little personal freedom. So in all their revolutionary wars they fought hard for liberty. Historically, this has not been true in China. Our people, thus far, have had too much personal freedom. As a result of that, we have become a plate of sand and are helpless in face of foreign imperialism and its economic conquest. So what we need now is not to fight for more personal freedom but to sacrifice some of our personal freedom in order to gain our national freedom.

In equality, we have also to differentiate true equality from false equality. There is no such thing as equality in natural gifts. All we can do is to give our people political equality. Instead of gain, we should take service as the goal of our life. He who receives the greatest amount of talents should render service to the largest number of people. He who receives a smaller amount of talents should render service to a smaller number of people. Even he who receives the least should at least try to serve himself well.

Since we have little to learn from the west and since we have almost no experience of our own in the democratic form of government, we have to solve our own problems as best we can. The following are the two problems which we have tried to solve.

First, how to have a strong central government and at the same time to remove the fear of the people of such a government? Our solution lies in the change of the people's attitude toward government officials. The people ought to treat the government officials in the same manner as the share-holders of a factory or a business concern treat their managers. We are share-holders in the Republic. Our president, prime minister, and other government officials are but our managers. Or, we can regard them as our chauffeurs, cooks, physicians, carpenters, tailors, or as any other kind of specialist you please. If they are capable and faithful, we should give them full executive power and never curtail their actions, for faithful and capable specialists know how and what to do. It is only when they are so treated that the government can make progress and at the same time is harmless to the people.

Our second problem is how to build up a powerful government machinery and at the same time how to enable the people fully to exercise their power and control of the machinery. The first part of the problem is solved by organizing our government on the five principles: legislative (立法權); judicial (司法權); executive (行政權); entrance to public office by examination (考試權) and censorship.* The second part of the question is solved by safeguarding the people with the power of election (選舉權); power of repeal (罷免權); power of initiation of new laws (創制權), and power of revision or abolition of old laws (複決權).

III. Min Sheng Chu I (民生主義) or Socialism.

Before using socialism as a means to solve our social problems, we must furst find out the focus of all our problems. Many people in the west have taken material problems as the centeral point in human history. We must reject that false idea and center all our problems around the welfare of the people. If we can only clearly understand that and then study the actucal conditions in China, we will come to see that none of the forms of socialism developed in the west are fitted for our country.

There are two other basic facts which we have also to recognize. (1) We do not have very rich people in China as there are in the west. We only have poor and very poor. (2) Our commerce and industry have not yet been developed. All we need now is how to prevent rather than to remedy the evils arising from modern industry and commerce.

Take the land problem as an example. We do not have great landlords as they have in the west. But since land is vitally related to the people, we ought to work out a preventative policy now. Our policy is easy and simple. First, the government should tax or buy all lands accroding to their value. Second, the value of the land should be fixed by its owner. Third, after the land-owner has fixed his land value and reported to the government any future increase in the land value should belong to the government.

Again, let us take the problem of regulating capital. Our great and immediate problem is not economic inequality but economic poverty, not a fight against capitalists but the prevention of the rise of capitalists in the future. Our method of solving this problem is to develop state industry. Since we do not have enough experience and capital to develop that it would be wise for us to employ foreign specialists and to borrow foreign capital to help us.

* (監察權)

With regard to the problem of food and clothing, our plan is as follows:

We want to give every citizen not only plenty of rice but very cheap rice. We hope to do that (1) by having every farmer cultivate his own land; (2) By using machines to take theplace of human labor; (3) by utilizing waterfalls to manufacture chemical fertilizers; (4) by educating our farmers to use the method of rotation of crops; (5) by studying and applying the best methods of killing deleterious entozoon; (6) by improving methods of manufacture; (7) by developing modern methods of transportation; and (8) by doing all we can to prevent famines.

The problem of clothing is twofold. On the one hand there is an urgent need of improving our old methods of raising raw materials. On the other hand, we have to develop our own textile industry as rapidly as possible. This is, at present, hundered by the treaties which forbid us to have tariff autonomy. So our first step in solving the problem of clothing is to remove all unequal treaties so that we may carry out a policy of protection.

TELEPHONE CENTRAL 8733

CABLE ADDRESS, CHICONCOM SHANGHAI

THE CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

中華基督教教育會

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January 25, 1927

RECEIVED
FOREIGN DEPARTMENT
FEB 16 1927
Ans.

Dr. W. E. Strong, Secretary,
American Board of Commissioners,
for Foreign Missions,
14 Beacon Street,
Boston, Mass.

My dear Dr. Strong:-

I am just back from a visit to Hankow and find on my desk your letter of December 16th.

Mr. Chen and I were in Hankow during most of the tense time that has occurred since January 3rd. I am now preparing a report of what I discovered, particularly with regard to the educational situation. It is undoubtedly very serious but we are hopeful that it may be possible still to save most of our Christian education.

I think the action of your Prudential Committee, leaving it to the judgment of the mission on the field whether or not registration should be secured, seems most wise. Conditions are changing so rapidly that it is most necessary that freedom of action should be left within the widest bounds to those actually on the spot.

What you say as to the danger of the control of schools by Chinese has caused us much apprehension. You will see by my report that we secured only a very meager guarantee from the educational authorities on this point. My own conviction for the future is based upon the character of the Chinese people, which is not intolerent and which always works for the golden mean. I am inclined to think that if we can, by our acceptance of the terms of registration, remove the almost general suspicion of the Christian school as being "tools of imperialism", we can win for them for the future a position which is quite consistent with academic and religious freedom interpreted in a fair sense.

It is a time of great responsibility and it is an unspeakable relief to know that men like yourself repose confidence im us here on the field. We are trying to do all that is possible for Christian education, having our eyes fixed particularly on the church of the future and endeavoring to guard for it the contribution which it will need from the Christian schools and colleges.

With kindest personal regards,

Yours very sincerely,

EWW:MD

E. W. Wallace

CHRISTIAN SCHOOLS UNDER THE NATIONALIST GOVERNMENT

Memorandum of an Informal Conversation between Dr. Sidney K. Wei, of the Nationalist Government, Hankow, and a group of Christian Educators, including Bishop Logan H. Roots, of Hankow, Dr. F.C.Yen and Mr. H. C. Chao, of Changsha; Dr. H. H. Kung, Shansi; Mr. Sanford Chen and Dr. E. W. Wallace, Shanghai, January 12, 1927.

Note This conversation took place at a dinner party in the house of Dr. Shu, Hankow; Dr. Shu and Dr. F. C. Yen being the hosts. While the discussion was informal Dr. Wei expressed quite frankly and sympathetically the attitude of the Nationalist Government toward Christian schools and colleges.

No verbatim record was taken of the conversation. This memorandum has been prepared from brief notes made at the time. It has been submitted to Dr. Wei and accepted by him as a correct report.

The conversation opened with a brief statement by Dr.Wallace. The government has expressed its determination that all schools in the country should come under its control. Christian educational leaders recognize the right of the government to secure such control, and they desire to take the steps necessary to bring their schools and colleges into such a relationship as is formulated in the regulations recently issued for the registration of private schools. Certain questions and difficulties, however, exist in the minds of those responsible for these schools, which they desire to put before Dr. Wei, as a member of the Educational Commission of the Nationalist Government. These questions and difficulties formed the basis of the ensuing conversation.

1. Recent experience shows that there is danger even after a school registers of interference with the control of the school by outside bodies and persons not recognized by the educational authorities as having control over the school, such as student unions; labor unions, etc.

Dr. Wei asked for specific instances, which were given. In reply he stated that it takes time in a period of revolution for things to settle down. The relations of various bodies and authorities have not yet been fully worked out. But it is certain that educational institutions will be under the regulations of the educational authorities. Where there is interference by such outside bodies, the authorities should be notified. It was pointed out that it is difficult for the educational authorities to give assistance under such circumstances to schools of which they have no official knowledge. Official recognition through registration of the school is essential.

2. To whom shall a school apply for advice and for help? Reference was made to the recent regulations which make this clear. It is most important that communication with educational authorities be made in the correct manner through the proper channels. Once the school is registered the way of approach is easy.

3. It is generally believed that the authorities require immediate registration and that April has been fixed as the latest date. Is this correct?

No, The Central Educational Commission has set no date. It is recognized that it takes time for the schools to make the necessary adjustments. But it is most advisable that early application be made in order to avoid the difficulties that are bound to arise locally in an institution which is suspected, by students and others, of being unwilling to comply with the official regulations.

4. Some people who recognize the fairness of the present regulations and are ready to comply with them, hesitate at present to do so, through a fear lest they will be replaced at an early date by other regulations which it would be impossible for a Xhristian school to meet.

These regulations are the result of months of careful thought and have been promulgated by the Educational Commission after approval by the Nationalist Government. There is no likelihood that they will be altered for some time and any alteration would be made by the same central authority, the Educational Commission.

5. Recent action of provincial educational authorities seems inconsistent with the regulations of the central authority, and in some instances creates grave difficulties for Christian schools.

Again it must be recognized that it takes time to adjust the relations between various educational authorities. The present regulations of the central authority show what the ultimate educational policy of the whole country will be, and in future the regulations of the provincial educational authorities must be consistent with that policy.

6. Certain requirements regarding financial arrangements create difficulties.

(1) <u>Regulation of fees</u>. Does the government intend to reduce the fees in private schools? This may make it impossible for many schools to continue.

No action has been taken yet by the central authority. When a school makes its application for registration it will give a statement of its finances, including the amount of fees charged, and they will be judged on their merits. Any regulation of fees would be directed against private schools run for profit and not

against Christian schools.

(2) Endowment. It is difficult or impossible for many schools to provide the amount of capital endowment required by certain provincial authorities.

The regulations of the Central Educational authorities do not state any amount; further, they allow three alternatives:- (i) a definite endowment sufficient for the school; (ii) a partial endowment and an assured income for the balance; (iii) as assured income sufficient for the needs of the school. Assured mission grants as well as estimated fees would be accepted as "assured income". Here also individual cases will be considered when application for registration is made.

7. Does the proposed regulation of the "liquidation of property" if a school closes, mean, practically, confiscation by the government?

No. This regulation, like the others concerning school finances, is aimed against "mushroom schools", which exist for profit. It is also intended to prevent property from being acquired for educational purposes and then being devoted to business. It would not interfere with the transfer of property or proceeds from its sale for hospital or other philanthropic purposes.

8. There are not a few Christians who fear that the weekly assembly before the portrait of Dr. Sun Yat-sen, to listen to the reading of his will and for meditation on it, is an act of worship and thus it is not possible for Christian to participate.

The meaning of this "morning assembly" is a matter of personal interpretation. It is not a requirements of the educational authorities but is purely a party matter. "Required worship" is contrary to the regulations of the educational authorities.

It was also pointed out by Dr. Kung that Dr. Sun Yat-sen was himself an avowed Christian. He suggested that in Christian schools this fact should be brought to the attention of the students.

9. There is fear that schools will be obliged to teach "nationalism" and "party education".

A distinction was made between a narrow "nationalism" that feeds on hatred of other nations, and the principles of the full and free development of "nationality" within each of the nations of the world. The Nationalist Government is not opposing any nation as such or its nationals, but the principle of imperialism wherever found, and a nation or an individual only in so far as it embodies that spirit of imperialism. In so doing it believes that it is acting not for purposes of a party but for the establishment of a democracy.

Dr. Wei later added a brief statement of his personal conviction of the ideals of education under the revolution. Education should be under the direction of the government and based upon the San Min Chu I and the decisions of the delegates' conference. Its two general principles are: (1) Traditional education - based on the classics, making memory synonymous with knowledge - must give way to a type of education based upon the advanced social sciences. (2) Education as a tool of the privileged classes and social groups must give place to pin min tih chiao yu (education of the masses). Subjects of study should be determined in the interests of the people.

10. Student participation in outside activities, especially in political activities, leads to misunderstandings.

It is very advisable that students be permitted to participate in these great new movements. They are essentially not political but social, for the benefit of the masses of farmers and laborers. It is good for the students to work for others. Embarrassment due to student attacks upon western nations may be obviated by distinguising between the principle of imperialism expressed in the policy of any country, and the people of that country, either individually or collectively, in so far as they do not embody that principle of imperialism.

SUMMARY

Four points were emphasized as representing the settled policy of the Nationalist Government with regard to all private schools, including Christian schools.

(1) All schools must be regulated by the government and under government control.

(2) All schools must be administered by Chinese.

(3) There must be religious freedom in all schools. Courses in religion may be taught and religious exercises conducted but they cannot be required of any student.

(4) Nothing destructive of the principles of the Revolution as embodied in the San Min Chu I, can be permitted.

METHOD OF APPROACH TO THE EDUCATIONAL AUTHORITIES

We have to be very careful not to go to the wrong place for information or desired help or protection in matters affecting a school. We are advised that in case of a school trouble, it is always better to take it up as an educational problem and to appeal to the proper educational authority.

The usual procedure in making such an appeal is to make a statement clearly in Chinese according to official form. If the school is of secondary grade, two copies should be made, one for the Hsien Bureau of Education and the other for the Provincial Bureau of Education. At the end of each copy it should be stated that we are sending to both of them. For example, our document to the Hsien Bureau should say at the end, after presenting our case: "Beside presenting this trouble-case to the Provincial Bureau of Education for instruction, we herewith report this same matter for your consideration and hope to have your action as soon as possible". Oftentimes we send both copies to the Hsien where the school is located, and the second copy is forwarded by the Hsien official. But in order to make it certain at this particular time it is better to forward the second copy ourselves.

In the case of a college, one copy should be sent to the Provincial Bureau of Education and the other to the Central Committee on Education under the Nationalist Government. Sometime a third copy is required for the civil governor.

In case you do not get any satisfactory result by doing what is suggested, please state the matter in good official Chinese and mail it to Dr. Sidney Wei <u>informally</u> and ask his advice. If you hesitate to send to him directly or are not sure about the Chinese form of document, Mr. Sanford C. C. Chen, China Christian Educational Association, 23 Yuen Ming Yuen Road, Shanghai, would be glad ro do you this service and to forward the matter to Dr. Wei.

Dr. Wei should be addressed in Chinese
漢口國民政府教育委員會韋悳博士 Do not put your address on the envelope or add any English address.

Sanford C. C. Chen

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A LETTER FROM THE ACTING PRESIDENT OF CENTRAL CHINA UNIVERSITY

Wuchang, Jan. 3, 1927.

My dear Dr. Wallace,

We in the Central China University and Boone had a rather quiet and easy time in comparison with the experiences of Christian institutions in Hunan and even in comparison with some or rather most of the places in Wu-han on Christmas day, when the anti-Christian movement lead its big celebration.

The attitude of the responsible heads of the government towards Christian schools is reasonable. They insist on conformity to the regulations of the Nationalist Government. But the question is whether we have to conform to the local regulations in addition. The government does not seem to know just now. But the attitude of the propagandists is horrible.

You cannot close a Christian school without trouble; for as soon as you decide upon closing, the students would naturally think of going to government schools, and they would not be allowed to transfer unless they showed their anti-Christian attitude by making trouble in their original Christian school.

Opposition is to Christian schools per se, for Christian schools suffer just as much as Hunan. All opposition seems to have for its aim the forcing of all Christians and Christian movements into the revolutionary movement.

Things are now abnormal. When the situation gets settled down, many of the difficulties will certainly disappear. But any way Christian primary schools in the big centers will have to go first.

As far as policy of Christian education is concerned, we have to make our Christian schools Chinese, in the sense that we are working as a part of Chinese society and in co-operation with society. The "water-tight compartment" idea has to be given up. "No politics" for Christians and Christian schools will not do any longer.

We have to bear in mind that this is a revolutionary movement, a movement to establish the Chinese state as well as a Chinese government. Hence, the Kuo Ming Tang slogan 以黨治國 which ought to read 以黨立國. This being so 黨化教育 naturally follows. This will continue and no opposition will be tolerated until China becomes constitutional, i.e., until the revolution is completed and a constitutional government is set up and different interpretations of the constitution become possible which will give rise to "political parties." At present we are not dealing with a political party but with a revolutionary movement. This

seems to me is the crux of the whole thing, and we shall stand or fall in accordance with our attitude towards just this point.

Yours sincerely,

FRANCIS C. M. WEI.

EXTRACTS FROM A LETTER OF MR. FRANCIS C. M. WEI TO DR. FRANK RAWLINSON

. . . . You ask me about the relation of the Peoples' Revolution to the Christian movement. Let me first of all emphasize that this is a revolutionary movement and not merely a matter of political parties. The distinction is important for before the revolution is completed there is hardly a state and political parties are only different groups of people having different interpretations of the constitution which is the fundamental law of the state. This being the case it is natural that a revolutionary movement is intolerable. It will not tolerate any party group or party which is not working with it. Hence the slogan of the revolution to "rule the state by the political party."

It has been the criticism of some people that while it is right to govern by political party, it is not right to govern by one political party. The criticism holds only when the state is already established and when there is a constitution. At the present time, within the territory under the Nationalist Government the problem is still to found a state and to create a constitution. Interpretation of the constitution will be possible only when the revolution is completed. Hence I have been advocating here the substitution for the slogan I have just referred to, another slogan, to "establish a state by the political party". While the revolutionary movement is still going on the natural corollary is to "partyize" education, which is another slogan of the Kueh Ming Tang government.

From the above we may draw the conclusion that the Christian movement will stand or fall in accordance with the attitude toward the revolutionary movement. It has been explicitly declared to me and to other people in this center by the most prominent leaders of the revolution that Christian institutions and the Christian movement will receive the protection of the Nationalist Government, if they are in favor of the revolution. If not, they would naturally be treated as foes. It is almost an axiom with the revolutionary leaders that no Chinese can assume the attitude of being non-political in the sense of not being interested in politics. If any Christian body or Christian institution should take a neutral attitude toward the movement they declare that body and institution should not turn to the Nationalist Government for protection. This may not be agreeable to some of our foreign friends or to believers

of certain political theories, but under the present circumstances we might as well accept it as political realism wherever the Kuo Ming Tang prevails. . . . . .

Generally speaking, we are fortunate to have been able to establish a very cordial relationship between ourselves and the government people. I am enclosing you a copy of the report of one of the Student Union meetings to show what attitude the outside students are holding towards us just at the present moment. That attitude may of course change afterwards, when more students return to the city next term, but we hope we may be able to improve it, even though circumstances may be more difficult next term.

We are drawing near to the end of our school term, which will be February 18th, much later as you notice than the usual fall term of our college. This is because we want to make up the time lost on account of the siege at Wuchang. So far the spirit of the students has been splendid. We owe much to them for the stability of our position through all the difficulties during the past three months. Friends have asked me how we have accomplished it. It seems there is no secret. We try to take our students into our confidence as much as possible and they have responded accordingly. There is hardly anything that I do which the students do not understand perfectly clearly. As a consequence they always come to us for suggestions and advice before they attempt to do anything themselves.

We have just solved the labor problem and that in a very friendly spirit too. I am not sure that you are interested in the terms of the settlement. If so you may apply to Dr. Sherman for a copy.

You will see that we have been able to maintain our institution here by assuming a cooperative attitude towards the students, towards our servants, and finally towards the revolutionary movement. This is not a measure of sheer prudence. It comes from our deep conviction in the strength of the Christian faith. We treat other people as human beings and expect to be treated accordingly. This has worked bery well with us during these troublesome days. As to the revolutionary movement, we believe in participation in it as long as nothing is against our Christian conscience. We Christians are the light and the salt of the world. For good or for evil this present revolution is going to affect the life of the Chinese people very seriously. If we Christians should stand aloof we would lose the greatest opportunity to exert our good influence upon such a stupendous and significant movement. Therefore we believe we should throw ourselves into it as much as we can. . . . .

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LETTER FROM DEAN W. J. HAIL
YALE IN CHINA, CHANGSHA, CHINA.

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December 30, 1926

.....At the present moment our college and middle school, the Fuhsiang Girls' School, the John D. Wells School at Siangtan, the Lutheran schools at Yiyang, and the St. James School here are all closed. I believe also that the Presbyterian middle school at Changteh is closed. We had a meeting of the executive committee of the Hunan Educational Association yesterday, and of another committee of educators today, and the concensus of opinion inclines to delaying the reopening of the schools until such time as we can get another type of control here in the province which is fairly alive with activity of the Red variety. The story of what happened at Yale in China will serve as a type of the sort of thing that is going on with local variations, but with the same aims wherever there are Christian schools.

About the middle of October a couple of gentlemen in the city who have been very active in the Kuomintang and especially hostile to Christian education called for a meeting of student representatives from all the Christian schools. Prior to this there had come orders that every Monday a memorial service was to be held in all schools for the late Dr. Sun; and the schools were all to use the new national flag instead of the one with five bars. Also that the San Min Chu I was to be used as a text in the course of civics. This meeting was held and at it the men told the students that they had hitherto noted a good deal of antagonism between the Christian and the Chinese schools, but under the new flag all were to be equal, and they realised that these mission school students went there because they were good, which was a very natural thing. At the same time they were anxious to help them in all matters, and would do all in their power to break down the differences between them and the students in the Chinese schools. Then towards the end they asked if there were any points where they would like to have the schools improved, and promised to get the help of the party in getting such improvements, suggesting that from the point of view of the national programme the religious requirements were contrary to the government regulations, and that in some other aspects the mission schools were outside the national system.

On the 27th of October there came a set of demands from the middle school students, calling for a number of things, among them being the doing away with the Sunday morning chapel, and eliminating from the daily chapel the religious exercises; some purely local matters, and three articles calling for student representation on the governing body of the school, student union consent to the dismissal of students, and the right of the students by a two thirds vote to demand the dismissal of a teacher. They also called for the registration of the school as soon as possible. To this we replied granting the principal of voluntary attendance at chapel on certain days of the week and on Sunday, stating that we were looking forward to registration but the new regulations were not issued, but postponing consideration of the three articles until the government should act. The students thought that this was fair and the college students came to our aid, and so this was accepted by the students.

You must realise the fact that all of these demands were not the spontaneous work of middle school students acting alone. The student union was already beginning to take the upper hand in the school. They decided when they would participate in parades, and when they would not, and the force of public opinion was so strong outside that through the month of November we were compelled to let them participate in a number of these demonstrations to the great detriment of their work. And all this because, as we suspected strongly then, and now have open and clear statements in the newspapers in the report of the Junior branch of the Kuomintang, that the thing was inspired by them. This appeared in the local paper on the 28th where they report that whereas the students in the church schools did not formerly realise how oppressed they were, this department had several times gathered their representatives together and lectured to them, and the result had been the movement for improving the schools. There had arisen great disturbances, commencing with demands and strikes and going on to other things. These demands the report adds were in accordance with the aims of the central government's educational committee for the control of church schools and were things that ought to be granted. At the present time Yale, St. James and the Chenchi schools have not yet reached satisfactory settlement of the demands but they believe that in the end the students will be completely victorious.

Between the October and the December demands all these parades, in which the aims were to stir up all manner of feelings favourable to Red ideas of government, the students who had led the first drive were busy getting a firmer foothold amongst the students. They became less and less tractable, and their grades began to fall off terribly, all through the month. Then on the first of December they launched their second set of demands, fifteen in number. Several of these looked to the decrease of tuition fees; the three former demands about the power of the student union were repeated; registration was to be effected in the remaining weeks of the present semester; the business department of the Y. M. C. A. was to be done away with, together with "all such organisations" (which later was explained to mean that there was to be no other student organisation except the student union, and the Y. M. C. A. itself was to be disbanded). The school was to give a subsidy to the student union; and the school was to build a model gymnasium and bath house with running water before the end of the present semester. There were a few other less important demands.

Of course we could grant but a fraction of what they asked, but we went into a careful statement of the reasons for not granting these. On the morning of the 4th they struck, and at the same time repeated these demands adding three that they had omitted before. To this second letter we made a brief reply covering the general principles involved, but not going over the replies to each point one by one. Then they commenced to carry on their campaign outside by handbills and running for help to the general student union, the labour union and other organisations, where they got much sympathy.

The college students went on quietly for a few days, but the pressure from the middle school students became great and they wrote a letter saying that they sympathised with the middle school,

and hoped that we could give them a satisfactory reply. I called them together in chapel and explained to them some of the impossibilities in the demands of the middle school, and some of the wiser ones tried to prevent a strike, but the radicals among them managed to get the strike declared in sympathy. I think that if you were here you would realise as we have, that the Kuomintang acts exactly like the communist party and the government in Russia. The same men are in both, but the party decides measures and the government carries them out. The party leaders meet and discuss policies, and there may be disagreement inside, but outside they present a united front, and whatever has been decided on in the party council becomes the eventual action of the government. The few members of the party, or the aspirants for membership in the student body or the faculty, seek to prove their worthiness by doing whatever they are told to do, without regard to its effect on the body they are in. They also have the power to terrorise those who oppose them by threatening to report them to the party leaders as opponents to the revolution, and this may mean serious trouble. The party thus acts as a sort of Ku Klux Klan or invisible empire, and it is no jesting matter for the Chinese to fall into their bad graces -- for foreigners either perhaps.

The middle school students then began a campaign against the Chinese proctors, and these men all had to hide; two of them went to Hankow and a third is somewhere in the city or at Siangtan, his home. From time to time we heard of their activities outside, and one day they staged a parade of students from all the schools to help the students of church schools to bring these institutions under government control and get them to adopt the "party education", by which they mean (a) revolutionary education, that is the teaching of radicalism; (b) scientific education, by which I understand one that is free from superstition, including religion; and (c) proletarian education, by which they want to bring this education into the reach of the lowest and poorest classes of people by paring down tuition fees to meet the humblest purse.

We simply sat tight, and tried to get some help from the commissioner of education. At last he suggested a slight compromise which we offered to the students, to have it rejected by the middle school, and accepted by the college with conditions which we could not grant. This rejection of what might be called the award of an arbitrator (for they had also appealed to him) made it possible for us to close the school and the students who had agreed to remain on the place till their demands were granted left quietly. But in their leaving they made a final trial to get their demands granted in toto, and failing that made out a list of the things they had had granted sending to me to sign as a witness that they had got that far, and in it they included a number of the things that they expected to press for next term.

This determination of the students to return to the fray again when we open and the order that we shall have to register under the new regulations before April 1, and the further fact that all the substantial Christian leaders to whom we had been looking

for leadership in making boards of trustees and principals for the schools, are being driven out, and the very drastic conditions for registration, all make us feel that there is little hope of opening our Christian schools here in Hunan until such time as we can see the revolution accomplished and freedom of speech and belief restored. To the most of us there is not very much hope here because two groups are contending for the mastery, and we foresee that this struggle will be a matter of many months, perhaps of two or three years.

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LETTER FROM REV. H. F. WALLACE
ENGLISH PRESBYTERIAN MISSION, SWATOW

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January 17, 1927

In your circular letter of the 6th. inst. you invite reports on any experiences of the present educational conditions which may help to throw light on the general situation. It occurs to me that as we here have had considerably longer experience of the actual working of the Cantonese regime than most places, some comments upon it may not be without interest.

The question as we see it here is not so much whether our schools can be carried on satisfactorily (from both the educational and the Christian points of view) under the regulations of the Cantonese government, as whether any guarantee can be secured that, if we accept these regulations and register under them, we shall then be given proper protection from the interference of unofficial, semi-official, and even official bodies acting independently of the educational authority; whether, that is, the central educational authority is to be the only body authorized to issue instructions to schools, and will support the schools in resistance to unauthorized organizations which may presume to dictate to them. I refer particularly to such bodies as the local Kuomintang, the students' union, and the various anti-Christian organizations disguised under one name or another. Also, will the educational authority give adequate support in the case of unreasonable action on the part of our own students (stirred up, as it always is, by outside agencies)?

A prevailing feature of the situation here during the past year has been the presentation of demands by the students in almost all the leading schools for a dominant part in the control and management of the schools, the appointment and dismissal of teachers and even of principals, the discipline and expulsion of students, the control of the finances, and so forth; and in most cases their demands have been conceded, with results fatal to any efficiency which the schools may have had before. I take it that we all agree that, while there is a certain place for student control and self-government along certain lines, to put the teachers and school staff generally at the mercy of the students is educationally disastrous. Yet every agitation towards this end has the support, not merely of the students' union -- that goes without saying -- but of the Kuomintang, and the various organizations which it inspires; there has in no case, so far as I know, been any disapproval or censure expressed either by the educational authority, local or central, or by any other official spokesman; and in the absence of such the Kuomintang is taken as expressing official opinion.

Recently the mayor of Swatow, on the request of the local Kuomintang, issued an instruction that all teachers in Middle schools must register themselves as members of the Kuomintang, with a warning that any schools which refused to conform would be strictly dealt with. Does the educational authority recognize such instructions as valid, and if not will it afford protection if a school is "dealt with" for ignoring them?

The instruction for the weekly assembly in schools in memory of Sun Wen, and for regular teaching of the "San min chu i" was here issued, not by the educational authority, but by the mayor, the Kuomintang, and the civil magistrate associated with the military command; there was no indication that it was an act of the educational authority of Canton.

Throughout the past year such Church schools as have been able to carry on have been the object of continual attack in the newspapers (which are all completely controlled by the government) and from the students' union and other anti-Christian bodies for continuing to have religious instruction and exercises, in spite of the fact that these have all been made voluntary, in accordance with the demands of the government; and there has been no official discouragement of this campaign. In the weeks preceding Christmas a students' anti-Christian organization, named the "new culture movement" insisted upon sending persons to the Church schools to deliver anti-Christian lectures, and in default of any protection the schools had to submit. Is this done with the sanction and approval of the educational authority, and if not, does it guarantee to duly registered schools protection against such attacks?

In themselves, as they stand on paper, the regulations of the Canton government seem to be such as would make registration at least tolerable for a church school; but if, in spite of registration, our schools are to be subjected to an incalculable number of further demands at the will and demand of the extremists, such as I have mentioned, and liable to have strikes fostered among their students with outside support for failing to comply with them, with no redress from the authority, then their position will certainly be impossible. The only Christian middle school surviving in Swatow, the Academy of the Baptist Church, has been within the past weeks completely wrecked by just such machinations, in spite of the fact that it was under a Chinese board, had a Chinese principal, and had made all its religious instruction optional. This has been the culmination of a long attack.

I may perhaps be allowed to express an opinion upon the enforcement of the Sun Wen memorial assembly and the teaching of the "San min chu i" in our schools. It is probably true that there is no idea of worship in the former -- there could hardly be when it is being enforced by so many whose professed creed is atheistic - but, being compulsory while Christian worship is made at the same time voluntary, it cannot fail to produce on the minds of the pupils the impression that it is a matter of much greater importance, and in some fashion represents the ruling spirit of the school, its Christian character being wholly secondary. It has to be borne in mind also that the "Sun Wen legend", which is being so busily propagated in these days, identifies him, quite unjustly of course, with opposition to Christianity as one of the channels of foreign domination, and that this is one of the more or less conscious implications of the ceremony in the minds of most of those who take part in it. It is surprising to me that the enforcement of this ceremony is being regarded with such equanimity by many Christian educators; and before there is a general move to the registration of Church schools, I feel that there should be obtained from the highest

educational authorities a definite ruling as to whether it is understood to be obligatory on all registered schools.

The teaching of the "San min chu i" as a subject is less open to objection, except where it carries the implication, as it has in some degree here, that persons are appointed by the Kuomintang to visit the schools and give the teaching. If it is left in the hands of the regular teachers, and they are understood to have a reasonable liberty of comment and criticism, it might be of considerable educational value. But if the books are to be treated as inspired works and above criticism, then there is a reason for protest against our schools being required to be the channel for propagating the economic fallacies and distortions of history in which they abound. Where liberty of thought and criticism is not allowed -- and that is the atmosphere in which we live at present -- there can be no education in the true sense. The policy of making the schools subservient to one political party (however admirable its principles may be) is one that is repugnant to every true educator; and if this is to be more than a very temporary condition of affairs, the prospects for the rising generation are dark enough. Against this tendency it seems to me to be our duty as educators to make protest, if we can do nothing more.

LETTER FROM MR. STEN BUGGE
THE MIDDLE SCHOOL, NORWEGIAN MISSIONARY SOCIETY,
YIYANG, HUNAN.

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January 19, 1927

You have by now undoubtedly received the report of a committee in Changsha regarding the keeping the Christian schools closed next year. As a member of this committee and the one who wrote the latter part of the report I should like to call your attention again to the purpose of the report and especially its last part which is to get the government to understand that we are not contemplating anything like a school strike.

I am very anxious that you should understand and even more that the government should do so, if you have any means to communicate this view to them, that we are not doing anything against the government. When we keep closed it is from the strong conviction that there is no other way with the conditions of education and society as they are. We cannot do any useful work. To show what we think is necessary before any work can be done we have tentatively suggested various policies which we think it would be necessary to adopt by the government for its own sake. This may seem uncalled for. But the purpose is to try to help the government in solving a difficulty of the first magnitude. Unless the activities of the students are defined and limited and the work of the teachers is made fairly secure and also the only authority outside the school is the government itself and not a self-constituted body, no work can really be done by anybody least of all by the public schools. We have also added the item about the freedom of religious instruction which I still think is essential. I think we here are doing a service to the country too. I am still inclined to think that the people who oppose us will respect us more if we hold on to that which is our basis out and out.

Let me however add one more observation. When I came back here from Changsha I heard that the teachers association have adopted a scale for salaries in the primary and middle schools which will make it impossible for us to open for that reason only, even if there were no other. Our school budget would have to be doubled or nearly so in order to meet these demands and we are in no condition to do so. At the same time you will have heard that the students' demands include lowering of tuition or the entire abolition of it.

I shall not hide from you that I am a little nervous about the application of the rule that all institutions must be registered by April first or close. All the school heads I have talked to about it seem to think that this does not apply to schools that have temporarily suspended. I hope that is right. But a very unfriendly government may make much of this situation and keep us closed. But I think it is the general feeling here, a feeling which I have had strengthened after my return here and after having talked with several of my students, that we simply have to run that risk.

There is unanimity among the foreigners in our mission that it would be hopeless to ask for any help from Norway for school work which was conducted on the principles of the student union and that even if we were agreed to continue we could get no support to do so.

There is some apprehension here that the public schools will be unable to open too next term owing to the lack of funds. This I suppose will largely depend on the issue of the war. I am afraid myself that next summer and autumn when the results of the present economic policy will be apparent will be a very upset one. It may therefore be impossible to open for one whole year.

CONFIDENTIAL

EXTRACTS FROM A PRIVATE LETTER FROM DR. O. F. WISNER
LINGNAM UNIVERSITY, (CANTON CHRISTIAN COLLEGE)

351 December 29, 1926

.....We have not yet registered with the government but are preparing to do so as soon as we can effect the changes that will be involved. I may say that our experience under the Kuomintang for the past year and a half has been more satisfactory than under previous governments for a number of years. I do not believe that the government is unfriendly to our schools, or that it is trying to eliminate them or make it impossible for them to function as Christian schools. In the regulations the giving of Christian instruction in voluntary classes is not prohibited.....

It is our feeling at the College that we should make every effort to conform to the desires of the government and we do not feel that we will be the losers by so doing.....

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3. MEMORANDUM ON CHRISTIAN SCHOOLS IN HUNAN.

N.B. All references to "government" in this material have to do with the radical or communist elements in the government, which are in control in Hunan, which elements may or may not control in different parts of the country.

I. AN OPEN LETTER

Changsha, January 3, 1927

To Dr. E. W. Wallace and the
Missions Maintaining Educational
Work in Hunan.

Gentlemen:

The events of the past two or three years, culminating in the fierce drives against the Christian missions and the Christian schools during the last two months, have brought us face to face with the problem of whether to continue our schools or to close them temporarily while the government is stabilized and made powerful enough to manage the affairs of the nation.

Ever since the movement started in Nanking in 1924, and in Kaifeng a little later in the same year, to regain "educational rights", the student and teacher world has been upset by the call on the government to bring the Christian schools under the control of the government. The Peking articles governing registration of missionary schools were issued about a year ago, and set up debates among the Christian educators, because they required voluntary religious teaching and voluntary chapel, as well as Chinese boards and, where possible, Chinese principals. Many people were afraid that they might give the government undue power over the schools and take from them their Christian character.

But since the invasion of this province by the Nationalist armies we have been confronted with another set of articles governing registration and are informed that this registration must be accomplished before April 1927. A study of the terms shows that the new government proposes to exert a very rigid control over the schools. They require Chinese boards and a Chinese principal; the personnel must be acceptable to government; the schools may be closed at any time the government becomes convinced they are not well run, or when they disobey the government mandates; they must in the case of closure for any reason have government participation in liquidation, and if there is not one to take over the property it may be donated to some other institution, or the government may withhold its permission and thus compel the school to remain open; and not only must religious courses and religious exercises not be required, but there must be no religious propaganda in the classroom.

All these requirements might conceivably be acceded to without destroying the Christian aims of the schools, were the government strong and friendly. But unfortunately for our cause the government of Hunan is for the moment in a precarious condition and decidedly unfriendly to us because of the drive against all forms of foreign control including especially what they call our "invasion through culture." The former anti-Christian movement here has been recently merged into a greater organization called the Association for Resisting the Invasion by Culture, and this organization has just secured a subsidy from the government, of three hundred collars a month. It is this association that has conducted the Christmas campaign against the churches from which many Missions suffered on Christmas day. They were of course aided by the various union which have sprung up like mushrooms among the students, workers, shop-hands and farmers.

We are all familiar with the objectives of the National Association of the Students Unions, as they have outlined them. They desire to get control of the schools everywhere, and they desire to assist in the recovery of educational rights by destroying the Christian schools entirely. The Hunan Provincial Unions in their meetings in November voted in this manner, and a similar vote was passed by the teachers' union somewhat later. The Kuomintang purpose is expressed by General Chiang as desiring merely to bring church schools under government control.

Some of the things that are involved for mission schools under the present situation in Hunan will show why we believe that it will be impossible to go on with the work of the church schools until there is some clear understanding with the government that is able to make its mandates respected. There is no government here or if there is, it is so interwoven with the Kuomintang that it fears to take independent action. Moreover, until the whole of China is unified and brought under them, the Kuomintang government will probably continue the sort of activities that they have been carrying on here, by organizing unions of farmers, laborers and students, and getting them all stirred up against the orderly elements of society, especially against the gentry and middle classes.

In this work they find their greatest help in the preaching of radicalism. They demand the reform of old customs of rent, the destruction of the greedy landlord gentry, they call for what appear to be impossible conditions in some of their shop assistant unions, and the demands made by students look to the revolutionising of education. Not only do the students desire to transfer school control to students unions, but they seek to help the other unions with which they are associated to bring about the Kuomintang-ising of education, which is explained thus:

(A) <u>Revolutionary Education</u>, that is the teaching of radical doctrines in the schools here in Hunan where the Communists are very strong: this includes possibly Marxism. The order has already come from the government to hold a memorial to Dr. Sun every Monday morning, and this is practically a religious exercise; another order makes necessary to have teachers of the social sciences (history, economics, sociology, etc.) who are party members, and the "San Min Chu I" must be taught regularly. It is possible that in time all the

faculty will have to be party members, and trustees as well.

(B) Scientific Education, by which one understands that all superstition is to be eliminated from the schools. There are intimations that this will soon bring an order that religion is totally banished from all schools both public and private. Already the regulations for registration forbid religious propaganda in classes, and Chinese do not deny that a rigid application of this somewhat ambiguous clause might involve, for instance, a teacher in medieval history from explaining the dogmas or organization of the church which was then so large a part of society.

(C) Proletarian Education, under which they would bring down the schools fees to a point where the children of the masses could have education. For many of the mission schools this would of course require huge endowments or increased gifts from home.

Our schools are being resisted at the present time partly because they are foreign and ought to be brought into the national system. From this standpoint we cannot raise the slightest objection to the present movement. We are convinced that the time is already past in this part of China for for foreign control of schools, and we are all ready to hand them over to Chinese boards of control.

But they are also being opposed because in the minds of the Kuomintang leaders they are out of harmony with the principles mentioned above, and this makes the issue far more serious, for the revolutionary type of education demanded by the young Kuomintang leaders would oppose Christianity itself in many points. We are far from saying that radicalism and revolutionary motives are incompatible with Christianity; far from it. But the elements with which the student union and the Kuomintang are associated in their campaign are anti-Christian, and they are willing to secure the cooperation of the students at the price of making impossible situations in schools in the name of liberty and equality.

We have enough evidence to show that the present student strikes against the schools in Hunan are fomented by the Kuomintang and are a part of their campaign to stir up discontent and advance the cause of revolution and radicalism. The Young People's Department of the Kuomintang has reported recently that they have fostered the campaign in all schools to secure more power for the student unions, and have secured many things that advance their prestige, such as the opening of school accounts to inspection, getting the right to sit on the governing body of the school, gaining the right to be consulted in all cases where the school proposed to dismiss students. As to mission schools they report that they have gathered their students together several times and showed them where they were being oppressed, and the results of their efforts have been demands and strikes through which they have advanced their power. They add that whereas in the Yale-in-China, St. James, and Presbyterian Boys' Schools the demands have not all been met they believe that in the end the victory will rest entirely with the students. (Hunan Min Pao, December 28, 1926).

Besides trying to get the schools into the hands of students they have been conducting campaigns against individuals who were prominent in the Christian church or in the Christian schools, endeavoring, as some one has expressed it, to cut off the hands and feet of the foreigners. Thus Mr. H.C.Tsao, president of the Hunan Christian Educational Association has been driven out, and the government itself at the behest of the Kuomintang, and without the slightest effort to ascertain the facts, has issued a decree of perpetual banishment from Hunan. Dr. F. C. Yen is under attack and has felt it necessary to leave the province. He is president of the China Association for Christian Higher Education. We all know how fierce has been the fire against Hsiao Mo Kwang and the Hunan Bible Institute. Three administrative officers from Yale in China College and Middle School have been obliged to leave. This is not all. The Tsengs who maintain an independent Christian school for girls have been under attack but have been able to remain in the city, but they have no assurance that they can maintain their school.

These things show us how hazardous it will be to gather together boards for the Christian schools if we attempt to register them now. It would be almost impossible to appoint men of this sort to the boards because they would suffer the same sort of unjust attacks until they were replaced by men approved by the party. Likewise teachers would be watched like hawks to see whether they did not say something which might be construed as an offence against the Kuomintang. The end would be complete domination of these schools by those men and motives which were most objectionable to us. For in the province of Hunan at least there are not enough Christian and moderate Kuomintang members who could take and hold in its proper course a Christian schools. It is possible that such might be found in the larger cities down river. We believe that it is absolutely necessary to come to a definite understanding with the new government as to whether immunity could be secured for independent boards and teachers, that is whether when the revolution is fully established the government would not guarantee to private schools full religious and academic freedom such as prevails in all liberal lands. But this cannot well be secured, we believe, until the military conquest of the land is finished and the civil government established.

If the schools are opened during the coming term we forsee much trouble. If they are not registered there will be difficulties both the government and the party and the students. If they are there will certainly be many demands from the student unions, until the schools are brought into harmony with the desires of the most radical students. Their strikes, as recorded above, are fomented from the outside through the party members in the faculty or in the student body. The regulations of the party like those of the Soviet party in Russia, provide that whenever a measure is under discussion inside there may be free debate, but a policy is agreed to the members must work for it with all their power.

A brief account of the Yale in China Middle School strike may serve to illustrate what has happened in several other middle schools or what they have avoided by early closing. About the middle of October two gentlemen in the city known to be rabid opponents of the Christian schools called for delegates to come from the Christian schools, and he told them that whereas there had been opposition against students in Mission schools and those in government and private schools, this was a thing of the past. All ought to work for the common country. The city union was henceforth open to them, and all would work together. Then he went on to tell them that the government had only one thing against the Christian schools and that was that they had their religious requirements which the government regulations thought should be voluntary. They were willing to aid in getting whatever reforms were desirable in this direction.

About ten days later a set of eleven demands were handed in by the middle school. Voluntary religious exercises and Bible classes were among them, and the advancement of the student union by giving them the right to sit in the governing body, to pass on the dismissal of students, and to demand the dismissal of teachers. Those pertaining to voluntary religion and a few of the items were granted, but those calling for the usurpation of the student union were not. For the time being this stopped the movement. But the students were constantly invited to partake in parades and other demonstrations to the great detriment of their work, but to the great advance of radicalism and anti-foreignism. They became almost unmanageable. Then on the first of December they launched a series of fifteen demands, calling for reduction in tuition and other fees, and huge expenditures for new gymnasium and bathrooms at once, also that immediate registration be effected and the curriculum revised in complete harmony with the government regulations, and that the Y.M.C.A., have its business department closed (later they explained that the Y.M.C.A. itself was to be disbanded since there was to be no organization in a school other than the student union). A subsidy was to be granted to the student union, and three postponed requests were to be granted.

One of the leaders in the movement came in the night before and told the principal that these demands were to come, and some of them were reasonable and some unreasonable.

The financial demands were all rejected because already each student costs the school far more than he brings in, and mission appropriations are limited. In the demands for student union control again the demands were rejected. On a few minor points they could be granted. But this was what they seemed to be after. They struck and at the same time send in demands that were more definite than the ones they had been refused and more numerous. So the strike continued.

At once they began to connect themselves with the Kuomintang, the labor union and with whatever organization would help them. A campaign was launched against the teachers of the school who were acting as proctors; they used the newspapers, but we could not get anything in, even as advertisements. They hounded the college students until they struck in sympathy. They went to other mission

schools and stirred them up to join in the movement. They got the help of the provincial student union, and they nearly drove the commissioner of education crazy. Finally after we had announced the closure of the school, the commissioner suggested a compromise which the middle school summarily rejected, and then went out and pursuaded the Kuomintang to petition the government to have the Yale in China schools abolished. In going they left a list of demands which we had either agreed to or which they expected to have granted when school re-opened, and these include all the items concerning student union control, especially the one about the dismissal of teachers. The fact that the government transmitted the request of the Kuomintang with the advice that we yield all demands of the students shows that support the cause of sound education has ffom those in authority. At the same time the determination of the students even when the school was closing to get all their demands granted to have the school disbanded reveals to us the hopelessness of reopening and registering until some of the revolutionary fury is gone and responsible men are in the saddle. If that time does not come, we are convinced that the people and the churches from which our support comes could not forgive us for accepting their gifts and pouring them into the sort of schools the government, teachers and students favor under the plea of revolution and patriotism.

It is hard to believe that this phase of revolution will last forever, and equally hard to believe that while it lasts we can carry on our work among the students and other revolutionary agitators. We shall have to pass through this transition period before progress can be made. Then perhaps a government will emerge with whom we can reach definite understandings. This can hardly be before next summer and may be delayed much beyond that.

We therefore recommend to the China Christian Educational Association that in the name of the whole body of Christian missions they enter into negotiations with the Southern Government for definite assurances of academic and religious freedom for the Christian schools, and guarantees that Christian boards of trustees may carry on these schools without fear of molestation, under suitable regulations.

We further recommend that the authorities of the various missions conducting educational work in Hunan be asked to consider the advisability of keeping the mission schools closed for the spring term of 1927 while these negotiations are in progress.

(Signed) COMMITTEE ON STUDY, HUNAN CHRISTIAN EDUCATIONAL ASSOCIATION.

II. COMMENT BY MR. STEN BUGGE.

While completely approving the analysis of the situation in Hunan in the committee's memorandum, Mr. Bugge wanted to call attention to the following points.

1. He is not empowered to commit his mission to the closing of schools next term, however desirable it may seem to many members of the mission. The control of (his) church mission is just now passing into Chinese hands, and the decision of the highest Chinese church body of the Lutheran Church he can only exercise a strictly personal influence.

2. The closing of schools may be an unfriendly element and in the government be interpreted as an act directed against the state, and specially as directed against the new educational policy as formulated in the rules for registration. It is very probable that it will be said the Christian schools will not open because they cannot any longer force religion on the students.

3. A result of the closing may be that either the local government, a group of teachers, or even the student body itself, will decide to take over the school plant. Even without any grants, which as a matter of course would not be given in such case a very embarrassing situation may thus arise to the local churches. The possibility of such actions considered by many as the taking back of educational authority has already been illustrated by the steps taken in some mission primary schools.

4. It has therefore seemed that it would be necessary that some responsible representative of the church in China, especially of its educational activities, should impress upon the government that our aims are not negative. The purpose is to make a contribution to Chinese life fully consonant with Chinese national ideals as voiced by the responsible spokesmen of the new government; at the same time we must maintain that this contribution is first of all a Christian one. But under present conditions it is our reasoned opinion that no education worthy of the name can be conducted until the government makes clear its attitude to student political activities, the control of the schools by the studentbody, the control of its teachers by the students, the dependence of the leaders on local party leaders, the precarious position of the religious element in the schools, and thelack of freedom with regard to closing. It would therefore seem only to embarrass the government to take in students that would be sure to make demands that we feel it would be wrong to meet, not only for our own sake, but also for that of education in China, and that we are reluctantly forced to keep closed until we can do something good for China.

III. SELECTIONS FROM PUBLIC ANNOUNCEMENTS.

The following matter is confidential and for guidance to an understanding of the present situation in Hunan. The following sections are translations taken from various Chinese cources- the daily newspapers, handbills and other sources.

1. Passed by the Changsha Teacher's Union. Voted:

To apply the new "revolutionary educagtion" in all schools.
To have government authorities fix the budgets in all schools.
To have equal education for boys and girls. To stabilize the party.
To eliminate Christian education. To protect the profits of the union.
To eliminate the classics. To get rid of educational systems run for profits.
To get rid of all imperialistic systems and apply the Russian.
To have teachers take part in the political movement. To expel anti-revolutionists.
To have mass meetings.
To have no divisions among teachers but all shall be of equal rank.

2. Regulations for the teachers of mission schools if they should wish to join the city teacher's union.

The teachers must obey all the rules of the city Union of Teachers.
They are not allowed to attend church services nor to read their Bibles.
They must study the San Min Chu I.
The teachers in each individual school must organize a union.
The city union of teachers may have full authority to send delegates to attend any meeting whenever they are held.

3. Some of the student demands.

The amount of tuition in middle schools must be decreased. No tuition in primary schools.
The students are to study four hours a day. The rest of the time is to be devoted to political activities.
Teachers of history, civics, geography, and all political science shall be Kuomintang party members.
There will be no examinations.
Teachers may be expelled by consent of the union. (The first two of those are under consideration by the schools of Changsha. The last two have been passed by Chow Nan Yo Yun schools.)

4. Resolutions passed by the Changsha city girls school union against their authorities.

School authorities are not allowed to interfere with student activities such as parades, meetings and the freedom of the press.
Censoring of letters by the school must be abolished.
Rules about leaving and entering the school and the receiving of guests must be abolished.
Enrollment of married girls must not be hindered. There should be freedom in cutting the hair. The school curriculum shall be improved.

The amount of school fees shall be reduced. Dismissal of student can only take place with the consent of the students. The government must provide more primary and middle schools for girls. Fees for boys and girls in the schools must be equal. In vocational schools money earned by students not to be shared by the school.

IV THE POSITION OF CHRISTIAN SCHOOLS.

The body of persons gathered together for the above studies and letter also passed upon the following memorandum of one of their members, as being something of what we have in mind for an approach to the government.

"As Christian educators we beg to submit for kind consideration the following suggestions about Chinese education, especially Christian education:

"1. In relation to the government the curriculum should be according to standards set by the government at various times and in no way fall below these. Where a school is able for special reasons to add to the curriculum this should be allowed. The schools should loyally work toward the aim of an enlightened, moral, democratic people. Foreigners should not be employed in education, e. g., as principals, heads of boards, etc. Their positions would be that of advisers and helpers.

"2. The government should as soon as possible formulate a definite policy with regard to student activities, especially for those of middle school grade and below - we venture to suggest that these should elaborate the ideas expressed in the San Min Chu I in the second chapter of the second part. Schools should where possible encourage true-self-government of the students. This should however be inside the school and the true sphere of students activities should be recognized to be that of the smaller group represented by the boarding school. Where the students are day pupils the case may be different. All endeavors and activities of a national scope should be entered into when ordered by the local educational authorities. The spirit of patriotism and loyalty to China as a whole should be encouraged, but students should be prevented from meddling with local political questions or parties and they should not be allowed, till they have reached the age required by law, to become members of political parties.

"3. The teachers should be recognized as having definite rights in the school. The basis of their relations with the students should be that the teachers are superior in age, experience, morals and knowledge. For that reason no interference in the work of teachers should be allowed as long as the government authorities and the responsible head of the school are satisfied.

"4. The church should be allowed to maks its specific contribution by helping to bring up the young in the Christian faith as the one view of life that makes for the most all round personality. By furnishing a religious sanction we are convinced that it will provide for society the motive power that will make for honest, efficient, self-sacrificing citizens essential to a true democracy, which ultimately rests on the quality of its citizens. At the same time the church will be satisfying what we believe is a natural longing of the human heart. Furthermore the church should be allowed to carry on its work among the young on the basis that Christianity is what we believe is a natural longing of the human heart. Furthermore the church which should be allowed to carry on its work among the young on the basis that Christianity is not narrowly bound up with any theory of the economic organization of society and that for the furtherance of true happiness of society lying and class-war are not essential. We believe this to be in accordance with definite statements in the "San Min Chu I". In order to carry on this work the schools should be allowed to work for a brotherhood along spiritual lines which endeavor to make the various races see each other as members of one great family. It should also be allowed practical freedom of choice of teachers and also of students. The school should however make no discrimination on religious grounds after having accepted a student. Where there is a reasonable chance for students finding suitable schools without religious instruction either government or private, Christian schools should be allowed to give religious instruction as a regular part of their curriculum, and also conduct services in the school. Where on account of local conditions there are great difficulties for the students in finding other suitable schools there should be instituted other courses for those students who may desire."

Changsha, January 5, 1927.

352-1-10

BOARD OF DIRECTORS

Lingnan University

*Chan Chau On, Manager, Kwong Lee Co., Connaught Road, Central, Hongkong.

*Chung, W.K., Pres. Lingnan University, Canton

Edmunds, C. K., Director American Foundation, Lingnan University, Room 903, 150 Fifth Ave., New York City.

*Fok, Mrs. Im Cheung (formerly Miss Liu Fung Yan) 39 Chue Chin Street, Tungshan, Canton

Comfort, W. W., Pres. Haverford College, Haverford, Pa.

Kam Tsang Ching, Executive member Board of Education, Canton

Kunkle, J. S., Pres. Union Theological Seminary, Paak Hok Tung, Canton.

*Kwok Lam Shong, Mgr., Wing On Department Store, Desvoeux Rd. Central, Hong Kong

Lam Woo, prominent building contractor, 30 Praya East, Hong Kong

Lei Sing Kui, Mgr., Hong Nin Life Insurance Co., Desvoeux Rd., Central, Hong Kong

Lei Yuk Tong, Pres. the Bank of Canton, Hong Kong

*Lin, Y. M., Commissioner, Bureau of Public Works, Canton

Ma Ying Piu, Mgr. the Sincere Co., Hong Kong

Tse Tsok Kai, Mgr., Kwangtung Electric Supply Co., Canton

*Tsin Shue Pan, prominent lawyer, Wing Hon Maloo, Canton

Watts, R. L., Dean Penn State College of Agriculture, State College, Pa.

*Wong Kai Ming, Pres. Pui Ching Academy, Tungshan, Canton

*Former students C. C. C.

ENGLISH VERSION

PROPOSED BY-LAWS

of the

BOARD OF DIRECTORS OF LINGNAN UNIVERSITY

352-1

Article I

Declaration of Purpose

The purpose of the Directors of the Lingnan University is to maintain in Canton and adjacent territory in China, a private institution of learning of the highest standards of educational efficiency, under Christian influences and international auspices.

The University seeks to serve and cooperate with other institutions of like aim in building up a strong self-developing Christian Community. To this end appointees to the staff must be persons of well attested moral character, who are qualified and willing actively to promote the aims of the institution.

Article II

The Board of Directors

The Board of Directors shall consist of not less than fifteen (15) nor more than twenty (20) members composed as follows:

a. The President and two Vice-Presidents of the University shall be Ex-Officio members, but shall have no vote.

b. Three (3) Alumni members nominated by the Alumni Council.

c. Three (3) American members nominated by the Board of Trustees in New York (hereafter to be referred to as the "Founders") from among the members of that board.

d. Three (3) foreign residents of Canton to be nominated by the Board of Directors and confirmed by the "Founders".

e. Six to eleven (6-11) Chinese members at large - in the first instance to be nominated by the Alumni Advisory Council and afterwards by the remaining members of this Board of Directors as vacancies occur.

All the elected members of the initial board shall be arranged by lot in three groups, approximately equal in number, the first group to serve for one year, the second group to serve for two years, the third group to serve for three years. If a vacancy occurs in any group prior to the expiration of the stated term, the same may be filled by electing a substitute, appropriately nominated in accordance with the foregoing provisions, to serve for the balance of said term.

After the first election, all subsequent terms of service shall be for three years and on the expiration of his term of service any member shall be eligible for re-election.

Article III

Meetings of the Board

Sec. 1 The Board shall hold a stated meeting on the Tuesday following the first Monday of March, June, September, and December. The June meeting shall be the Annual Meeting of the Board, at which the election of officers, action on budget and staff appointments shall take place and the annual report of the President, the reports of committees, and their matters of business shall be considered.

Sec. 2 Special meetings of the Board of Directors may be called by the President or at the request of three (3) members. Notice of any special meeting shall be in writing, mailed or telegraphed to each member not less than ten (10) days in advance of the proposed meeting, and stating the business to be presented.

Sec. 3 Quorum. Seven (7) members shall constitute a quorum for the transaction of routine business at any meeting of the Board; but for the changing of general policies, and the election of officers of the Board or of the University a majority of the members shall be required to constitute a quorum.

Article IV

Officers of the Board

The officers of the Board of Directors shall consist of a Chairman, Vice-Chairman, Treasurer, and a Secretary, who shall exercise the duties usually attached to their respective offices, and who shall be elected by ballot at the annual meeting of the Board.

Article V

Standing Committees

There shall be the following standing committees, viz:

a. An Executive Committee of five (5) members of the Board.

b. A Finance Committee of five (5) members of the Board.

c. A Buildings and Grounds Committee of five (5) members of the Board.

d. In addition to the elected members, the Chairman of the Board, and the President and two Vice-Presidents of the University, shall be ex-officio members of each of the standing committees of the Board. The Chairman of the Board shall be Chairman of each standing committee.

Article VI

Duties of the Committees

a. The Executive Committee shall have committed to it matters of general interest to the University, not especially appropriate to the other committees, except changes of policy or granting degrees, and between meetings of the Board, shall exercise all the powers not herein specially reserved to the Board, reporting its actions to the Board at its next stated meeting.

The Executive Committee shall not, however, between meetings of the Board, reverse the action of the Board upon any matter which has been presented to and acted upon by the Board.

The Secretary of the Board shall act as secretary of the Executive Committee but the Executive Committee may appoint the first Vice-President of the University to serve as Assistant Secretary who shall, under the direction of the Secretary, keep full minutes of its meetings, a copy of which shall be sent to each member of the Board after each meeting.

b. The Finance Committee shall have committed to it all matters of financial interest, which the Board or the Executive Committee may think will require its consideration and action, and shall report its proceedings to the Board at each stated meetiug.

It shall have power to solicit funds for the University and direct the work of the Board or its employed officers in each solicitation.

c. The Buildings and Grounds Committee shall have committed to it all routine administration connected with the design, location, construction, and alteration of buildings and works, and the improvement of grounds, subject to the approval of the Board.

The Building Committee shall report its actions to each stated meeting of the Board.

Article VII

Amendment of By-Laws

These By-Laws may be amended by a vote of two-thirds of the Board of Directors at an annual meeting or a meeting regularly called for this purpose, full notice of the proposed amendments having been given three months in advance of the meeting.

Notes on Lingnan Agreement

1. Section re Property Lease

That the grounds, buildings and equipment included in the attached Schedule A be leased to the Board of Directors by the Founders for a period of five years beginning July 1, 1927 at an annual rental of one dollar c.c. This lease to be subject to renewal as from July 1, 1932 for a period and on terms which shall be determined on or before that date by mutual agreement between the Board of Directors and the Founders, said lease to be subject always to the following conditions:

1. Should the property so leased or any substantial part of it cease to be used for the proper purposes of Lingnan University, a private Christian Institution of higher learning, the lease shall be subject to cancellation at the end of any scholastic year by either the Board of Directors or the Founders but only on one year's notice.

2. Any building which has been provided by or through the Founders with funds specifically designated for a particular purpose. shall be used only for the purposes designated. Such buildings together with their designated purposes are listed in Schedule B. Should special circumstances arise making a different use of any of said buildings highly desirable in the judgment of the Board of Directors, they shall be free to make such use of the building concerned only after they shall have secured the written permission of the Founders so to do.

3. The Founders shall not increase their investment at Honglok in land, buildings or equipment except on the request or with the written consent of the Board of Directors.

4. The Board of Directors shall maintain the property so leased in as good condition for operation and use as the seat of Lingnan University as at the date of this lease. For this purpose they shall set aside out of the general income of the institution each year 2% of the first cost of the permanent buildings covered by the lease (i.e. approximately $20,000).

5.a. The Board of Directors shall be free to improve the property at Honglok by the erection of additional buildings or other physical facilities or planting, subject only to the conditions that the same shall be in conformity with the General Plan and type of architecture already adopted and that the cost of such improvements shall be defrayed by the Board of Directors, except as provided for in advance by special appropriation from the Founders - on the request of the Board of Directors.

b. It is mutually agreed that the final judgment as to the location and external form and appearance of proposed additions to the physical plant of the University shall rest with the Advisory Architect.

The Residences shall be rented to the members of the staff according to the attached schedule C, and on the understanding that

present occupants shall have first claim and also that length of service shall be the basis of determining priority of choice should a conflict of choices arise between members of the staff.

Water supply and local telephone service are to be provided by the Directors as covered by the house rental.

One half of all such house rentals shall be held to be applied to repairs and replacements as required while the Balance shall become part of the general income applicable to the maintenance of the University in the discretion of the Board of Directors, subject to the restrictions expressed in the attached schedule C.

The Founders shall be responsible only for the maintenance of the staff members contributed by them on the request of the Board of Directors in accordance with the section of this agreement dealing with the maintenance of staff and shall not be in any wise responsible for any deficit which may arise in the current operation of the institution.

In the event of a cancellation of the lease or of other disposition of the property a settlement of conflicting interests shall be secured through conference between the Board of Directors and the Founders and Owners and if need be by arbitration.

Schedule A To include all property

Land a. for Academic purposes
b. for Agricultural purposes
c. not yet assigned
with all improvements to grounds

Buildings I Permanent II Temporary

Both groups, I & II, classified as to uses

Equipment Office Furniture
House "
Dormitory " (Incl.D.H.)
Class Room "
Departmental
General

(Schedule A - Buildings I includes items presented also in Schedule B)

Schedule B Includes all permanent residences and all permanent "halls" built with "designated" funds:- Swasey, Grant, Infirmary, U.M.S.Building, Guest House, Science Hall, Silk Buildings.

Schedule C includes those residences (listed also in B) not owned by the Trustees viz: Spencer Cottage, L.M.S. House, and Wesleyan House, and those residences built since July 1, 1923 not covered by gifts, whose cost is therefore part of the Trustees' outstanding obligation.

2. Section re staff

New York Trustees (hereinafter to be referred to as the Founders or the American Foundation) will continue to support those American teachers whose contracts extend beyond July 1, 1927 and as their contracts expire will undertake to reappoint them or secure suitable substitutes as such may be requested from year to year by the Board of Directors, on the condition that such requests are presented in writing not later than January 10 of each year to cover appointments for the following academic year, specifying position to be filled, with courses and hours of teaching required, name of officer of administration under whom the appointee would work, and residence quarters to be offered the appointee. Any additions to the staff to be supported by the American Foundation are to be handled in this same manner.

It is understood that when a teacher has been appointed by the American Foundation to fill a designated position, he shall not be required by the Board of Directors or any officer of administration to undertake work of instruction outside of his designated field except upon his own consent so to do freely given in advance.

The persons selected by the American Foundation shall not be reappointed without the written consent and approval of the Board of Directors.

The American Foundation shall be free to appoint a member of the staff supported by it to act as its agent who shall supervise all details of the maintenance of said staff but shall have no direct responsibility with reference to their work. No matter relating to or affecting either the maintenance or the work of the staff supported by the American Foundation shall be dealt with by the Board of Directors or the Officers of the University except in consultation with said agent of the American Foundation.

While making their contributions to the University primarily by supporting American members of the University staff, the Founders may from time to time also contribute to the equipment of the departments in which such staff members are at work, or to the improvement of the grounds in ways designated at the time of the gift.

The Founders before undertaking to support American staff shall be informed as to the personnel of the Officers of Administration throughout the University and as to the statutes of Administration.

Minutes of the first meeting of the Board of Directors of Lingnan University.

The first meeting of the Board of Directors of Lingnan University was held, January 11, 1927 from 11.30 a.m. to 1.30 p.m. and from 2.30 p.m. to 5.30 p.m. in Blackstone Lodge.

Members of the Directors present are as follows: Lee Yuk Tong, Lam Wo, Tsin Shue Fan, Wong Kai Ming, Tse Chok Kai, Kwok Lam Song, Kam Tsang Ching, Lee Sing Kui, Mrs. Fok Im Cheung, (formerly Miss Liu Fung Yan), Chung Wing Kwong, Lam Yat Man, J. S. Kunkle, C. K. Edmunds, W. W. Comfort, R. L. Watts. Absentees: Ma Ying Piu, Chan Chau On.

Mr. Wong was elected temporarily chairman and secretary.

Mr. Wong took the chair and gave a brief account of the meeting of the Alumni Council with the Commission which culminated in the formation of a Board of Directors.

The terms of service of each Director was then determined by the drawing of lots. The result is as follows:

One-year term - Wong Kai Ming, J.S.Kunkle, C.K.Edmunds, Ma Ying Piu, Tsin Shue Fan

Two-year term - Kwok Lam Song, Lee Sing Kui, Kam Tsang Ching, R.L.Watts, Chung Wing Kwong, Lam Yat Man

Three-year term - Lee Yuk Tong, Tse Chok Kai, Lam Wo, Mrs. Fok, W. W. Comfort

The Chairman read the tentative by-laws of the Board of Directors with explanatory remarks and comments by some members of the Board.

Mr. Tse moved that Dr. Tsin and Mr. Wong be asked to revise the by-laws of the Board.

The result of the ballot election of officers of the Board for the first year is as follows: Chairman, Mr. Chung, Wing Kwong; Vice-Chairman, Dr. Tsin Shue Fan; Treasurer, Mr. Lam Yat Man; Secretary, Mr. Wong Kai Ming.

The following committees were formed:

Executive Committee - J. S. Kunkle, Mrs. Fok, Wong Kai Ming, Kam Tsang Ching, Tsin Shue Fan

Finance Committee - Lam Yat Man, C. K. Edmunds, Tse Chok Kai, Tsin Shue Fan, Lee Sing Kui.

Property Committee - Lam Wo (Lam Yat Man representative in his absence), Lee Yuk Tong, Tse Chok Kai, Ma Ying Piu, Tsin Shue Fan.

After election, Mr. Chung took the chair while Mr. Wong retired to act as secretary and remarked that, since the New York Board has consented to lease the property and to furnish the maintenance of a certain number of the foreign staff to the new Board, it remains for the Committees to open discussions as soon as possible on these two matters.

Mr. Lam moved that the Property Committee and the Finance Committee be asked to deal with these matters mentioned by the Chairman.

Mrs. Fok moved that the fiscal year of the University hereafter shall begin on the 1st of August.

The election of the Administrative staff of the University then took place. Mr. Chung retired and the Vice-Chairman took the chair. After some remarks were made by Mr. Lam, the following officers were elected by unanimous vote: Mr. Chung Wing Kwong, President; Mr. Y. L. Lee, Vice-President; Dr. J. M. Henry, Vice-President.

Mr. Lam moved that in view of the importance of the work of the Board of Directors, Mr. Chung be asked to devote his whole time to the work of cultivation and also represent the University in matters dealing with the Government and general public. Furthermore, that Dr. Henry be asked to serve the University in the capacity of supervising the maintenance of the foreign staff, to keep the University in touch with the New York Board and to be associated with Vice-President Lee in the University's administrative work.

After the election, Mr. Chung was invited back to the meeting amid hearty applause. Mr. Chung then made a formal speech the gist of which is as follows:

> That he deeply appreciates his election, that in view of the importance of the work of the Board, he hereafter will devote his whole time to the work of cultivation. In order to accomplish this, he will turn over the whole administrative work of the University to Vice-President Y. L. Lee. He further remarked about the plans of organizing three foundations for the University: one in America to be taken care of by the New York Board. He will devote his whole time to the other two, one to be organized among the Overseas Chinese and the other among the Alumni of the University. Realizing the new and heavy responsibilities of the University which he has to shoulder, Mr. Chung earnestly solicited the cooperation of all members of the Board.

Dr. Edmunds responded to Mr. Chung's speech and gave hearty indorsement of Mr. Chung's plans for the University especially the work of the three foundations mentioned by him. Dr. Edmunds further remarked that since Mr. Chung is going to turn over the Administrative work of the University to Vice-President Lei, that Mr. Lei be asked to take up his work at the University from the beginning of next term (semester II, 1926-27) with his salary paid by the New

York Board while the financial responsibility is not yet formally taken over by the new Board (July, or August 1, 1927)

Mr. Lam moved that a letter of thanks be addressed to the New York Board expressing the deep appreciation of the Board for what it has been doing for the University and soliciting their continued interest and support for the upbuilding of the University.

The meeting adjourned

Secretary Chairman

York Board while the financial responsibility is not yet formally taken over by the new Board (July, or August 1, 1927)

Mr. Lam moved that a letter of thanks be addressed to the New York Board expressing the deep appreciation of the Board for what it has been doing for the University and soliciting their continued interest and support for the upbuilding of the University.

The meeting adjourned

Secretary Chairman

INTRODUCTION.

On December [illegible], Mr. Sanford Chen left Shanghai for Hankow, to study at first hand the situation that had arisen after the coming of the Southern army and the establishment of the Nationalist capital [illegible] as well as to consult with members of the Nationalist Government and the Christian leaders with reference to the position of Christian educational institutions. He was in Hankow during the exciting [illegible] of the week of January 3, to which he refers in his report. Unfortunately, as it transpired, when I started a week later for Hankow [illegible] had not yet been received in Shanghai of the stirring events in Hankow on January 3 and 4, or my visit would probably have been delayed. Because of the tense situation still existing at Hankow when I arrived on the 8th, I was obliged to remain for two days on the steamer before I was able to secure from the British admiral permission to land. In the meantime a long conversation with Bishop [illegible] H. Roots of the American Church Mission gave me the facts of the political and educational situation.

For the most of the [illegible] days that I spent in Hankow I was the guest of Bishop Roots, who [illegible] generously put his home, his office and his own time at the [illegible] of Mr. Chen and myself. The days were full of conferences and conversations, carried on in an atmosphere electric with the [illegible] "revolution". In spite of this air of excitement and the [illegible] of people on the streets, there were no street disturbances [illegible] the few foreigners on the streets were not insulted or [illegible] any unusual attention paid to them. Outwardly, [illegible] British, the ex-Russian and the ex-German Concessions [illegible] under effective control.

The purpose of this v[illegible] study the problems of Christian educations, other [illegible] the situation, including the political condition in Central China and the problems of church and mission, were not considered, [illegible] treated in this report. The report of Mr. Sanford Chen [illegible] in this connection, in which he endeavors to inter[illegible] situation and its relation to Christian education.

I. ATTITUDE OF THE CENTRAL EDUCA[illegible]TIES TO CHRISTIAN EDUCATION.

At the time in which I was [illegible] the Nationalist Government had already established itself [illegible], but owing to the international complications part of the government had been removed to

CHRISTIAN SCHOOLS UNDER THE NATINALIST GOVERNMENT

A REPORT OF A VISIT TO WUHAN

Jan. 8-18, 1927.

E. W. Wallace,

Associate General Secretary, China Christian Educational Association.

INTRODUCTION.

On December 28th, Mr. Sanford Chen left Shanghai for Hankow, to study at first hand the situation that had arisen after the coming of the Southern army and the establishment of the Nationalist capital in Wuhan, as well as to consult with members of the Nationalist Government and with Christian leaders with reference to the position of Christian educational institutions. He was in Hankow during the exciting events of the week of January 3, to which he refers in his report. Fortunately, as it transpired, when I started a week later for Hankow word had not yet been received in Shanghai of the stirring events in Hankow on January 3 and 4, or my visit would probably have been delayed. Because of the tense situation still existing at Hankow when I arrived on the 8th, I was obliged to remain for two days on the steamer before I was able to secure from the British admiral permission to land. In the meantime a long conversation with Bishop Logan H. Roots of the American Church Mission gave me the facts of the political and educational situation.

For the most of the nine days that I spent in Hankow I was the guest of Bishop Roots, who most generously put his home, his office and his own time at the disposal of Mr. Chen and myself. The days were full of conferences and conversations, carried on in an atmosphere electric with the spirit of"revolution". In spite of this air of excitement and the crowds of people on the streets, there were no street disturbances and the few foreigners on the streets were not insulted or molested, nor was any unusual attention paid to them. Outwardly, at least, the British, the ex-Russian and the ex-German Concessions were quiet and under effective control.

The purpose of this visit being to study the problems of Christian educationa, other aspects of the situation, including the political condition in Gentral China and the problems of church and mission, were not considered, and are not treated in this report. The report of Mr. Sanford Chen should be read in this connection, in which he endeavors to interpret the political situation and its relation to Christian education.

I. ATTITUDE OF THE CENTRAL EDUCATIONAL AUTHORITIES TO CHRISTIAN EDUCATION.

At the time in which I was in Wuhan the Nationalist Government had already established itself there, but owing to the international complications part of the government had been removed to

Nanchang, including the chairman of the Central Executive Committee, Mr. Tan Yin-Kai. The ministers of justice, foreign affairs, communications and finance, however, were in Hankow. No minister of education had been appointed and educational affairs were under a Central Educational Commission. It was reported that Professor Ku Meng-Yü was to be appointed minister of education. On the Central Educational Commission, which was the body that had issued in Canton two months previously the regulations governing the registration of private schools, was Dr. Sidney Wei (Wei Ko), formerly a professor in Canton Christian College. It was from Dr. Wei that I secured most of my information as to the attitude of the central educational authorities.

1. Interviews with Dr. Sidney Wei.

Through the kind offices of Dr. F. C. Yen, president of Hsiang-ya Medical College, Changsha, and chairman of the Council of Higher Education of the China Christian Educational Association, we spent an evening at dinner with Dr. Sidney Wei and discussed at great length with him difficulties in the way of the registration of Christian schools. A report of this discussion was prepared and submitted to Dr. Wei, who authorized its publication, and it is attached to this report. In a conversation he elaborated some of his views, which may be summarized as follows,

(1) Education is a function of the state, and the state should exercise control over all types of school. This includes missionary schools which must be registered with the government and be under its control.

(2) Traditional education must be done away with to make way for a new type based on advanced social sciences. Education should no longer be used as a tool in the interest of the privileged classes, but should serve the interests of the common people, ninety per cent of them at present have no education. Studies must be determined in the light of the needs of the people.

(3) Education must be separate from religion and the church, that is, while the church as a social institution may aid schools, it must not determine distinct educational policy. This is natural, for men differ on religion and it tends to create differences of opinion upon which the government should not be called to decide. At the same time religious services and religious instruction may be offered if given on a voluntary basis.

(4) Student participation in the great revolutionary movement should be permitted, for it is not really political but for the uplift of the peasants and laborers. It is good for students to be working for others. Students should be guided in their activities rather than suppressed.

(5) It is embarrassing to have students and others agitating against the countries from which the missionaries come who have established the schools, but it should be noted that the attacks are not upon any individual nation as such, but only upon that nation as identified with imperialism. If treaties are abrogated, concessions returned, extraterritoriality done away with, then difficulties will cease.

(6) Liquidation of school property. The intention of the government is to prevent property whose original purpose is education being used for business or other non-educational purposes. It would not prevent its use for hospital or other philanthroptic purposes. The word liquidate should rather be translated "otherwise disposed of" or "otherwise used".

(7) Administration of Christian schools. The Nationalist Government is not opposed to Christian schools nor were its regulations prepared with any intention of compelling them to close. The regulations were meant to cover all private schools. With regard to boards of directors, trustees in America who control a college in China might be called "committee on finance" or "founders". The directors in China must have not only the name but also the reality of control. The authorities purposely left open for experiment the details of the appointment of members of the board. It would be quite possible to have the board nominated first by the founders or an organizing committee appointed by them and formally appointed by a church body, to serve for a term of years, with vacancies as they occur filled by nomination of the board and appointment by the church court.

(8) Dr. Wei was obviously embarrassed by the interference with the government regulations on the part of labor and student unions and other non-educational and non-official bodies. He emphasized again and again that this situation could be only temporary and that the conditions for which Christian schools should prepare are those contained in the government regulations.

2. Conversation with Mr. Eugene Chen, Minister of Foreign Affairs.

Bishop Roots was strongly of the opinion that Mr. Chen stands for modern constitutional government, neither communistic nor devoted to class war. He is friendly to Christian schools, and if they are not used for anti-Nationalistic propaganda and are under Chinese administration he welcomes foreign cooperation in them. He added: "Don't think of closing the schools. The Chinese are not ready yet to provide all the schools they need and they wlecome help from friends from abroad". When reference was made to the impossibility of carrying on certain schools because of interference from outside bodies, Mr. Chen replied: "Let me know of any such interference with definite statements of what needs attention and we will make things right."

The following is a summary of my own conversation with Mr. Chen

(1) In reply to my question:"Does the Nationalist Government desire to see Christian schools continue?" Mr. Chen replied: "I cannot give a catagorical answer yes or no. It depends upon certain consideration." Question. "Then what should Christian schools do to adjust themselves to the new situation so that they will be welcomed by the the Nationalist Government?" Answer. "We appreciate that Christian schools have done for education in China. They have been the pioneers. The Nationalist Government now is trying to establish a new regime. All schools must be so conducted as to assist in the establishment of such a regime. We rely on education to train the leaders and workers of the new generation. Hence we wlecome assistance of all schools that are in sympathy with our objects . . . . It will be a long time before the government authorities are able to make full provision for education. It would therefore be absurd for them to try to eliminate institutions which can assist them. . . At the same time the government is determined to maintain control over all types of schools. The freedom of private schools in the west has been allowed under the laissez gaire system of the past century; now we desire cnetralized control.

Question. "What is your attitude toward religion in education?"Answer. "With regard to the teaching of religion we extend freedom of religiou belief. We do not look with favor upon compulsory teaching of dogmas, etc. The original idea of Christian missic was to convert the pagan Chinese. New conditions lead to the necessi to redefine the aim." I suggested that in our schools and colleges the emphasis had shifted from dogma to emphasis on religion in the production of personality and character, and asked if on that basis we were so far apart as he suggested. "The redefinition of the aim of religion on the basis of character is quite sagacious. There we can meet. Politically, our objection is not to Christianity as a religion but as a part of imperialism, i. e., the regime of international control. When the latter problem is solved, the anti-Christian movement will cease. Christianity is connected by most Nationalists with imperialism. When imperialism is done away with, then the movement will cease, unless church and missionary statesmanship brings Christianity into conflict with the Nationalistic aim".

Mr. Chen suggested that if we would send him a series of questions in writing he would prepare clear answers. He also suggested that the time seemed to be ripe for official statement by the Central Executive on the whole question of colleges. He offered to put my suggestions before the Central government.

After the interview I consulted with Mr. Sanford Chen, Mr. Francis Wei and Dr. F. C. Yen with regard to the advisability of framing a series of questions as Mr. Chen suggested. Their unanimous opinion,which coincided with my own feelings, was that it was inadvisable to have such a statement from the Central Executive secured through the medium of the Minister of Foreign Affairs. It is better to wait until a Minister of Education is appointed and to conduct all negotiations through him. We were told that Mr. Ku Mengyu will probably be the new minister, and the day after I left Mr. Chen was to discuss the position of Christian schools with him.

3. Views of Comrade Borodin.

Mr. Chen reported that Borodin is the idol of the Kuomingtang, who look upon him as a military and political genius. Mr. Francis Wei, acting president of the Central China University, had an interview with Borodin, of which he gave me the following resume. Mr. Wei asked whether Central China Union University and Boone School should close or attempt to carry on. "At the present time, there are three interests to consider -- those of the students, those of the government and those of society". Mr. Wei asked if the government wished Christian schools to carry on. "The government desires you to carry on. If trouble arises it will be with the community, and it may come at any time." Borodin."We cannot consider any Chinese individual or group of Chinese that is non-political,--that is, neutral to the revolution. If you are neutral, we cannot protect you. If you are against us we will be against you. If you are with us, we are with you. Mr. Wei asked: "What does this involve in the case of Christian schools?" Borodin "Registration is not the most important thing but attitude. Express the right attitude and formal registration is a secondary matter". When asked what were the important points to consider in this attitude, he explained: 1.Formal treaties. "Do you look to the treaties for protection, i.e., the toleration clauses?" 2. Militarism. "Are you in favor of its

overthrow?" 3. The uplifting of the poor people. "Are you helpful?" What are your school fees?" Mr. Wei explained that in Central China University from eighty-one students they received in fees only $1200. Borodin replied: "That is the kind of institution that China should have." He asked about religious courses and religious exercises. Mr. Wei explained that they were all voluntary. Borodin "Then there is no difficulty on that score".

4. General Tang Seng-chih's Attitude to Religion.

General Tang's army is popularly known as the "Buddhist Army", modeled on the same lines as General Fung's "Christian Army". He is responsible for a magazine published in defense of religion. He has recently said that he would safeguard religious freedom at the price of his soldiers, of his reputation and even of his life.

5. Summary.

In addition to the interviews outlined much scattered information was secured from various sources. As a result of this study it became evident to me that the authorities sincerely desire to see Christian schools continued, but that they are determined to see that they are conducted under the four following conditions, which also seem to be agreed upon by responsible Chinese not in the government. The four conditions are: (1) Government control of all schools (2) Chinese administration (3) Voluntary education (4) Teaching of the principles of the revolution as stated in the San Min Chu I. Some of the authorities desire to see more "party education" included. Further reference to this is found in the memorandum of the conversation with Dr. Sidney Wei.

II. PROVINCIAL AND LOCAL ACTION.

1. Action of the Hupeh Provincial Government.

In December regulations were issued by the provincial political committee governing schools established by foreign individuals or organizations. They may be summarized as follows:

(1) Such schools shall be uniform with other schools of the same grade in curricula and methods and will not be allowed to teach the Christian Bible or to have religious services or anything of a religious nature.

(2) Such schools shall have names in conformity to those of the present Chinese educational system.

(3) Schools shall not have directors or superintendents really superior to the principal. They shall have hsüin uh chu ren (dean) appointed by the Hupeh educational authorities.

(4) Such schools shall be inspected from time to time by officers of the Hupeh educational authorities.

(5) Such schools shall permit all studies conducive to learning, students' self-government and participation in mass movements.

(6) Schools failing to conform to these regulations shall be closed.

It was quite evident that the educational authorities in Hupeh province considered that the regulations for private schools

issued by the Northern government did not go far enough, and that they were determined to secure a closer hold upon Christian schools.

2. The Situation in Hunan.

A special memorandum on the situation in Hunan is being sent out with this report, and it is necessary only to supplement it briefly with notes from a conversation with Mr. C. H. Li, secretary of the Hunan Christian Educational Association.

In reply to a request from the Christian educators in Hunan, the Hunan bureau responded favorably, stating that no difficulty would be experienced if schools followed the regulations for private schools issued by the central authority of the Nationalist government, and in addition

1. Added the San Min Chu I in the civics course.
2. Conducted the Monday morning assembly in memory of Dr. Sun.
3. Made Application for registration.
4. Appointed as teacher of civics a member of the Kuomintang. It would be better if all teachers were members of the party, but that would not be necessary.

Christian educators all agreed to one. Most had already introduced two. They were not happy at the third requirement, because they felt that number six of the government regulations would involve ultimate confiscation of school property. With regard to four, the matter was left to each individual teacher himself. Some teachers have already entered the Kuomintang.

So the situation with regard to the government authorities seemed to be not seriously difficult. The trouble is with the people. What is the main cause of their opposition? It has a long history. There is a feeling that the schools do not follow the Chinese regulations, etc., and that they are agencies of cultural invasion. This is due to misunderstanding. In an attempt to remove it, there was issued on behalf of the Hunan Christian Educational Association a statement in Chinese.

Later students in Changsha made certain demands as follows:

1. The student body must have representation on the hsiao hwei with the administrators of the faculty.
2. Expulsion of students must be approved by the school students' union.
3. On a two-thirds adverse vote of the students in the class or classes which he teaches, the case of the retention of a teacher shall be seriously considered by the administration.

The commissioner of education acted on these demands as follows:

1. The student body may have representation. It was not stated whether with or without vote.
2. The expulsion of a student will be announced publicly with full reason given by the authorities.
3. No action was taken.
4. The following was added: No school can close earlier than the date announced in the calendar.

More extravagant demands are given in the memorandum to which reference has already been made.

3. Attitude of Students.

Notes of a conversation with representatives of the local students' union, Central China University.

After the morning assembly, at the suggestion of Mr. Francis Wei, I met in his office the president and one other member of the students' union of the university. They were asked to state the attitude of the city union toward the Christian schools.

"The students' union now is favorable to the Christian schools. Students are coming to understand the Christian schools. They see that the Christian schools can join them in opposing imperialism and in breaking the shackles on personal freedom; by which they mean compulsory Christian worship and study. Students are not opposed to Christianity but to Christianity as imperialistic.

Action of the Wuchang city students' union at its meeting, January 16th.

(1) They asked that the first normal school should be reopened, and that free board and tuition should be continued.

(2) They transferred to the provincial students' union for study the problem of the Chung Hwa University. (The president, Mr. Chen Hsih is in hiding and the property is occupied by the military.

(3) They asked that the Chung San University be opened on February 1st. The union wishes to have it opened as soon as possible and its representatives are to meet with a committee of the university.

(4) The union desires a place to which new students coming to the city for the first time may go for direction and guidance. The hotels are not good places for them to stay in.

(5) They plan to open four hostels for students resident in the city under the direction of the student union.

(6) They expressed sympathy for the authorities of the I Chih School, whose students struck not for a worthy motive, but for the following unworthy reasons:

(a) To avoid study and to loaf.
(b) To get financial help from the authorities.
(c) To transfer to the Chung Shan University next term.

(7) In Ta Yeh Hsien the local union is no longer acknowledged by the provincial union because the students used violence against the Christian schools and the church. The provincial union asked the government to suppress that local union.

It was pointed out that the city union was anxious to have the cooperation of the two representatives from Central China Univerisity. The hour for its last meeting was changed in order to meet their convenience; that is fourteen members accommodated the two representatives of the Central China University. The spirit of the student union in Wuchang is decidedly better than that of the union in Hankow. The union is controlled from the Sen Tang Pu. It has two secretaries, each of whom receive $5.00 a month.

Continuing the conversation, two points were emphasized:

(1) Students do not oppose Christianity as a whole, but only Christianity when it is used as a tool by imperialists. When asked what they meant by the term "imperialist", they replied that

it referred to those persons who do not consider others as their equals. They do not oppose students in a Christian school as a whole but only individuals. Mr. Wei stated that the whole anit-Christian movement in Wuhan has taken this form of distinguishing between Christian and Christian and not being opposed to Christianity as such.

(2) The students in the union do not oppose Christian students in Christian schools as a whole, but only those who are tools of imperialism. They stated that the students in Central China and in Boone are not so used. The reason given is that their students are represented in all general student affairs.

4. Summary.

(1) Provincial regulations are more drastic than those of the Nationalist government, and local, i. e., student union and labor union demands are more drastic still.

(2) In some parts of the country the local demands are such that it appears as though the desire is to destroy Christian schools; e. g. in Hunan.

(3) The example of Central China University gives ground for hope that in not a few situations a sympathetic Chinese administration can guide students out of obstructive and destructive action into that which is helpful and constructive.

(4) Quite obviously no two situations can be identical and no uniform action is possible.

III. ATTITUDE OF CHRISTIAN BODIES AND INDIVIDUALS.

1. Hunan.

Reference has already been made under II,2, to the action of mission educators in reference to the regulations issued by the Hunan Provincial Bureau of Education. The difficulties in Hunan are due not to official action but to the attitude of student, labor and farmer unions. There are those whose definite aim is to destroy Christian schools whether or not they register. Hsiang-ya Medical College, which is under complete Chinese administration, was forced to close and the president was obliged to leave the province. Because of the feeling that no matter what conditions were met Christian schools would continue to be subjected to impossible demands the executive committee of the Hunan Christian Educational Association, on December 29th, passed the following resolution.

"Whereas, the regulations for private schools promulgated by the present government appear to contain conditions which involve problems of administration and finance which require a considerable time for solution, and

"Whereas, the present conditions of student unrest are such that it seems desirable temporarily to suspend all the Christian schools in Hunan:

"Voted, that it is the opinion of this committee that it will be expedient not to open the schools for the spring term of 1927, and

"Voted, that if any school authorities find that they can go on without registration, they use their own judgment as to opening and closing."

Why was it decided that schools should not register?

(1) Because of the fear lest after registration property might be confiscated. If a school is not registered the mission or the church can claim it as church property rather than educational property.

(2) There is no value in registration because the government is unable to give protection to registered schools, e.g., the two schools already referred to.

(3) The Christian educators hesitate to make religious education voluntary.

The executive committee felt that the trouble is not with the government, central or provincial -- but with the local bodies. So it was felt that each school should determine whether to reopen or not according to local disturbances. If a majority should decide not to open the Association should notify the authorities. As a matter of fact, these resolutions have not been sent to the government or even to the schools. They have been sent to schools only that send in asking what they should do.

In many places students have been compelled by student unions to take action of which they did not approve. The difficulties in the school were said to be due to two causes. (1) The impossible demands of the students. (2) Unwillingness of some schools to make certain changes, especially to teach the San Min Chu I, and to make religious education voluntary.

Summing up the Hunan difficulties Mr. C. H. Li said that the most serious one was this interference from the outside. Unrest among students was due to a number of causes and in Mr. Li's opinion the order of their importance was: (1) Required religious education. (2) Failure of the schools to register. (3) Demand for student attendance at faculty meetings. (4) Demand for the elimination of "Bad" (unpopular?) teachers. (5) Demand that students should be expelled only on the permission of the student union

2. Administration of Schools.

At a meeting of principals of middle schools of the American Church Mission, Hankow diocese, the following administrative problems were discussed, arising out of the desire to meet conditions for registration of schools.

Board of Control. Could the mission board of educators serve as the board of directors for a number of schools? It was felt that it could not and that there should be a separate board for each school. In view of the fact that there are not a large number of suitable persons in any one local church for membership on the board, it was agreed that the membership should be small, preferably five members for the junior middle school and seven members for a senior middle school. It was suggested that the board should be appointed by the bishop in consultation with the educational committee of the synod, it being important to keep the relationship of the school to the church as the founder of the school. It was suggested that an outline constitution for a board of directors should be prepared and submitted to a first class lawyer to see whether it meets the requirements of the government's regulations, and at the same time

guarantees the Christian character and control of the school. The China Christian Educational Association might engage the services of a lawyer of repute to assist in this and other legal matters during the next two or three years.

Primary Schools. It was suggested that the primary schools should be measured by the standards recently issued by the China Christian Educational Association and that schools which cannot come up to the lowest of these three standards should be closed.

3. Disposal of Property.

At the present time many schools and hospitals have been closed by mission authorities. There appears to be some fear lest they may be confiscated by local authorities on the ground that they are not carrying on the work for which they were founded. It was reported that Central China Teachers College, which had been closed following the strike of students, has been rented to the government authorities for a year and a half at a rental of one thousand dollars a year, to be used as a school for giving new officials short courses in Kuomingtang policy and law. Before I left it was reported that Wesley College was being loaned to the ministry of justice for a period of at least a year.

4. Conference on the Educational Situation in Central China, Called by the Executive Committee of the Central China Christian Educational Association, Hankow, January 15th.

About sixty persons were present at an all-day conference which listened first to a statement from the chairman, Mr. Francis C. M. Wei, who stated that the present is a time of change; we must make the most of it. The question before us whether we should register our schools or not is not a new question for it has been discussed for several years, but we have a new question today, "Shall we try to keep our schools open?" It is a matter of adventure. We cannot secure any guarantee against danger. Shall we dare danger or shall we seek to avoid it by closing our schools?" Mr. Sanford Chen stated that this is a time for re-evaluation of Christian education not for throwing it over. "We should not say 'Christian education has been wrong in its ideas and methods' but 'Christian education needs adjustment to a new situation'". Many people have sacrificed in the past for Christian education, both missionaries and Chinese Christians. Are we to give up all that they have won for us? I am not a member of the Kuomingtang but I believe that if we are to see the spirit of Christ realized in China, the country does need a revolution."

In the following discussion three questions were considered. (1) Should Christian schools seek registration? (2) What are the difficulties? (3) What methods should be followed?

It was felt that as far as possible we should follow the regulations of the Central government rather than those of the provincial governments. Chinese members were strongly in favor of obeying the government and registering; believing that it was a duty so to do and also that difficulties would probably be less than if a school tried to carry on without registration. On the other hand some fear was expressed by several missionaries present

lest the conditions under which schools could be maintained would be such that they would not be worthy either educationally or from a Christian viewpoint. Reference was made to requirements for qualifications of teachers, but it was pointed out that graduates of any school may acquire the necessary qualifications and secure recognition from the government by taking a special examination. In endeavoring to secure registration the founders, that is the mission or church body, should appoint a board of directors and register it with the educational authorities. This board would then apply for registration of the school. Bishop Roots quoted Mr. Eugene Chen, who said that Christian schools should wait until they were asked to register. Mr. Francis Wei replied that it was not advisable to wait too long, as it aroused suspicion in the minds of students and others that schools did not desire to register. He approved of the appointment of a Central Provincial Committee to assist Christian schools to make preparation for registration, this committee to do its work under the Central China Christian Educational Association. The committee was then appointed and it is now carrying on its work. Schools desiring to secure registration will secure from it the necessary information.

6. <u>The Viewpoint of Mr. Francis C. M. Wei, Acting President of Central China University</u>.

Bishop Roots reported an address made by Mr. Wei a few days previous to my arrival in Hankow, of which the following are brief notes.

Mr. Wei: "There are two points here. I being <u>ngeo hwa tih</u> (Europeanized) can appreciate the view of the westerner. The Chinese is idealistic, the westerner realistic; the Chinese is poetic, the westerner mathematical. My western friends should not take things too literally but should retain a sense of humor. For example, yesterday there was a procession in Wuchang in memory of those who had been killed on Monday in Hankow. All the girls in the Girls School were asked to take part. The Chinese would not interpret this to mean "all". As a matter of fact each school send only one or two representatives.

"Don't run away in time of difficulty and danger. Don't be afraid to take risks. Christianity dares to take risks. The present situation is temporary. China will not be Bolshevized. There is a great opportunity now in the midst of the present crisis to present our gospel to China. The Southern government regrets the paucity of sable men. If Boone is really moved by the right spirit every boy becomes effective, even though not baptized. I was not baptized until after ten years in Boone. My parents forbade it and I agreed not to be baptized until graduation. The day I graduated I was baptized. Now all my family are baptized. Don't put too much emphasis on figures and averages."

Mr. Wei here quoted a Chinese educator who had said: "Don't trust the students. They will betray you as they have betrayed me." Mr. Wei's reply was: "Ungrateful and treacherous students! I am not concerned. I am ready to be betrayed. I want to beware of betraying our faith, or our students, or our Lord. We should be ready to be betrayed but be on our guard against being ourselves traitors."

7. Morning Assembly in Memory of Dr. Sun Yat Sen.

On Monday morning I attended the assembly at Central China University. The assembly was held in a small hall in one of the college buildings, It was attended by about fifty or sixty students, ten of whom were women. Of the staff I recognized only Mr. Wei, the acting president and two foreign members, besides Mr. A.A. Bullock and myself as visitors. The portrait of Dr. Sun Yat Sen hung high on the wall facing us. Below it was a large copy of his Will. The student brought in a flag on a pole and draped it beside the Will. Ordinarily there are two glafs, one on each side, but they had been removed for some function on Saturday evening, and only one could be found. The assembly commenced with the singing of the school song. The refrain of each verse was: "For God, For Truth and For Our Fatherland." Then the Will was read by Mr. Wei all standing. A monitor then called for the three vows. Then he called for silent meditation, which was very brief, lasting not more than hald a minute . We then sat down. I took part in the whole ceremony and felt that there was nothing of religious nature, and that it was simply an act of respect to the memory of the "Father of the Revolution". After this ceremony, reports were received from the students' union activities during the past week and announcements of various kinds, mainly by the students.

Mr. Wei then stepped forward again and said: We will now have voluntary morning prayer. Those who wish to withdraw, will do so quietly." I was told afterwards that four students withdrew from their seats. Mr. Wei asked those who do not intend to stay for prayer, kindly to sit on the backseats in order that they may not disturb others when they leave. Morning prayer considted of a hymn, very heartily sung and reading by Mr. Wei of a short selection from the gospel, the repeating of the Lord's prayer in unison, and the reading by Mr. Wei of several prayers from the Prayer Book. The response was very hearty and reverent.

I think Mr. Wei has found a most admirable solution for the problem of securing a good attendance at voluntary morning prayers. Attendance at assembly is required every morning in the week. Monday is the morning of memorial for Dr. Sun; Tuesday and Thursday music, Wednesday and Friday a brief talk; Saturday current news, from China by a Chinese teacher, from abraod by a foreign teacher. These together with the announcements takes no longer than fifteen minutes and attendance is required. Voluntary prayers take five minutes more, and usually not more than three students withdraw.

On my journey to Hankow I travelled with a Roman Catholic father, the director of the schools of the Marist Brothers. In a conversation with him he referred to the memorial assembly to Dr. Sun and stated that he felt that this cult of Dr. Sun is a worship and cannot be tolerated. On the other hand, there is no difficulty for Roman Catholics in the requirement of voluntary religious education. In their schools attendance at religious services and courses has never been required; though as a matter of fact school opinion has acted as a compelling force. This Roman Catholic viewpoint is interesting. It perhaps bears our Dr. Sidney Wei's statement to the effect that the memorial assembly would be a worship only to those who considered it a worship.

8. Summary.

The general viewpoint of Christian leaders, both missionary and Chinese, seem to be that the good faith of the Central government should be taken for granted and their conditions for the registration of schools should be followed. Christian schools should show that they are not anti-national by the acceptance of the government requirement of registration. Where this is made impossible because of local demands or for other reasons there is nothing for it but to close the school temporarily.

SUMMARY.

It is difficult to sum up impressions of a situation that is so diverse and that is changing so continuously. But at the time that this report covers the following may be a fair summary of the position.

1. The Nationalist movement has a practically universal appeal to people of all calsses in China. Some aspects of the movement however, especially the attitude of the left or communistic wing, are disliked and feared by many people. Moderate men with whom I talked were convinced that in time this element can be controlled. The situation in Hunan and in Hupeh represents the extreme action of the left wing, for reasons there which Mr. Sanford Chen clearly indicates in his report. It is the ideals of the revolution not its excesses that have the sympathy of the people.

2. If this is correct, then the whole Christian movement and especially Christian education will have to adjust itself, not to the impossible conditions at present existing in Hunan, but to conditions such as those indicated in the regulations for registration of private schools issued by the Nationalist government authorities. The government authorities are determined to exercise control over all educational institutions, while permitting private schools a considerable measure of freedom to vary from thepublic schools with their uniform character.

3. Sooner or later the authorities are almost certain to insist upon registration as their method for controlling private schools. So long as conditions are not such that they compromise the Christian character of our schools, it is obviously right that we should demonstrate our willingness to accept them. Acceptance of these conditions involves the following:

(1) Chinese administration, that is a board of directors the majority of whom are Chinese and a Chinese principal or president. The mission, church body or board of trustees abroad has a recognized place as "founder"; but effective control is to be in the hands of the boards of directors.

(2) Voluntary religious education. I have been able to find practically no evidence of any dissent on the part of Chinese educators from theposition of the government authorities that no religious requirement can be made of students in any schools. But out of the discussion of the past two or three years there has come a clear recognition of the fact that Christian schools should be permitted to offer religious services and instruction on a voluntary basis.

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(3)"Party education". In this matter there is more reason for hesitation, In some cases the local demands practically involve making the school a party agent. We must recognize that the Kuomingtang claims to be more than a mere party; it claims to represent the voice of the Chinese people and it is unwilling to permit in schools anything contrary to its purpose, which it believes represent the heart of the people. It should not be forgotten that in many western countries education has had a distinctly national tinge, and it is wise not to criticize China for emphasizing at this particular time a tendency in which, it may be, our own nations have had their share. Dr. J.H.Oldham, secretary of the International Missionary Council, has recently pointed out that a place can be assured for Christian schools within the national systems of Asia only on condition that "the schools are strongly national in their sympathy and character; they cannot survive as foreign institutions". (Christian Education in Africa and the East. Chapter I.)

4. The present regulations of the government do not seem to compromise the Christian character of a school even where they may impose restrictions upon its work to which we have not hitherto been accustomed. After all, Christianity has never demanded ideal conditions under which to carry on its work for the world. It has accepted the situation that it has found and has made its contribution there in the full faith that it would overcome all restrictions. The church needs Christian schools for the development of her own life. China needs a demonstration of the value of religion in education, such as Christian schools afford. Is it not wisdom to accept the present conditions and to demonstrate the value of religion in education in the hope and belief that the success of this demonstration will win for Christian education greater freedom in the future?

5. Certain restrictions and interference with the educational conduct of a school or the personal religious liberty of students have in certain places made the continuance of schools impossible. This is particularly the case in the province of Hunan where it has seemed wise to close all Christian schools and to await a different frame of public mind before reopening them. In the meantime preparations are being made for the necessary adjustments so that the schools can reopen later on a new basis, not as "foreign schools" but as "Chinese Christian schools"; which will give them an even greater opportunity to show the power of the Christian religion in producing the kind of citizenship that China most need and which the wisest leaders of all parties in all parts of the country really desire.

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February 14, 1927

Dear friend:-

I am sending you herewith a copy of a brief report of what I have actually seen and heard in Hupeh. From this report and other material to be sent to you by this office you may understand how the situation in Hunan and Hupeh has been and is developing. However, I wish to call your attention to the following two matters:

I. In the first place, I hope that you will see with me that the great movement now taking place in China, is pushing China to march forward. Of course, it is much larger than any party program and it is not confined to any section of the country. It is essentially the fruit of a hundred years of untiring work of the Christian church in China. All missionaries and Chinese Christians should appreciate this thorough and gigantic movement in China, the chief characteristics of which are:

1. The desire for a stronger and freer national life.

2. The desire for a fuller and larger content in the life of the mass of the people.

3. The desire for a better place for China in the family of nations. And above all,

4. The desire for a better and finer adjustment of the cultures of the West and East in the life of China.

Never before in the whole history of the Chinese nation has there been a more hopeful time than the present. This is the full expression of the thorough awakening of the nation. To us Christians and missionaries it is the golden opportunity for us to show the truth and light in Christ and Christianity which is most needed in this gigantic enterprise.

All missionaries and Christian leaders of older years can tell us how indifferent were the Chinese, especially those of the intellectual class, to the Christian gospel a generation ago. It was very hard to knock at their door. But how is it now? They are getting interested in Christianity. They want to know about Christ and Christianity and to know more about them. They

read the Bible, critically, it may be, but they are reading it. Of course, many of them are looking for stronger arguments to oppose us, but we all have the faith that many of them will come to Christ when they know and understand Him fully. In the history of the Christian church we find hundreds of such examples.

Some people may be disappointed because of the attacks made by the anti-Christian agitators; but these, are they not the unnatural outcome of the process of transformation at work in Chinese life? China is becoming a new country. The new China has her new needs, and these new needs have to be met by new methods. New wine needs new bottles. The contribution made by Christian missions and churches that fitted the needs of the old China may not fit the needs of the new. That which has been attacked most may or may not be that which most needs change. At any rate we can restudy our methods in the light of these criticisms. Further, the cries and slogans of the agitators are challenges to missions and churches for new service under new methods. As we served the old China with our best, shall we not serve the new China also? We must take the present time as a period of re-evaluation of our Christian work in China. What we need to do is to sit down quietly and patiently to study the present needs, and then come together and compare our judgments with the motives of missions and the functions of churches and see if we can readjust our work to meet these needs.

II. In the second place, we must believe that the movement now in process will ultimately succeed. Success may come sooner or later; it is only a question of time. We must not ignore the reason why the people of both south and north welcome the revolution. The Chinese people are becoming impatient under the present regime. Being so overwhelmed by the current thoughts, they realize that unless there is some fundamental and thorough change there seems no bright future for our country. They welcome some such change as that proposed by the revolution; but they do not welcome its radical elements. Even in the revolution itself there is rivalry and struggle between the rightand left wings, which shows that there is something upon which they do not agree among themselves. As the success of the revolution has been depending on the wish of the people, and as the great majority of the people hate the radical element, so the final success will surely be with the right wing. The present time in Hunan is only temporary. The latest developments in Canton and Hankow increasing the control of the proletarial bodies by the government give us assurance and encouragement. There are three periods in the progress of revolution; the period of military dictatorship, of political reorganization, and of democractic government. Hunan and Hupeh are in the first period, and Canton is entering the second. What we hope is that the first and second periods may be shortened.

Some Christian workers think that under present circumstances there is nothing that they can do, some even go so far as to take the anti-Christian agitation in the revolution as an indication of the fact that China does not want Christianity. To our great surprise, many of them have decided to leave China. May we ask,

do they really believe that the present movement in China is for the worse? Do they believe that the present state of things will last long? Do they believe that the few thousands of radicals represent the whole nation in the opinion that religion is not wanted? Will they not believe that this is the great and golden opportunity for us to continue the service of our forerunners and to reveal the truth which is more needed than ever before? We believe that we are moving toward the better, that the present state of affairs is but temporary, and that Christianity is needed by the Chinese as by all other human beings. When the situation becomes quieter Christianity will have a new opportunity to serve. The Christian church will be established on a new basis. Christianity will no longer be a foreign religion. By that time we shall need more workers, ministers, church organizers, school teachers, social workers, supervisors, etc. We shall need very many more missionaries and church workers, working hand in hand so as to bring the Gospel to the whole nation. Christianity cannot be beaten down or done away with. Never! Christianity is like a piece of brass; the more you rub it the brighter it will be. We need Christianity. We need Christian education. And we shall need it more after the movement has succeeded.

But at this particular juncture we have to be patient and wait. When the clouds break, the sun will shine. In a province Like Hunan it is advisable to stop our work for a while until our service is again appreciated and desired. Let us take this time for a study of ourselves, our religion, our service and our method. We shall find that this period of rest and introspective study will mean a great deal to us and to the future prospects of our church. I hope that those who know China and the Chinese well will agree with me in the above things. They are not my own views alone. They are those of many Chinese.

In conclusion, please do not forget to let us know if there is any way that we can serve.

With warm wishes,

Yours sincerely,

(Signed) Sanford C. C. Chen

TELEPHONE CENTRAL 8733

CABLE ADDRESS, CHICONCOM SHANGHAI

THE CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

中華基督教教育會

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MISS MELISSA J. DAVIS, OFFICE SECRETARY

February 16, 1927

Dear friend:-

We are sending you herewith important material in the present serious situation facing Christian education. In its history of over a hundred years Christian education has not before met a crisis of such magnitude. It is most essential that the facts should be secured and studied, in order that action taken may be in the light of the real force and tendencies that are at work.

May we ask that you read this material not as propaganda for or against any "party" or viewpoint, but as data upon which judgment may be formed and decisions may be reached. Naturally, each writer's report of what he has seen is colored by his own interpretation of what he has experienced. We ourselves in our reports have not hesitated to give our personal understanding of the movements we have been studying. But no statement of judgment or personal conviction carries the endorsement of the China Christian Educational Association, and no official action is likely to be taken until the annual meeting of the Association at the end of March.

We shall be glad to receive further information which you may be able to send us, as well as your judgment on this material which we send you. The utmost frankness in the presentation and discussion of facts, as well as complete mutual understanding and sympathy among all Christian educators are necessary in order that this critical crossroads in the history of the Christian movement in China the right turning may be taken.

Yours sincerely,

SANFORD C. C. CHEN

E. W. Wallace

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CHRISTIAN EDUCATION IN HUNAN

For the past six months the situation facing the Christian movement in Hunan has been one of the greatest difficulty. While the attitude of the provincial government has not been unfriendly the local unions of students, farmers and laborers, who have assumed practical control in the province, have been consistently antagonistic, and in many places have seemed to be actuated by a determination to destroy Christian institutions. In no other province under the influence of the Nationalist government have conditions been so difficult.

We have endeavored to secure as full and as fair a report as possible of what has actually brought about the present condition, with all Christian schools closed, with one exception. As a result of these conditions the Executive Committee of the Hunan Christian Educational Association, on December 29th, passed the following resolutions.

"Whereas, the regulations for private schools promulgated by the present government appear to contain conditions which involve problems of administration and finance which require a considerable time for solution, and

"Whereas, the present conditions of student unfest are such that it seems desirable temporarily to suspend all the Christian schools in Hunan:

"Voted, that it is the opinion of this committee that it will be expedient not to open the schools for the spring term of 1927, and

"Voted, that if any school authorities find that they can go on without registration, they use their own judgment as to opening and closing."

Mr. Sanford Chen's report of conditions in Central China gives additional light on the situation in Hunan, and explains why it is different from that in any other province. It should be read in connection with these documents.

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION.

TWENTY-SEVEN DAYS IN WUHAN

January 1st to 26th, Excluding Eight Days on the Way.

Sanford C. C. Chen.

I. General Situation.

It is certainly very fortunate that I arrived at Hankow on January 1st, the opening of a most significant and eventful epoch in the history of revolutionary government. During the New Year holidays the whole air was filled with the spirit of revolution, the "Blue Sky and Bright Sun" flags of various sizes were waving, the shop windows and indeed every inch of the wall on both sides of many streets were filled with artistic placards and posters with revolutionary slogans. Walls that heretofore had been used for advertisements by business agencies, now are painted with Dr. Sun's Will and the Kuomingtang policy. It took me hours to walk up and down the streets reading the interesting literature.

On the streets there were more people than usual, but they were of a different class. The laborers, soldiers, pickets, shopkeepers, etc. all wore badges of one kind or another, and there were very few well-dressed persons on the streets without such badges. It was indeed a happy New Year. All shops were closed and factories stopped because the laborers wanted holidays. On the three New Year holidays there were parades, mass meetings and soapbox speeches in the day time and lantern parades during the nights. Shouting was heard everywhere. People talked very much louder, their faces were full of cheerfulness. The whole city,--the three towns of Wuhan--indeed had sufficient reasons for such big occasions. Besides the regular New Year days they had to congratulate the success of the revolutionary army; the removal of the Central party and of the Nationalistic government to Wuhan; (It is again decided to remove back to Wuchang from Nanchang.) the meetings of the Provincial party Council; and the Inauguration Day of the Provincial Labor union,--which is at present the most active and powerful body. It represents more than 340 different unions with a total enrollment of 300,000 laborers (more correctly, employees). I have never seen people of this class, I mean the employees--unskilled laborers and shopkeepers--so happy and cheerful as they were at these New Year holidays. They certainly ought to have more happiness and they need it. But a close study of their psychology shows me the danger too. In their mind, they are the masters of the situation. The proprietors or employers are their enemies. The slogans made them forget all the friendly and congenial relations between the employers and employees in which we Chinese ought to take pride.

The Hankow affair of January 3rd is an expression of the revolutionized mind. It may lead to further and more serious circumstances than the sacrifice of friendly relations and commercial interests of both Chinese and foreigners at the present. I was on the spot and was an eyewitness. As I watched the psychology of the mob, I found that it was not so dangerous as an angry mob. Many of them took the position as spectators. They smiled and laughed as

they watched theatrical performances. I never found it dangerous in their midst. I heard here and there that the armed British would not bear or shoot them. There was only a small group that cried: "Down with the British Imperialism", others just passed on as parrots.

After the affair of January 3rd there were strikes, parades, mass meetings, demonstrations one after another,--they demanded high wages and better working conditions and showed their feeling against British imperialism and Fengtien militarism. Foreign people closed their business and did not open until the 23rd and the Chinese merchants in connection with foreign trade suffered even greater loss. For the solution of the problem of wages a committee on relations between labor and capitalists came into existence. Wages have been increased and relations are being adjusted. As a natural consequence the cost of living has been and is rapidly growing, and growing very much more rapidly than the wages. The Ming Kwoh Daily News, the official organ of the revolutionary forces, gave an account of the cost of fuel, rice, oil and salt,--the four essential things in daily living. It compares the cost of today with that of a hundred days ago.

1. Charcoal 100 catties originally 2800 cash but now 4200.
2. Wood fuel, ordinarily 2300 cash but now 6000.
3. Rice, originally 38,000 cash but now 46,000.
4. Seed oil, one catty, originally 640 but now 840.
5. Kerosene oil, one catty originally 220 cash, now 460.
6. Salt, one catty originally 260 cash but now 400 cash.

From the above account one may see that the living cost at Wuhan is abnormal and is increasing every day. Originally we paid 8 coppers for the Sheng Pao newspaper published in Shanghai, but I paid 24 on the first few days and 40 by the end of January.

II. The Kwomintang and its Program.

The Central government and the executive committee of the Central party were moved to Nanchang, but the ministers of foreign affairs, of communications and of justice have their headquarters in Hankow. But recent news told us that the capital will again be removed to Wuchang in order that the government may control the situation in Hankow. For the benefit of our friends I am here putting the outline program of the Kuomintang into English, as follows:

"OUTLINE PROGRAM OF THE KUOMINTANG

Passed in the Union Conference of Delegates of the Central and Provincial Kuomintang.

Foreign Relations.

To cancel all unequal treaties and do away with and cancel all special privileges and negotiate new treaties which would respect the Chinese soverign rights and provide means for investment of foreign capital.

Political Economy.

To have free administration of custom duties and the abolition of the likin system. To have new taxes passed at once and to eliminate all improper and miscellaneous taxes, to standardize the money system and weights and measurements, to establish a national bank and make loans at the lowest possible interest, to develop agriculture, industry and commerce, to levy income tax and improve the land tax.

Administration.

To study population and survey the land. To register all lands. To create special and ordinary municipalities in all provinces. To establish average self government. To put down all robbers by special program.

Military Administration.

All party members have theobligation to serve in the army. The civil administration will by no means be interferred with by the military. The revolutionary education (military training) shall be made national.

Education.

To appropriate special funds for education. All church schools and private schools established by foreigners must register with the educational administrative authorities. To put the compulsory educational system into practice. To promote vocational education. Special efforts to be given to the elimination of illiteracy."

III. The Problem of Christian Schools.

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From the above statements we may find that the only provision for Christian schools made by the Central Party Council is registration. But I heard from my contacts with several important leaders of the Central government that the whole problem of the place and relation of Christianity will be discussed and decided in a national conference to be held sometime this year. In our conversations I have put many questions before them. The following are the important ones.

1. Is there any necessity and value for Christian schools to continue to carry on their work at this particular hour?

2. What part should the Christian schools play in the program of the revolutionary government?

To these questions they replied in rather different ways, but they unanimously expressed the opinion that neither the Central party Council nor the Nationalistic government so far has made any attempt to curtail the existence or growth of Christian-schools. What they want in the first place is that all Christian schools in China should be registered with the government. Having registered they would be treated as ordinary private schools. The existence of Christian schools at this particular time depends upon Christian schools themselves - - - the willingness to register and to follow government regulations. If Christian schools are not registered the government is in no position to protect them in case of need, because non-registered means non-recognition of government authority on the part of Christian schools and the government has no obligation to protect them.

Some friendly people state that the government could not protect Christian schools even though they would like to do so, because they fear that the people, or rather the unions, would protest if they helped Christian schools which do not recognize their authority Others state that it is the policy of the revolutionary party that 順者昌逆者亡 those who follow us ahll be prosperous, while those who oppose us ahll be put to an end. There is no middle ground -- either the Christian schools must be registered with us, follow our regulations and be one with us, or be our enemies. We must not let our enemies exist among us.

As to regulations we must distinguish between what are nations and what are local regulations. The local regulations are radically different from those of the national authorities. As to the national regulations we are assured by the proper authority that they have given due consideration to them and that they have no intention to hurt or destroy the Christian schools. The regulations treat them as ordinary private schools established and controlled by Chinese. They require nothing impossible for Christian schools to perform. In case there is any difficulty or any interpretation is needed, the Christian schools may appraoch the proper authority, by the proper method. Special consideration or arrangement may be made. (Special attention should be given to the proper procedure and it is always better to put in proper Chinese in both language and form.)

Dr. Wallace has made a record of our conversation with a prominent member of the committee on education in the Central government. This report was approved by him as a correct representation of his attitude. None who read it would doubt that he is friendly or reasonable. Other authorities told me that they expect all Christian schools to register with the government, by selecting proper Chinese leaders and giving them proper power; by avoiding compulsion in religious matters; holding regular meetings in memory of Dr. Sun on the first period of every Monday morning; and following the standard curricula of the new system. Mr. Koo Men Yu,-- originally a member of the committee on education and recently become the minister of education of the Central government is a sympathetic friend of ours, but like many others, lacks knowledge and understanding of the up-to-date conditions of Christian schools, and actual knowledge of the inadequate and inefficient conditions of public and private schools now existing, but he is interested in Christian education and wished to know about recent conditions in Christian schools and what missionaries are thinking. We have to do our best to find ways and means to furnish him such information and cultivate a friendly relationship.

The new provincial government of Hupeh came into being two weeks ago. There are seven departments under the control of the executive committee of eleven persons, which is the highest controlling body in the province. The seven departments are the department of military affairs, of civil administration, of finance, of construction, of education, of justice, and of agriculture and industry. The commissioner of education is Mr. Li Han Tsuin. Recently three sets of regulations, governing (1) Christian schools (2) private schools and (3) the proceedure for registration, were issued on the 16th of December, 1926, which are radically different from those promulgated by the committee on education of the

Central government. The municipal bureau of education of Hankow city (漢口市教育局) also promulgated two sets of regulations, one for Christian schools and the other for private schools, on the 19th of January, and Christian schools have to follow both sets of regulations. The city regulations are made in the light of the provincial. These regulations and those of the Hunan bureau puzzled me and caused me to stay a few days longer with a view to studying the personnel of the body that made them and what is behind them.

So we have at present in addition to the three sets of regulations promulgated by the Central committee, (1) those by the provincial governments (2) those by the Hankow municipal government and (3) by the Central government (The Hunan regulations are different from the Central government) These regulations, I mean the local regulations, if they stand as they are and do not adopt the national laws as their basis would give no possibility even for ordinary Chinese private schools to register. In these local regulations, we find that the following points are different to follow.

1. No religious education or worship or any propaganda connected with religion is allowed.

2. The proctor or the man in charge of discipline (訓育主任) should be appointed by the government. (In Hunan the social science teacher is required to be a party member.)

3. A private primary or secondary school if not in accordance with the regulations (for private schools) may be required to improve or to close at any time. That is the private schools may be interferred with or closed down by the government if they do not follow the regulations closely.

4. A teacher is required, besides his normal and academic training, to be a graduate of an institute for party training.

5. An endowment fund is required of $3,000 for a middle school and $500 for a primary school. In case of endowment being unmovable property the deeds should be sent for examination, and the property should not be transferred or sold.

6. Equipment is required of $1,000 for library and $1,000 apparatus.

7. All school fees should be approved by the authorities.

8. Private schools should accept instructions of the Nationalist government, the Hupeh provincial government and the municipal government.

9. The Hupeh provincial regulations, issued on the 19th of December, require all private schools to be registered before January 1st; those of the Hankow, issued on the 16th of January, require all schools to be registered before the end of January; while in Hunan, April 1st was set as the last date for registration of private and Christian schools. If we put the requirements of the Central government together, we have also to teach San Min Chu I, to hold memorial meetings every Monday for Dr. Sun, to have Chinese administration and majority Chinese in Board of Directors, etc.

IV <u>Future Work</u>.

The time has not yet come when the Central government can control the policy of the local government. The successes of the revolution are largely due to efforts of the organization like the local party and labor and student unions. Naturally these very powerful and dominate at least local affairs. It needs time and effort to

bring them under proper control and to enforce the instructions and laws made by the Central government. At the present time, we find that these dual forces are at the point of rivalry. Unless the Central government wins the local confidence of local governments, and especially the unions, and secures their recognition of its leadership, there can be no definite policy through the revolutionary party at large.

The latest development in Wuhan shows the contrary tendency. Instead of growth of power of the Central government, there seems to be a gradual supremacy of the local party and the labor and student unions over the Central government,--that is a tendency of interferen in the Central government's functions by the local government and the so-called peoples' bodies. This may be illustrated by two incidents. One is the strong and repeated protest by the unions against the minister of foreign affairs and chairman of the commission in charge of the British concession, Mr. Eugene Chen, because of his proclamation he ordered that all the anti-British and anti-religious moveme ts be stopped. Finally, the executive committee of the Central party, which is the highest controlling body, explained and announced that the order was due to a mistake in translation. That means a surrender of the Central government to the local bodies. A few days before I left Hankow Mr. Sung Tse Wen, the minister of finance, was charged with being pro-British. Hundred of people began to search for him and wanted to disgrace him by forcing him to wear a high hat in a parade. The first incident is a fact. I have read the whole story in an official paper and non-official announcement was made everywhere. The second story was known to the whole city but without documental evidence.

From the above incidents we may well believe that the local bodies so far have no confidence in the National government and the leaders are not respected. It is far from being a Centralized government. (But very recently the Central government decided to remove the capital back again to Wuchang with a view to checking the radical activities of unions and control the whole situation.)

As to the reasons for such a move, it might be on the one hand because of the encouragement of the leaders by Borodin's speech in the Provincial Party conference and the constant addition of many forces to the left wing from without.

Now since the condition is such in Wuhan, what shall we do? Do far we have been confining our work with the leaders of the Nationalist government. We believe that they are educated men and women, with greater insight and broader outlook, and so far as positions are concerned they are the proper authorities to go to. At present, there are two ways open to us. One is to do nothing; to be patient and wait; to suffer and probably suffer tremendously. The other is to try to make contacts with the local leaders, provincial and municipal, and to help them to understand the aims of Christian education. In Wuhan I got in touch with both the provincial commissioner of education and the municipal director of education. Both of them are Hupeh men. They know comparatively little about Christian education. They believe that Christian education is a means for foreign education, cultural agencies, and missionaries are forerunners of imperialism. But, we must have confidence in humanity. I do believe that we could do a

great service to the cause of Christian education in China at this particular hour by cultivating a good and friendly relationship with them, and through this friendly relationship we may furnish them the proper information about Christian education, and when they come to understand Christian education they may change their minds.

To many of our friends this is the most important hour for the China Christian Educational Association to serve. We need an expert representative residing in Hankow, or spending much time in Wuhan, since the ministry of education is to be located there. The reasons for such a resident delegate are:

1. To help our school authorities under the revolutionary regime by presenting the difficulties to the educational authorities. In our previous work we have won a man who could help us. In our conversation with one of the committee on education he promised to do all he could for us provided we approach him by the proper prodedure. This delegate will help our schools by performing this service.

2. We need to get in touch with local leaders in spite of difficulties and to be friends with them. We need to know their attitudes and actions and if possible furnish them true facts about Christian education.

3. We need to maintain our relations with the Central government leaders and to see their policies realized. I heard that the whole problem of Christianity and its relationship with China will be discussed in the next Central Party Conference to be held some time this year. This is a critical problem. We have to work to prepare for it.

The Course for Training Teachers in Party Principles.

Several institutes are now being organized in Wuchang to give school teachers some additional training in the party principle. In the previous paragraph you may question just what it means by saying the teachers of private schools should be trained in Party principles, besides their academic and professional qualifications. The following is the program of such an institute.

1. The history of revolutions in foreign countries.
2. The history of social revolutions.
3. The present economic and political conditions in China.
4. The problem of unequal treaties.
5. The organization of the Kuomintang.
6. Crowd psychology and movement.
7. Educational policy of the Kuomintang.
8. The youth movement and its meaning and method.
9. The study of the economic ideas of Dr. Sun Yat Sen.
10. The San Min Chu I.
11. The theory of the state.
12. The outline of constructing the nation.
13. The declaration of the first conference of the Kuomintang.
14. The history of the Chinese revolution.
15. The way of holding meetings and the theory of debate.
16. Reports of readings.

V. The Situation in Hunan.

I was about to visit Hunan to make a close study of its situation when I was strongly urged to refrain from doing so. But this made me more interested in Hunan affairs, and attempts were made to secure first hand information from Christians, non- Christians and persons belonging to the right and left wings of the Kuomintang who had actual experience in Hunan. The following stories, also, though unconnected, tell the deplorable conditions which have existed and are existing there.

It is said that there are about 13,000 charter members of the communistic party in China, and 7,000 of them are of Hunanese nativity. After the occupation of Hunan by the revolutionary forses it was made the center of the communists, and also those who used to work in Canton flocked to this center. Authentic reports tell us that this party is very much better organized than the Kuomintang proper. Its members are organized into groups. After receiving its training each group is to be sent to different places, responsible for some specific task. Up to the end of the Chinese old year two groups had been sent to Nanchang, two to Hankow, one to the west of Hupeh -- Ichang, Shasi, etc., and another one to Szechuen. They dominate in all governmental and party affairs in Hunan. General Tang Sen Chi, the commander of the Eighth Army, has been practically under thei control. Tang and his associates, and even many of his soldiers, are zealous and loyal Buddhists. He is the head of the so-called Buddhist institution. As religion is one of the objectives to be beaten down by the communists, so Tang is in open opposition to them, particularly because of religion. Tang recently announced that he and his army would by all means fight for religious liberty, even to the extent of losing his position, his army and his life. He and his associates are doing propaganda work to show the place of religion in our life and culture, and to call for protection of it. The communistic activities are, for the time being, confined to social and industrial affairs. Arrangements have been made with the Kuomintang that the Communists would leave all public and military services or official positions to Kuomintang members. What they want is to work among farmers, laborers, students and merchants. So at present the so-called "People's Body", for example, the farmers' union, the laborers' union, the merchants' union and the students' union, is becoming very powerful; and it is these bodies who are really leading the movement. Recently we were informed that they are getting into the army, and it would be a great strength to them if the soldiers changed color.

Although their work is so distinct from that of the Kuomintang that all communists must swear not to enter into official positions, yet as a matter of fact they are, in Hunan, especially dominating the party councils which are the highest controlling bodies in the province, district municipality or village. The respective governments must receive instructions from the party councils. This is what they call party control of the nation; by party they mean the proletariat. This does not mean that one party or two parties control the nation, but that the masses, the proletariat, control. So they are really controlling the situation without being government officials, but by dominating the policies of the party councils and the activities of the powerful people's unions.

of the party councils and the activities of the powerful people's unions. It is feared that some day and somehow the red principle may be put into practice when their work among the people becomes successful, and then the great struggle between the Kuomintang and the Communists will begin.

Their economic theory now being tried in Hunan is reported to be as follows. Transportation of rice from one district to another is prohibited. Each district has to keep its own food stuff -- the rice especially -- at a nominal rate. In Changsha, for instance, the fixed price for each picul of raw, unhusked rice is $3.00. It has been the usual custom that the whole crop was divided almost half and half between the landlord and the tenants. The landlord took the half as his interest and for the government tax. The tenants took the other half; in fact it was always more than half as his earning and labor cost. With the continued rise of the price of rice through export and the low cost of labor, say $20.00 a year, besides board and lodging, the tenants used to earn some profit by this arrangement. By the new theory, as a matter of fact, the new law prohibits export of rice and keeps the price at $3.00 as the maximum, and at the same time raises labor cost to the minimum of $80.00 a year, and in case of short term employment, 50¢ a day. So the tenant finds no way to make both ends meet and is forced to give back the farms to the landlords and decides to become a laborer himself, because thus he gains an income about four fold higher than formerly, and it is a regular pay no matter whether there is a famine or not. As we know, most of the landlords live in the city, and since none of them can give up their professions or vocations in the urban districts and become tenants, it is feared that most land will lie waste because nobody would be willing to be tenants under these impossible conditions.

Recent information shows that they are trying the new 3-3-3-1 method; that is, 30 o/o of the crop goes to the landlord, 30 o/o to the tenant, 30 o/o to the laborer, and the last 10 o/o to the government as tax. But the details are not known. Indeed, we need some improvement in such divisions, but it needs expert study and careful plan. Take for instance the new 3-3-3-1 plan; if it is put into practice we are anxious to know, in the tenants' homes are the wives, sons, daughters, etc., counted full laborers or part time laborers? Their work is directly or indirectly connected with farming. What should be their pay? In what way should they participate in dividing the 30 o/o as labor cost? If we count them as laborers and divide their pay exactly, and if we count board and lodging as part pay, and if we keep the price of rice down, and above all, if we do not improve agricultural methods and increase the production very probably the 30 o/o due the laborer would be very meagre and would not come to the standard labor cost as they fix it now.

So much for the political and industrial conditions. Let us turn our attention to the condition of schools, especially the relation and condition of Christian schools in Hunan. As we know from our conversation with the leaders of the central government in Hupeh, they have not the least idea of curtailing the development of Christian schools. What they want in registration and government control of all private schools, and while the local governments and the People's Body go very much farther, we feel sure that they do not mean to destroy Christian schools, as is the case in

Hunan. There we must not think that they really desire us to register our schools. They beat down all schools, registered as well as non-registered. Our registered school at Paoching is a good illustration. Then, too, we must not think that they beat down Christian schools alone; as a matter of fact, they beat down all private schools.

Some time ago the Changsha students' union sent their resolutions to the Provincial Bureau of Education demanding that the Bureau should notify the schools of the following three things.

1. Students shall have the right to appoint delegates to sit and participate in the meetings of the governing body of schools.

2. Teachers and officials shall be dismissed or employed by majority vote of the student body.

3. No. student may be expelled without the consent of the student body.

The bureau, after some time, sent out a circular announcement to all schools that (1) a student delegate may sit in the faculty meeting; and (2) when expelling students, reasons should be announced. Such a circular, although with some modification of the original demands by the union, means the surrender of the government to the students' union, and such surrender shows that the government is in no position to protect the schools.

From the above paragraphs we find that the government is under the direct control of the party council and the various unions are closely connected with the party council. The Bureau of Education sent instructions and enclosed three sets of regulations by the central government with certain undesirable modifications to all Christian schools, through the Hunan Christian Educational Association, requiring them to be registered before April 1st. The executive committee of the Hunan Christian Educational Association, in its latest meeting, advised schools not to register under the present conditions, and to delay the opening of schools in the spring, or for any length of time until a proper and reliable government shall be established. At first I considered such steps to be too drastic, and then I found that the Hunan situation could not be judged by circumstances in Hupeh. Hunan must be considered as a special district. But I hope that provisions will be made to meet the future situation to be created by the students' union or the party councils, if Christian schools are not to register and will delay to open. Attempts have been made by the students' union to prevent Christian schools from closing down. They threatened to take over the schools, in case they closed, and run them themselves. So it requires tact to deal with the situation in future.

The story of Liuyang will tell us how outside forces pressed Christian school students to start trouble within the school. The Suisang middle school, of which Mr. P. E. Beale was principal, had about twenty students of middle school grade. The local body got hold of the students, and told them to start trouble in the school. If the school was destroyed scholarships would be given to the students to continue their studeis in public schools. Then

those students actually left their school and were brought to a public school. Several teachers were secured to continue to teach their classes and board and lodging were free. Finally scholarships were given to them by the City Board of Education and they were sent to the public school of Changsha. They are now in Chang Tsiun Middle School. From this instance we may well believe that the local bodies want to have full control of private schools; otherwise they will not hesitate to destroy them.

In Changsha two private schools made an experiment which is interesting to note. They had several of their teachers get into the party first and then made a full list of the names of all their teachers and students and servants and applied for membership in the party through the introduction of those teachers. When the revolutionary force arrived the teachers who entered first of course were seniors in the party council. They made good use of their seniority and organized a special district party council in their schools. By this they have full authority to determine their own affairs without being interferred with from without, and at the same time they have delegates in the city party council to participate in the determination of the common policies for all districts in the city. These delegates are safe-guards of their interests. These teachers control students both by authority as teachers and authority as seniors in the party, so they got on very well.

The Yale Medical College, as I was told was too late to follow this example. Some of their undesirable students got into the party first. In the party there is only the distinction of seniority and juniority, (according to the time of entering the party), but no distinction between teacher and student. Those students who entered first became seniors in the party and they dominate the party policies, and the teachers who entered later on have to obey their instructions.

All the anti-religious or anti-Christian agitation in Hunan is started and directed by the body known as the Alliance for Anti-Cultural Invasion. This is a new organization. It is supported by the government with a monthly subsidy of $200.00. They take such activities as part of the movement of the proletariat revolution.

We must take Hunan as a special case. It is the home of the communist party. What happened in Hunan may not happen in other provinces at all. Take for instance the slogans or agitations for anti-Christianity in Hupeh, especially in Wuhan; these are not found at all when I was there, while in Hunan they are a very serious matter. There any person applying for Kuomingtang membership must swear that he is not a Christian. The teachers' association in Hunan is also a powerful body. It is organized by all schools. Ordinarily the school is the unit but Christian schools are not recognized. Teachers of Christian schools can only be members by individual application. In Linyang pastors were disgraced by wearing high hats and with hands bound in a parade. But, however, we must not believe that they are anti-Christian alone. They do not recognize the existence of any religion.

They have confiscated and beaten down many Buddhist temples. In Kiangsi and Chang Tien Si for hundreds of years enjoyed privileges and honor as head of the Taoist institutions. Now they are being driven to Shanghai and the large property, inherited for hundreds of years and conferred by the Chinese government, has been confiscated.

I am told on authority that there are about 300 to 400 Chinese in Chung Shang College at Moscow and these Chinese now in training for communistic propaganda disagree with the activities in Hunan. They are more moderate than those in Hunan because things in Russia are really returning to normal. It is the opinion of many experienced Chinese that the present state of affairs in Hunan cannot last long. There are great dorces very much stronger than Christian bodies ready to recover the original condition, with improvements. The communistic party is opposing all existing conditions and Christianity is only one of their objectives.

I am much encouraged to see many Chinese leaders in Hankow as well as in Shanghai considering and planning for the future place of Christianity in China. In Hankow I have seen many persons working for it voluntarily. Indeed, the present situation requires us to do so. I have been informed by the Kuomingtang leaders that so far the party and the Nationalist government have not determined any policy with reference to the relation and place of Christianity and foreign missions in China. But this whole problem will be discussed in a conference of the Central Party Council to be held some time this year. We think that this is a most important hour for Christianity. We must prepare to meet the situation that may come very soon.

51.
Ch

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

RECEIVED
FOREIGN DEPARTMENT
MAR 17 1928
Ans.

MINUTES

COUNCIL OF HIGHER EDUCATION

Shanghai, January 17-19, 1928

PRESENT

Yenching	Mrs. M. S. Frame, H. S. Galt, William Hung
Shantung	S. C. Lo, H. F. Smith
Nanking	Y. G. Chen, M. S. Bates, J. H. Reisner
Ginling	Mrs. W. S. New, Mrs. L. Thurston, Miss M. Vautrin
Soochow	W. B. Nance, J. M. Pan, Y. K. Woo
St.John's	S. H. Chao, F. L. Hawks Pott
Shanghai	H. C. E. Liu, T. K. Van, F. C. Wilcox
Hangchow	C. B. Day, R. F. Fitch
Fukien	F. P. Beach, Norvil Beeman, C. J. Lin
Hwanan	Miss Lucy Wang
Lingnan	J. M. Henry, Y. L. Lee
Central	A. A. Gilman
Lutheran	A. Falk
Yale	D. H. Leavens
Huping	J. B. Yaukey
West China	W. B. Albertson, Lincoln Dsang, Donald Fay
Government	King Chu
Coopted	E. C. Lobenstine
Ex-officio	E. H. Cressy, H. C. Tsao, L. E. Willmott (Alternate)
Visitors:	East China Christian Educational Association, C. C. Chih
	Church of Christ in China, A. R. Keplar
	Shanghai College, F. J. White
	West China, A. E. Best, R. G. Kilborn, H. J. Mullett, Miss Annie Thexton

DEVOTIONAL

Devotional services were conducted daily, the leaders being Lincoln Dsang, C. S. Miao and F. L. Hawks Pott.

ORGANIZATION

Temporary Chairman, Lincoln Dsang.

Nominating Committee: H. C. E. Liu, F. L. Hawks Pott, H. S. Galt.

Associate Chairmen for present session: Mrs. M. S. Frame, Y. L. Lee.

Business Committee: H. C. E. Liu, Y. G. Chen, Lincoln Dsang, J. M. Henry, William Hung, C. J. Lin, W. B. Nance, Miss M. Vautrin, F. C. Wilcox.

Committee to draft statement for Jerusalem Conference: T. K. Van, Donald Fay, S. C. Lo, H. S. Galt.

Officers for the ensuing year:

Chairman, Y. L. Lee
Vice-Chairman, Mrs. M. S. Frame
Executive Committee:
H. C. E. Liu
Y. C. Yang
F. L. Hawks Pott
Y. G. Chen
W. B. Albertson
Andrew Wu
Miss I. Fang Wu

CORRELATED PROGRAM FOR CHRISTIAN HIGHER EDUCATION

56. VOTED to reaffirm the plan for a coordinated program and financial campaign, as unanimously adopted by the last meeting of the Council in July, 1926, as follows.

34. Voted that the Council of Higher Education should cooperate with the Permanent Committee in America for the coordination and promotion of Christian Higher Education in China.

35. Voted that such joint promotive work and coordinated financial campaign as may be undertaken by the Permanent Committee in North America be based upon a comp rehensive and correlated program for Christian Higher Education in China, prepared and approved by this Council.

36. Voted that after such program has been approved by the Council, institutions which agree to accept the recommendations therein contained, insofar as they affect their own policy, may be included in the joint promotive work and coordinated financial campaign.

37. Voted that in order to prepare for the drawing up of such a correlated program, a study be made of the relevant facts regarding each of the Christian colleges and universities, including the following:

(a) Constituency of the institution, both in China and in the West.
(b) Geographical location, and relation to Christian and other educational institutions.
(c) Feeders.
(d) Analysis of student body.
(e) Educational program.
(f) Standards at present attained.
(g) Spiritual life of the institution.
(h) Economic efficiency.
(i) Any unique features possessed by the institution.
(j) Resources - actual and potential.
(k) Support and interest of Chinese constituency.
(l) Character and extent of service to
(i) The Christian Movement.
(ii) The progress of China.
(m) Vocational success of graduates.
(n) Future program and plans.

(o) Attached schools.
(p) Statement of financial needs.
(q) Education for women.

38. Voted that the secretary of the Council, in cooperation with a committee consisting of E. W. Wallace, Sanford Chen, Miss Minnie Vautrin, E. J. Anderson, and J. A. Ely, be asked to collect the necessary data from the Christian colleges and universities, and to take the responsibility for submitting the same to the Chinese Advisory Committee provided for in Action 40.

39. Voted that all Christian colleges and universities be urged to give every facility for the supply of the requisite data with the least possible delay.

41. Voted that the Chinese Advisory Committee make a study of the facts to be secured in accordance with action 37, and in the light of them advise the Council on such points as the following:

(a) How far are the existing Christian colleges and universities making a contribution of permanent worth to
(i) The Christian Church in China?
(ii) General Higher Education in China?
(iii) The thought life of the Chinese people?
(b) What are the needs of the Christian Church of China in relation to Higher Education, and how far should these needs be met by Christian institutions?
(c) How far should the present educational program and plans of the existing Christian colleges and universities be modified or changed, and why?
(d) How does the transfer to Chinese control affect the program?
(e) To what extent should a joint promotion campaign on behalf of these institutions be encouraged, and what objectives should be included in such a campaign?
(f) How far should quantity be sacrificed to quality in the program for Christian Higher Education; or should such a program include institutions of differing grades?
(g) To what extent should graduate work be undertaken by the Christian colleges and universities?

42, Voted that the Chinese Advisory Committee, together with the secretary of this Council and the general secretaries of the China Christian Educational Association, be requested to draw up a tentative program for submission to the Council at its next meeting.

43. Voted that we request the executive committee of the China Christian Educational Association to consider and endorse the above plan, and to give their approval of the cooperation of their secretarial staff in this undertaking.

57. VOTED that the Council appoint a Chinese Advisory Committee of seven members, of whom four shall be members of the Council, with power to co-opt others as advisers or full members of the committee, which committee shall take the place of the committee provided for in action 40 of the

last meeting of the Council, and shall perform the functions referred to the Chinese Advisory Committee in the actions of the last Council as re-affirmed above.

58. VOTED to elect the following members of the Chinese Advisory Committee, with instructions to the executive committee to complete the committee by adding one woman member.

H. C. E. Liu, President Shanghai College
King Chu, Former Commissioner of Education for Shanghai Special District
Y. G. Chen, President University of Nanking
Y. C. Yang, President Soochow University
F. C. Yen, Assistant Director Peking Union Medical College
W. T. Tao, General Secretary National Association for Advancement of Education

59. VOTED to request institutions with which members of the Chinese Advisory Committee are connected to release them for one month for this work.

60. VOTED that a special meeting of the Council be held not later than May, 1928, at which the tentative correlated program as worked out by the Chinese Advisory Committee shall be received and acted upon. X

61. VOTED to request the institutions to correct and complete the data and submit the same before the end of February; data to be for the same date as the tables concerned, with the exception of plant and equipment items, which may be brought up to date.

62. VOTED to authorize the secretary to print the final edition of the Study of Christian Higher Education on March 1st. X

63. VOTED that the executive committee of the Council of Higher Education and the staff of the China Christian Educational Association be authorized to secure funds necessary to finance expenses of the Chinese Advisory Committee and the preparation of the correlated program.

64. VOTED to send a cable to the Permanent Committee as follows.

Program adopted last Council meeting again affirmed. New Advisory Committee has been appointed. Special meeting Council not later than May will act program, submit promptly respective board of managers. Must request you to provide funds for $2000 gold.

STUDY OF CHRISTIAN HIGHER EDUCATION

65. VOTED that the Study of Christian Higher Education be approved in general, and final action as to reprinting and editing be left to the executive committee.

66. VOTED to place on record the appreciation of the Council of the work of the secretary in preparing the Study of Christian Higher Education.

FURTHER STATISTICAL STUDIES

67. VOTED that there be a continuous survey of all higher educational institutions to be published in an annual report early in the fall, and that uniform report forms be prepared by the secretary and used by all institutions, this survey to include such portions of the Study of Christian Higher Education as may be found necessary.

68. VOTED to express the conviction that it is desirable to have available each year cost accounting for all phases of Christian higher education, and to recommend to the boards of directors of the several institutions the adoption of a standard budget and the preparation of financial statements on this basis.

STANDARDS

69. VOTED to adopt the report of the Committee on Standards, with revised standards as follows:

3. Size. A minimum of eight distinct departments, each having at least one person of professorial rank giving full time to the work of his department. Size of faculty should bear a definite relation to the type of institution, number of students, and number of courses offered. With growth of student body, the number of full time teachers should be proportionately increased. Development of varied curricula should involve the addition of further heads of departments.

4. Full time. It is desirable that all members of the staff give full time to the college, either in teaching or administration, or both. The number of part time teachers should not exceed twenty-five per cent of the whole number.

5. Training of Faculty. The minimum shall be graduation from a college of recognized standing, or the equivalent in the older educational system of China. Members of professorial rank shall have at least two years of graduate study in their respective fields of teaching, or the equivalent in training and experience. It is desirable that heads of departments shall have training approximating that required for the Doctor's degree, or its equivalent in training and experience. A college should be judged in large part by the ratio which the number of persons of professorial rank with sound training, scholarly achievement and successful experience as teachers, bears to the total number of the teaching staff.

6. Schedule. The normal teaching load for full time college instructors should be twelve credit hours per week, or its equivalent, and the maximum sixteen hours a week of recitation and lecture work, or thirty-two hours of laboratory work. Adequate time should be allowed for preparation, research, literary work, and for personal relations between teachers and students. Teaching schedules exceeding sixteen recitation hours or their equivalent per week per instructor, should be interpreted as endangering educational efficiency.

7. Size of Classes. Classes (exclusive of lectures) of more than thirty students, should be interpreted as endangering educational efficiency.

8. Library. The college should have a live, well distributed, professionally administered library of at least 10,000 Chinese volumes (ben), and 5,000 foreign volumes, exclusive of public documents, bearing specifically upon the subjects taught, and with a definite annual appropriation for the purchase of new books and current periodicals. The total budget of the library, including staff, should be not less than four per cent of the total budget of the college.

70. VOTED that the rating for each institution prepared by the Standards Committee be sent confidentially to the institution concerned.

GENERAL

71. VOTED to receive the report of the committee on statement for the Jerusalem Conference, and to refer the completion of the statement to the executive committee.

72. VOTED to postpone the meeting of the China Association of Christian Higher Education for one year.

73. VOTED to postpone report of committee on interpretation of Chinese civilization to the West until next meeting.

74. VOTED to refer to the staff of the China Christian Educational Association the equalization of expenses of delegates to the Council.

REFERRED TO EXECUTIVE COMMITTEE

75. VOTED to refer to the executive committee:
(1) The election of a Committee on Standards.
(2) Relations with Association of American Colleges.
(3) Question as to representatives on Council from professional schools.
(4) Election of representatives on National Christian Council.
(5) Approval of minutes of this session of the Council.

REFERRED TO COMMITTEE ON STANDARDS

76. VOTED to refer to the incoming Committee on Standards all matters growing out of the report of the previous Committee, and the recommendations of the Business Committee that the plan for uniform number of credits to be required for graduation be worked out.

Mrs Lee

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RECEIVED
FOREIGN DEPARTMENT
MAR 17 1928
Ans.

NOTES ON A DINNER CONFERENCE
COMMITTEE FOR CHRISTIAN COLLEGES IN CHINA
AND COMMITTEE OF COUNSEL

6:30 P.M. February 24, 1928

Prince George Hotel, New York.

Committee of Counsel	By Invitation
*Pres. K. L. Butterfield	*Mrs. K. L. Butterfield
Bishop F. J. McConnell	*Dr. F. D. Gamewell
*Dr. Paul Monroe	*Dean W. J. Hail
Dr. F. W. Padelford	*Dr. E. H. Hume
*Dean Wm. F. Russell	*Dr. T. T. Lew
Pres. Mary E. Woolley	*Dr. A. M. Sherman

Committee for Christian Colleges in China

Fukien Christian University	*Wm. I. Chamberlain
	E. G. Warner
Ginling College	*Miss E. R. Bender
Hangchow Christian College	S. H. Chester
Hwa Nan College	*Mrs. Charles Spaeth
Lingnan University	*C. K. Edmunds
University of Nanking	R. E. Speer
Shantung Christian University	*G. T. Scott
Soochow University	W. G. Cram
Peking University	*F. H. Warner
West China Union University	H. B. Robins
Yale-in-China	Palmer Bevis
Yenching College	Mrs. C. K. Roys
Co-opted Members: A. E. Armstrong	*J. R. Edwards
Stephen J. Corey	J. H. Franklin

Those whose names are starred above were present, as were also Pres. Joseph Beech, Dr. Eric M. North, Dr. E. W. Wallace and the Secretary.

Excuses were presented on behalf of the following: Dr.A.E.Armstrong, Mr.Palmer Bevis, Dr.W.G.Cram, Dr.S.J.Corey, Dr.J.H.Franklin, Dr.C.D.Fulton, Dr.F.W.Padelford, Dr.H.B.Robins, Mrs.C.K.Roys, Dr.Robert E. Speer, Dr.J.L.Stuart and Pres. Mary E. Woolley.

Dr. C. K. Edmunds presided.

The Secretary presented Mr. E. H. Cressy's letter of January 27, 1928, copies of which had already been distributed to all of those present. He referred particularly to the urgent need on the field for $2,000.00 to assist with the special expenses in connection with the work of the Chinese Advisory Committee appointed to formulate the coordinated program.

The Secretary also reported that a beginning had been made by the Sub-committee of the Committee for Christian Colleges in China on the problem of securing the added financial support necessary for carrying on the work of the Committee during the next year. A tentative budget has been worked out showing that about

$15,000.00 will be needed for this work. This includes supplementary salary and travel expenses for Dr. Wallace, office expenses and employment of clerical help, together with provision for the financial assistance requested by the field. Through the efforts of Dean Wm. F. Russell and Dr. J. L. Stuart the first $5,000.00 of the budget required has been pledged by Mrs. Helen Hartley Jenkins on condition that the remainder be secured.

During the evening Dean Russell communicated with Mrs. Jenkins by telephone and secured her promise that the $2,000.00 needed on the field would be made available immediately.

PRINCIPLES INVOLVED IN PROGRAM OF COORDINATION

Dr. Monroe presented an outline of some of the most important principles involved in the coordination of Christian higher education in China. He discussed the question under the four following aspects:

1. Major educational problems.
2. Local organization and control of work on the field.
3. Organization of administrative functions at the home base.
4. The giving constituency.

The major part of the evening was devoted to an informal discussion of these four aspects of the problem.

The group again emphasized its position that the details of a coordinated program should be worked out on the field.

It was the unanimous sentiment of the group that only a truly unified program can commend itself to cooperating organizations and supporting constituencies in the West.

The meeting adjourned.

B. A. GARSIDE,
Secretary.

COPY.

RECEIVED
FOREIGN DEPARTMENT
MAR 17 1928

THE CHINA CHRISTIAN EDUCATIONAL ASSOCIATION
The Missions Building
23 Yuen Ming Yuen Road
Shanghai

Ans.

January 27, 1928.

Mr. B. A. Garside,
150 Fifth Avenue,
New York, N. Y.

Dear Mr. Garside:-

The Council of Higher Education met for three days, January 17 to 19. On the 21st I sent you the following cable:

"Program adopted last Council meeting again affirmed. New Chinese Advisory Committee has been appointed. Special meeting Council not later than May will act program, submit promptly respective boards of managers. Must request you provide funds $2000.00 gold."

I hope that you have found this cable as clear as it seems to us. Being interpreted, it means that the Council reaffirmed actions 34 to 43 of the meeting of July 1926, save that action 40 was replaced by a new Chinese Advisory Committee. Seeing that your cable asked us to speed up our program, we expect the Chinese Advisory Committee to complete and present its draft correlated program to a special meeting of the Council in May. We shall then ask the colleges in China to call special meetings of their boards of directors to pass on the correlated program in the form finally adopted by the May meeting of the Council, so far as the program affects each institution. We request you to make provision for $2000.00 gold to cover the expenses.

We had a good meeting of the Council. All sixteen colleges were represented, the vice-president of the West China Union University making a special trip for this sole purpose. The three days were spent almost exclusively on this program. Five institutions were represented by their new Chinese presidents or chief administrative officers under other names equivalent to president. Only nine of those present had attended the last meeting of the Council, so that we lost time owing to lack of continuity and the newness of most members to the whole proposition, which necessitated much in the way of reports and presenting of background for discussion.

The new Chinese administrators present constituted the majority of the business committee and took hold in decisive fashion. Permit me to comment on certain special features.

<u>The New Chinese Advisory Committee</u>.

The method of electing the committee was as follows.

An informal ballot listed those whom the members of the Council considered most eligible. This was worked over very carefully by the business committee. The result was that the persons receiving the largest number of votes were those who had already been talked of in the business committee, and who were, in the judgment of the business committee, the ones best fitted to undertake this heavy responsibility. They are the following:

Dr. Y. G. Chen, President of the University of Nanking.
Dr. Herman C. E. Liu, President of Shanghai College.
Mr. Y. C. Yang, President of Soochow University.
Mr. King Chu, formerly professor of education in Peking National University, former president of Kwang Hua University, Commissioner of Education for Shanghai special district, and one of the outstanding educational leaders.
Dr. F. C. Yen, formerly head of the Hunan-Yale Medical College, now Assistant Director of Peking Union Medical College.
W. T. Tao, General Secretary of the National Association for the Advancement of Education.

In addition, one woman member is to be added by the executive committee, and the Chinese Advisory Committee has the right of cooption.

The Council has voted to request the institutions with which these persons are connected to release them for one month for this service.

The committee held a preliminary meeting on January 20, and will have its first meeting, continuing for two days, on February 2nd and 3rd. I shall write you from time to time of what they accomplish. I may say that so far as I can judge, this committee has the complete confidence of all the members of the Council of Higher Education.

Finances.

In sending the cable we had to make a rough estimate as to the amount required, which was stated as $2000.00 gold. There are indications that the Chinese Advisory Committee may feel it necessary to visit Peking and Hankow and perhaps other centers. This would give opportunity for uninterrupted conferences on shipboard, but would cost considerably more than the above estimate. If they decide that this should be done I shall ask them to work out their own budget, and shall cable the same to you on February 4th or 5th.

There was a general feeling several times expressed in the Council that the colleges would find the extra expense involved in special meetings of the Council in May and possibly in July a heavy burden, and that this should be included in the budget which we are asking you to provide. This has not yet been done and I am not sure to what extent it should be done. You will understand, however, that most colleges are not in favorable financial condition, and the extra meetings involved in speeding up our program may make difficulties for them.

May I point out that the China Educational Commission, of which Dr.Burton was chairman, was sent to China at an expense of many times the amount we are indicating. The Chinese Advisory Committee and the Council is being asked to attempt the piece of work for which they paved the way, but which they did not succeed in accomplishing. It is a big piece of work and one of great difficulties. These difficulties are not lessened by the disturbances of the present, nor by the fact that you folks want us to speed up, which we are doing. I note that the last meeting of the Permanent Committee concerning which I have minutes took no action as to our request for financial help. It is utterly impossible for our organizations here to carry this out of ordinary budget resources. We are going ahead with it in the confidence that some way can be found to pay the bills. I hope therefore that you will make the necessary special effort, for this is too important to fail for lack of a few thousand dollars. We shall do everything in our power to put things through thoroughly and rapidly at this end, but I regret to say that it seems necessary to count on you for finances.

Statistical Study.

I am sending you ten copies each of Parts II and III of the Study of Christian Higher Education in China. My main reliance for the working out of the correlated program is in the facts concerning all of the institutions which we have been able to gather and which you will find now in print. Part I has been very well received and corrections have been sent in by nearly all institutions, but without exception of a minor character. Parts II and III are now undergoing the same process and the Council has authorized the printing of the final edition on March 1st.

In arriving at a correlated program for Christian higher education as a whole in China, it seems to me that there are two factors. The first is that of the necessary facts as to present conditions, and the second is that of human engineering. First, the arrival at a judgment concerning those facts on the part of all concerned, and second, the loyal acceptance of that judgment by all institutions. We now have the facts. Two Council meetings have manifested a very high degree of willingness to work together on this problem and accept its results. I feel that we have large hopes of success.

Schedule.

It is a very remarkable thing that in the midst of these troubled times, the Council spent three days planning for the future and gave no time whatever to present difficulties. I would point out, however, that serious disturbances during the spring would have the result of loading the members of the Chinese Advisory Committee with urgent work in connection with their own institutions and perhaps slow down our schedule considerably. Our main problem, up to the present, has been to secure the attention of those concerned for this kind of work. In fact, last spring several of our best administrators counselled dropping the whole thing. This we have not done.

May I point out that it seems to all of us here that it will be wise to do a thorough piece of work step by step. The first step is the statistical study, which is now completed. The second step is the formulation of the draft program by the Chinese Advisory Committee. The third step will be its modification and adoption by the Council in May. The fourth step will be the adoption of the program by the boards of directors in China of the individual colleges. The fifth step will be action by the boards of trustees or founders and supporting mission boards in America. The sixth step will be the shaping up of the joint financial campaign by the Permanent Committee.

It seems to us that there is no use going ahead with the latter part of the program until we are certain that the earlier parts will stay put as worked out. The main question comes on the fourth step above as to whether the boards of directors in China of the individual colleges will act favorably on the program as adopted by the Council. Discussion in the Council came back repeatedly to the fact that some of these boards might want to make an appeal and it might be necessary to have a second special meeting of the Council in July in order to make this possible. I think it will be self-evident to you, as to us, that if several institutions dissent vigorously it will be wise for us to iron out these difficulties here before attempting to send the program for your use as a basis for money raising. If we did so the dissenting institutions would at once begin to cable and write to their home constituencies, and perhaps upset the whole project.

A statement by you which appears in the minutes you have sent me seems to indicate that I did not quite make myself clear in my letter of October 28th. In paragraph four I state that I expected that the program would be adopted at the meeti of the Council in July 1928. In the next paragraph I tried to say that after the

adoption of the program by the Council the boards of directors in China and boards of trustees and mission boards in America of the various colleges and professional schools would all have to act, and that this might take a year or more. I did not mean that it would take us a year or two to complete the part of the work which this Council is especially responsible for, namely, the adopting of a correlated program.

Provided that the boards of directors in China of the various colleges will have special meetings before the end of June, it should be possible to have our program adopted not only by the Council but also by all of the institutions concerned before the end of July; that is, of course, taking it for granted that things go well. If they do not, it may require several months longer to work things out in individual cases, but I believe that the present sentiment in the Council will not encourage institutions in holding out for a very long period against the judgment of all their fellow institutions expressed through the Chinese Advisory Committee and the action of the Council itself.

All of the above concerns only our own schedule here in China, and it was fully recognized that the Permanent Committee must be the final judge as to when to begin the necessary studies for a joint campaign. This is dealt with under the next heading.

Relations Between the Permanent Committee and the Council.

The Council recognizes gratefully the interest of the Permanent Committee and the fundamental fact that the initiative in all financial matters in America is, and must necessarily be, with the Permanent Committee. There was no disposition whatever to invade this right, but on the contrary, a feeling that the Council should take the utmost care not to do so.

On the other hand, the Council was equally clear that anything of the nature of a program which involved readjustments in the grade or scope of institutions must receive the sanction of the boards of directors in China of such institutions. I think I ought to inform you frankly that certain things in the minutes of the various meetings which you sent me referring to the possible formulation in New York of a program involving readjustments in institutions out here did not make a favorable impression. Particularly in the business committee the Chinese presidents of the four or five institutions there represented were outspoken in saying that their boards of directors must have the final say in such readjustments, and that where authority has been turned over to such boards they are taking it seriously and would not be prepared to accept any action in New York going over their heads in this regard.

I would not want you to get the impression from this that there was anything in the way of antagonism; simply a desire to meet squarely their own responsibilities.

The principle that was formulated in discussion, but not in any official action was this: that the Council had no right to hold up or negative plans of the Permanent Committee for raising money either for institutions individually or jointly, provided that, on the other hand, the Permanent Committee did not undertake, in connection with any such joint campaign, to change the grade or scope of any institution which, it was felt, should be first acted on by the board of directors in China of that institution.

I feel that it is difficult to present in a few sentences, as above, the outcome of much discussion, and fear to give an impression that may be misleadin

It will be misleading if you get from it anything that is out of harmony with a real desire to cooperate with the Permanent Committee and a feeling that the Council must not in any way invade the field of the Permanent Committee or its freedom within that field, together with the feeling that the newly constituted boards of directors of institutions here must face their responsibilities to the full, even to the extent of maintaining them against any action such as that proposed in continuing in New York functions which have now been turned over to boards of directors in China.

United Board of Founders.

Your cable mentioned this as a problem and certain things in earlier minutes gave us some details. The Council was not sure whether it was within its province to take action as to this, or whether the Permanent Committee desired us to do so. The matter was not discussed to any extent, but all of the expressions were favorable and many enthusiastic. In accordance with the above summary as to relations between the Permanent Committee and the Council, the Council felt that this was a matter for the Permanent Committee.

Will you kindly let me know whether you desire the action of the Council on this point. In case you do, it will be put on the agenda for the May meeting. We should like full details, which perhaps are on the way.

The minutes are not yet completed, as the office has been closed over the China New Year, and will come later.

Very sincerely yours,

EHC:O (Signed) E. H. Cressy

EXTRACTS FROM LETTER OF MR. E. H. CRESSY

dated February 10, 1928.

"I am enclosing minutes of the Council of Higher Education. My letter of January 27th outlined and commented upon the main actions taken. I think it will be necessary only to add one or two items.

Action 62 indicates that the final edition of the Study of Christian Higher Education will be published on March 1st. This will be a book of 300 pages. Will you kindly let me know how many copies you want for use in America so that I can send them to you promptly.

Actions 69 and 76 deal with standards. This matter is still in process and will probably be referred to the Chinese Advisory Committee. Our point of view is that it is essential that minimum standards suitable to conditions in China be worked out, and that all of our institutions be brought up to a point somewhat above the minimum.

American Charters.

The question of American charters and the continued granting of American degrees was discussed but no action was taken. I think I should summarize, however, the point of view. This arose first in the board of managers of the University of Nanking, owing to a question having been raised by the Board of Regents, and in connection with the reorganization of the university. The charter from the New York Board of Regents states that no degrees may be conferred by the university, whereas, under the reorganization it will be necessary that the university confer, or recommend students for, Chinese degrees. The University of Nanking board of managers took action to the effect that they considered it desirable to continue to grant American degrees. The matter came up again in the Advisory Council of the East China Christian Colleges and Universities. This body took practically the same action as the University of Nanking board, but felt that the problem was a national one, and therefore officially requested the Council of Higher Education to take the matter up. The Council of Higher Education felt, however, that it was doubtful whether the Council itself should attempt to act and do anything directly, as there was some question as to whether this might not constitute an invasion of the administrative responsibility of individual institutions. The consensus of opinion in these three bodies seems to be, first, that the Chinese majorities on boards of directors consider the granting of Chinese degrees essential; second, that they desire that, if possible, American degrees be granted, at least for some time to come until the institutions get thoroughly on their feet so that their Chinese degrees will receive the same recognition abroad as their American degrees now receive; third, it was felt that each institution should deal with this matter in connection with its own charter and its own board in America. It seems to many of us that if the Board of Regents of the State of New York, or other bodies which have chartered institutions in China, should suddenly cut off the giving of American degrees it might result in misunderstanding and weaken the position of the institutions, both with constituencies at home, and with their graduates and their friends, in case of the graduate not being admitted to advanced study on going to foreign countries. I am giving you this for your information, in case it seems to boards of directors in the States that it would be desirable to take the matter up with the bodies which have granted charters.

Relations with the Permanent Committee.

We have just received your cable requesting that Dr. Wallace be released for a year's service with the Permanent Committee, and have cabled our reply approving of this. This will make possible the contacts between the Council here and the Permanent Committee in New York which I had in mind in writing you earlier as to the possibility of my coming to the States next summer, and will make unnecessary such trip on my part at that time. We are expecting Dr. Wallace to reach here in time for the next meeting of the Council in May.

I judge from the material that you have sent me that it is necessary for your plans to be gotten under way before our work out here is fully completed. On the other hand, it seems to me that it is necessary for us to fully complete a program out here before you are in a position to put on a campaign.

I feel that it is of the utmost importance, however, that you allow us sufficient time to do a thorough piece of work. The statistical studies have been sufficiently difficult. The working out of a program of reorganization will be still more so. But the most difficult thing will be to get favorable action by all, or practically all, of the boards of directors of Christian higher educational institutions in China. So far as statistics and the adoption of a program are concerned, I am fairly confident of keeping reasonably close to our schedule. But when it comes to securing action, particularly favorable action, by boards of twenty-seven institutions, you will readily understand that the proposition is a very large and difficult one. It is this process for which I hope you will allow sufficient time. Now I think it is obvious that until this process is reasonably complete there is danger of a correlated program breaking down and perhaps impeding your plan in America. I I think that the program, as dopted by the Council, cannot be considered as certain until it has been approved by boards of trustees and supporting mission boards in America, as well as boards of directors out here. Minorities in China may succeed in getting boards in America to reverse the action of boards of directors out here, which will necessitate more time and labor for us in bringing them into line.

Scope of Plan of Reorganization.

Our point of view here is that we desire a reorganization to include every last one of the Christian higher educational institutions. The Council has three times taken this position, and it certainly represents the Chinese point of view. Now it will be quite easy for six or eight or ten of the strongest institutions to get together in America, adopt a program that will mean additional money for all, and put on a campaign. That will be of benefit to these institutions, but it will simply perpetuate and accentuate the situation which we have been trying to overcome for the last six years, namely, the competition and overlapping. It seems to me that the needs of a few institutions should not be permitted to so speed up the whole process as to break down the work which we are doing in the direction of including all institutions, which I believe is making real progress. On the other hand, it has been clearly recognized in the Council, and repeatedly stated, that the whole program cannot be held up indefinitely, or even for a considerable period, and that the institutions not now cooperating must either come in within a reasonably short time,

or the others must be left free to go ahead. I cannot say, off hand, as to the amount of time that may be required. I wish now only to emphasize the great importance of endeavoring to include all, and of dealing with Christian higher education as a whole rather than with a few institutions. After I hear from you as to your proposed schedule we will take the matter up and see whether it will be possible, within the period you designate, to bring all of the institutions into line, or whether we should ask you to provide for a longer time, if possible. We recognize that you must be the final judges in matters where the raising of funds is concerned, but it seems to many of us that the question of including all higher educational institutions is of fundamental importance at this time.

Very sincerely yours,

(Signed) E. H. Cressy,
Secretary
Council of Higher Education.

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Dr Barton

THE PERMANENT COMMITTEE FOR THE COORDINATION AND PROMOTION OF CHRISTIAN HIGHER EDUCATION IN CHINA

RECEIVED
FOREIGN DEPARTMENT
FEB 26 1927
Ans. 25

150 Fifth Avenue New York City

February 24, 1927.

To the Members of the Permanent Committee for the Coordination and Promotion of Christian Higher Education in China:

I present below extracts from recent letters from Mr. Cressy and from Dr. Wallace which I think ought to be in your hands for your information as to the work of the Council of Higher Education upon the problem of the coordination of Christian higher education in China. The references in Mr. Cressy's letter are to the last minutes of the Permanent Committee and to the document which went with these minutes.

Extracts from Letter of Mr. E. H. Cressy of January 18, 1927

"Concerning your action 13, I fully agree that our decisions must be cooperatively reached. That is, that the final decision must be participated in by all concerned both in the colleges out here and in the boards of control and the denominational constituencies at home. I am very glad, however, that the permanent committee has accepted our action 35, to the effect that program is to be prepared and approved by the Council in China as a basis for the campaign in the States. With us out here it is an axiom of mission administration that the boards at home do not go over the heads of the missionshere. I have, therefore, felt that if we could secure practically a unanimous concensus of judgment both among the entire administrative and faculty group within the individual institution and among all the institutions in the country, that such united judgment would have so great weight with the bodies at home concerned, that they would probably come to the same conclusions, so far as they might find them practical. I have, therefore, printed enough copies of the news sheet to put one in the hands of every faculty member and every member of the boards of managers of all institutions in China. I am also visiting institutions and meeting administrators and often faculties as a whole, and have in many cases spent two or three hours in discussion and answering questions. In addition to this, I am asking administrators to have every department check up on all information that is being sent out. I feel that this same process must be extended through you and the use of the news sheet and other agencies to all of those concerned in the control of those institutions. I hope that we may have their comments and criticisms, so that the program that we come to in the end will not be on the basis of a struggle for a majority vote, but will

"represent a general concensus of opinion, to which there will be little dissent. Perhaps this is too much to hope for, but I believe thoroughly that if we can get the facts and unbiased and unselfish judgment upon them, it will be possible to come to some such concensus of opinion. I have gone into this in detail because to me it is absolutely fundamental to the success of the project.

"You raise the question as to over precise statistical convolutions. We may get too much of this. I want to make sure of having all the data. It is easier to eliminate afterwards than it is to fill gaps. I may say that I have succeeded in getting the principle adopted that in financial studies and in determining college standards we, in the first instance, follow closely the best current practice in the States, and then make such modifications as may be necessary because of conditions here."

"When it comes to the matter of "rather full financial annotation", I am not so clear as to the situation. I realize the necessity of this at your end and we must of course get to it. Personally I believe that we had better deal first with the whole problem on an academic and technical basis, particularly from the point of view of the objectives of the Christian colleges and what is necessary to meet this. I think that both the Chinese Advisory Committee and the Council of Higher Education had better consider actual objectives and functions without financial complications. After that has been done the financial items which you speak of will have to be added. Perhaps I should qualify this by saying that the emphasis should be at first on objectives and academic considerations rather than finance, and that after these have been worked out the financial side should be very carefully checked up.

"My fear is that the energy of the committees concerned and the Council will go into arguments as to financial estimates rather than into consideration of the real function and purpose of Christian higher education. Of course, the result of this kind of process may be that the financial total may be too large and require that the whole matter be reworked, but I think we can keep finance enough in mind to avoid this.

"Our present schedule is something like this:

1. Publication of booklet containing the facts necessary for the Chinese Advisory Committee about April 1st.
2. Meeting of the Advisory Committee and drawing up of recommendations.
3. Meeting of Council of Higher Education, July.
4. Meetingsof college boards of managers in China, October to December.
5. Transmission of materials to you
   a. Pamphlet prepared for Chinese Advisory Committee in April.
   b. Results of meeting of Council of Higher Education in July.
   c. Actions of college boards of managers October to December.

"You speak of a number of stages in a program. I agree that this will be necessary, but I am very doubtful as to whether even your first stage of qualitative efficiency of present work can be reached in the first financial campaign. My own feeling in the whole matter is that we must endeavor to find the minimum basis upon which Christian higher education in China as a whole can be put on a basis of qualitative efficiency. This will cost much more than anyone has yet realized, and may involve some reductions. Several

"institutions have voted to limit their number of students. I think that this must be generally done. Institutions that are too small cannot be effective. Institutions that are too large cannot maintain the contact between students and faculty which you stress. I think that institutions cannot at present plan on an indefinite growth without danger of jeopardizing everything in the way of qaalitative efficiency. I am hoping therefore that the Chinese Advisory Committee will help us work out a plan for a thoroughly efficient and self-contained higher educational organism which can function with the maximum efficiency both along Christian and educational lines. I consider this as one of the most important principles in connection with the whole project. It has not yet been put before any committee or group for adoption. I should like to know how it appeals to you. When we reach this stage we can always add more. The criticism of Christian higher education thus far is that it has been expanding without counting the cost, and, as a result, has not come up to standard.

"I think that we all feel that some of the money must be secured in China. I cannot say at all as to the amount but the sum of half a million in Chinese money has been several times mentioned, and I should think would be possible. That, of course, we shall have to take up later.

"What you say as to administrative efficiency hits the nail on the head. People here are afraid of overhead. For example, half of the institutions have not yet been able to furnish me a financial statement for the year that closed June 30, 1926. You can judge from that of the financial chaos in some of them and of the over worked conditions of their financial departments.

"As to normal growth in enrollment, I have indicated above that growth in enrollment must in many cases or should in many cases cease until qualitative efficiency is reached. Growth in budget to take care of increase in salaries, pensions and like must be provided here as you very rightly point out.

"Now as to pre-suppositions as to financial resources, I quite realize the difficulties. I think possibly that we may not be able to hold the first program down to what you folks at the home base will consider possible. I shall try to do so, but if we cannot you will have to refer it back to us for reduction afterward. I shall try to stand for the effective minimum that I have indicated above. I feel that many people have had quite exaggerated notions of the possibilities.

"As to the future of Christian education in China, we have been putting the whole matter up to various groups and will of course present it to the Chinese Advisory Committee. I find a tendency toward secularization on the part of some of the larger institutions which I hope we can overcome. I think that we need some more careful thinking as to the relation of higher education to the Chinese Christian community. We shall hope to work out some of these things."

"You will of course understand that in all of the above, I am speaking only for myself and not for the Council. I think that my point of view as given above would be fairly representative, and you must of course take it for what it is worth."

Extracts from Letter of Dr. E. W. Wallace of January 28, 1927

"In the first place I find that I was expected to take up with you the matter of budget for some of the expense of the present survey of higher education, which Mr. Cressy is carrying on. The matter was gone into very carefully by our committee here, and as much of this study as possible is being carried on under our present budget. Mr. Lobenstine has made a generous contribution for the expenses of conferences with Chinese to assist in the study, both local conferences and the meeting of the advisory committee. We find that apart from this, it will be necessary to secure an additional amount of gold $1,000 to complete the survey, including the publication of the report. We have no place on our budget for this amount. In fact, we find that this year with added demands upon it, we are hard put to it to close the year without a deficit. I very much hope that your committee may be able to meet this amount as a first tangible expression of cooperation.

"On the matter of the colleges which are to share in the results of the study, while I quite agree with you that only those which join in your committee in America can share in the campaign, I feel that it is essential that the membership of your committee should embrace the same institutions as our Council here in China. You will understand that the study here is being carried on under the auspices of the Council of Higher Education as a part of the China Christian Educational Association. All the Christian colleges are members of that Council, and the expense of the study aside from the amount we are asking you to contribute, is met out of the budget of the full Council. Further, any comprehensive study which is to meet in any adequate way the situation here must cover the whole country and not be confined to four or five institutions. Mr. Cressy is, I know, bringing the matter to the attention of the authorities of the colleges in China which have not yet joined your committee, and we are hopeful that before the report is complete here they will all be in with you. This of course does not refer to the three smaller institutions which are not yet full members of the Council."

At the present time, it seems to me that the most pressing problems for Christian higher education are not in the realm of finance but in the pressing need for wise study and treatment of the problem of transfer to Chinese administration. While I do not believe that ultimately the Chinese authorities will insist on the elimination of all foreign share in administration, there is a great body of opinion definitely opposed to the continuance of institutions which are controlled by boards in foreign countries. The regulations for the registration of schools, issued by both northern and southern governments, require a board of managers which is not a name or a function, but is the ultimate controlling body of the institution,--and the majority of the members of this board must be Chinese. Further, the Southern regulations require a Chinese president and give him very large powers.

"We are faced with two alternative difficulties. Those that fail to make the necessary adjustments would run the risk of having our institutions closed, or to carry on in the face of such opposition would for a time, at least, make satisfactory work impossible. If we hurriedly organize Chinese boards, without carefully guarding all the interests of the institution, we run the

risk of serious injury to the institutions. We are thinking into this problem here. I wonder if your committee can be of help to us at this time. Certainly it should be in a position to secure the combined study by the boards of trustees in America of this problem of the organization of boards of directors in China which meet the government requirements, but yet are able satisfactorily to carry on the functions of the present boards of trustees.

"A further problem is that of rooting our colleges into the life of the Chinese Christian community. It is unfortunately true that the Chinese church has in most instances very little interest in or feeling of responsibility for the Christian colleges. Mission policy has been to leave primary schools to the church and to retain control of secondary and higher education. We are paying the penalty today. In making a start we should not begin with the financial end of the problem, but with the personnel. I am convinced that we should get our church bodies represented on the new boards of directors and as rapidly as possible develop the feeling of interest in and responsibility for the colleges by the ecclesiastical bodies and by the great mass of educated Christian people. This is the only hope for permanency in our Christian higher education.

"I wish you could be in China at the present time and feel the new life surging through the country. It is, of course, taking many strange and in some cases unfortunate forms, but the whole movement is in the direction of progress and the breaking down of the barriers to the full examination of life."

Faithfully yours,

Eric M. North

Secretary.

EMN-H

February 28, 1927

Dr. Eric M. North
150 Fifth Avenue
New York City

My dear Dr. North:

I have your circular from the Permanent Committee for the Coordination and Promotion of Christian Higher Education in China, with the extended letter from Cressy and the briefer one from Wallace.

It looks as if it would be important, does it not, to have a very clear-cut understanding as to what institutions in China shall be included in the recognized group. Apparently Cressy is working upon that, but to the present time there seems to be considerable divergence according to Dr. Wallace. I suppose a survey will be necessary in order to decide what groups shall be admitted, but I judge that the Council of Higher Education in China covers a pretty wide range, and I have the impression a rather indiscriminate range, of institutions. Am I correct in this?

There is evidently a large task ahead for some one to get that work adequately coordinated if we are to present a united appeal to the American public for higher Christian education in China.

Faithfully yours,

James L. Barton

JLB/M

RECEIVED
FOREIGN DEPARTMENT
MAR 17 1928

From F. Rawlinson

THE PRESENT CONDITION OF CHRISTIAN EDUCATION.

C.C.E.A.

January 1928.

(Through a questionaaire which was sent to Christian educationists in all parts of the country, except West China, an effort was made to determine just how much work was being carried on in the different grades of schools. The results are far from satisfactory. No exact figures can be given. But the following attempt to generalize from the answers received will give a very fair picture of comparative conditions. Some of the figures are fairly accurate; others marked "a" are only approximate; while still others marked "x" are given as the result of tabulation of the answers but are not considered reliable. From South China insufficient data was received. The little which was received however, would lead one to believe that conditions there approximate Fukien. We understand that conditions in West China are as good as anywhere else.)

		North	East	Fukien	Central
Compared with previous highest totals:					
Schools open:	Primary-	90%a	70%	85%a	45%x
	Middle-	95%a	47%	90%a	10%x
Total pupils in:	Prim-	80%a	57%	90%x	45%x
	M.S.-	80%a	39%	75%x	8%x
Proportion of schools now open having elective religious instruction:					
	Prim-	0%x	35%a	--	--
	M.S.-	30%a	80%	--	--

HIGHER EDUCATION.

Of the sixteen Christian Universities, five are now closed: St. John's, Yale-in-China, Central China, Lutheran, and Huping. The remaining eleven all have excellent student bodies and are getting along splendidly. In the 11 institutions there are approximately 2500 students. With the exception of Shanghai College, all have fewer students than two years ago, when these 11 institutions had approximately 2900. That is the total student body in these 11 institutions is now about 85% of that in 1926. The sixteen institutions in 1926 had a total of 3525 students, which means that the size of the present student body is 70% of that of 1926. (This does not include the four independently established Theological Schools, and the six independent Medical Schools, which had in 1926 approximately 600 students. As about half of these schools are not now open, it is likely that there are not many over 260 students at present in these schools. If these schools are included, the present student body in the 26 institutions of higher education is approximately 65% of Christian that of 1926.)

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

February 1928.

Opinions of Christian Educationists on Vital Problems of Today.

(This report is based upon seventy answers to a questionnaire which was sent to a large representative group of foreign and Chinese Christian educationists in North, East, South and Central China. The percentage given in parenthesis after any statement shows the proportion of all answers (or, as for the Sun Wen Memorial, of those who gave an opinion) which definitely mention that particular point. It should constantly be borne in mind that the questions simply asked for opinions and that, therefore, the percentages given do not necessarily mean that only that proportion held that particular view, the remainder holding the opposite; the figures indicate only those who thought fit to state that opinion. Chinese opinion is strikingly similar to foreign; only in places where it differs is the percentage of Chinese given.)

REGISTRATION

The problem of the registration of Christian schools with the government authorities has occupied a very large place - some say much too large a place - in the thinking and discussion of Christian educators during the past two years. Regulations governing registration of private schools were first promulgated by the Northern Government in April, 1921. The more familiar "northern" regulations were issued in November, 1925, when the real urge to have Christian schools officially recognized by the government might be said to have first arisen. In November, 1926, the Nationalist Government issued its regulations governing private schools, and ever-increasing pressure was brought to bear on Christian schools to register until a few months ago, since when the authorities have not been nearly as insistent. The "official" attitude toward Christian schools, however, varies in different places, as do also the regulations.

While there is a small minority (9%; Chinese 0%) who do not favor Christian schools registering, the large majority believe that it is the right things to do. Some are convinced that even under present conditions Christian schools should go just as far in the matter of registration as they are able (37%; Chinese 46%). This conviction is well expressed by two eminent missionary educators as follows: "We ought to obey the constituted authorities." "It is imperative that we register our schools. The suspicion of lack of loyalty on the part of Christian missions must be removed and not confirned. If we register, we may count upon the Chinese sooner or later to grant those liberties assured by the constitution and by their own tolerance and reasonableness."

Others feel that because of the unsettled conditions and insecure government (31%) or until it is assured that religious services and instruction will be allowed on the voluntary-elective basis (18%), Christian schools should delay their registration (54%). This is voiced by the executive head of one of the largest missions, as follows: "I believe in the principle. I do not believe we should register except under conditions which will make possible really

Christian schools, with freedom of religious instruction and worship within the curriculum - on a voluntary basis. In the present constantly changing situation I do not believe that even such registration should be hastened." A Chinese college dean says, "No question about registration, but application may wait till things are more settled." Another Chinese, with a long experience in Christian schools, makes this statement: "Christian schools should categorically be registered with the government of the land, but present conditions are such - lawlessness and insubordination of those who, in the name of the party, molest the schools - that one inevitably hesitates from any rash steps of registration."

THE SUN WEN MEMORIAL

"A dead issue" seems to sum up the opinion of those who have had any experience (70%) with this service, or as several prefer to call it "meeting". There seems to be no determined objection to it whatever, and no thought that it is religious. A very few really dislike it (6%; Chinese 0%), but the great majority look upon it as purely perfunctory (27%), having no religious significance (44%), being quite innocuous (13%), disliked by students (22%), and bound to gradually die out of itself (40%; Chinese 27%).

The most condematory attitude is expressed by a foreign mission executive: "I do not consider it religious but I do not like it. Sun was a patriot, but ill-informed and bigoted. Reverence for such a man cannot have a good effect." The more prevalent attitude is that of another executive in the same mission: "My opinion is that the momorial service has no religious significance. It is merely a method of inculcating adherence to 'Nationalist' ideas. It will probably die a natural death before long, and may be complied with by Christians." The following are typical of the Chinese opinion: "The service is becoming more and more meaningless." "According to past experience, most of our boys get tired of this service." "In many schools, including mine, this ceremony is losing popularity and enthusiasm."

There still are those who believe that there is potential value in such a meeting (10%; Chinese 18%). A Chinese university president says: "The holding of the weekly ceremony has many advantages, among which is the encouragement of constructive patriotist under proper guidance." The following are excerpts from foreign opinion: "Following the essential elements of the service, time was taken to interpret the extent to which Sun Wen was indebted to Christianity." "An occasion for meditation and rededication to patriotic ideals. It has sentimental and emotional value and is a unifying influence in China, but will tend to become a mere formal ritual."

It has been pointed out that "while the Sun Wen meeting is required of the schools, the attendance of students is not required, and it seems also worthy of note for those who fear that the service may be religious, that it is required by a government which distinctly denies the right of the school to require anything of the nature of religious instruction or service."

DEVELOPING THE CHRISTIAN CHARACTER OF THE SCHOOL

During the past two years there has been an increasingly greater emphasis on this subject. Not long ago it was generally conceded,

without much thought on the question no doubt, that regular religious instruction and service, required of all students, ensured the Christian character of a school and the attaining of its religious aim. Since the ideas of liberty and freedom began to sweep the country with the Nationalist movement, and government regulations precluded compulsory attendance at religious services or instruction, it has been largely felt that other factors are more important.

A comparatively small minority (7%; Chinese 0%) feel that it would be impossible to develop the Christian character of our schools if they are not allowed to continue the required system. This is the point of view: "I think the Christian character of our schools can best be maintained by continuing as they have always been carried on, with required Bible and attendance at religious services."

The great majority, on the other hand, are endeavoring to find more effective methods. The personnel of the administrative and teaching staff seems to receive more emphasis (76%; Chinese 92%) than any other factor - that they should be, to quote from one of the most renowned missionary administrators, "real Christian men and women, whose lives are governed by the purpose to seek first the kingdom of God, as our Lord commanded." Or, as a Chinese puts it, "Teachers should live an effective Christian life." Another says, "Employ teachers that have a real Christian character, which must be so inspiring that they can constantly uplift the lives of the students." "Nothing can make an institution Christian but the life and influence of truly Christian men." "The Christian character of a ~~por~~ school is dependent upon the character and personality of the faculty regardless of nationality."

The second factor of importance is the student (40%; Chinese 30%). There is a very strong opinion (32%) in favor of putting some kind of limit on the number of non-Christian students. One Chinese suggests "closing the school for a while and when it opens again take in the students who have the best character and spirit that can be chosen." The same administrator quoted above in reference to the type of teachers gives three points which "if duly guarded and provided for, would ensure the Christian character of the schools"; his second is "that the student body be sufficiently Christian so that the atmosphere of the school would be friendly rather than hostile to Christian teaching and the Christian Church." Other typical views are as follows: "A large proportion of Christian pupils is very desirable." "We would aim to have at least 50% Christians or children from Christian homes."

Not only is the type of student an important point, but the activities of the students (15%; Chinese 8%). They should be enable "to take large responsibility for the religious life and atmosphere of the school." "The Christian students should be made the responsible 'student community' and the non-Christian students recognized as guests only." "Stimulate more than ever student initiative and activity in religious work."

The third important factor in developing the Christian character of the school is the religious aim and program (40%). The emphasis at this point varies greatly. The majority think of the more organized program (25%), such as is suggested by these quotations: "Thorough-

going plans and schedule of activities." "A really living and interesting type of religious service." "An attractive program of religious work with the whole-hearted cooperation of a Christian faculty." Others emphasize the aim or policy (13%; Chinese 23%) in words such as these: "Decisions, appointment, details managed and interpreted by christian principles. No apologies; no defenses; no 'requirements'." "A very determined purpose that the school shall be Christian." "Loyalty to the Christian aim, even though the government authorities ~~dddd~~ close our schools." "The Christian aim kept clearly in mind in every part of the school's activities." Still others are concerned with the more informal, unorganized phase - personal contacts, friendships - (13%): "Personal friendships between Christian teachers and their students - a friendship not based on the desire to proselytize, but springing from spontaneous liking on both sides." "Teachers, no matter what they teach, must take a real personal interest in the spiritual side of the students. I find the students hungry for such."

FUTURE POLICY - AIM, CHARACTER AND NUMBER

(The question of universities and colleges is dealt with in a separate report. Bible and Theological schools should be treated here but only ten people (no Chinese) mentioned them at all. The paucity and variety of these indicate the lack of any real thinking, from the educational point of view, on one of the vital problems of the church - the training of its leaders. Four suggested that fewer theological schools were needed, and three wanted the number unreduced. Three suggested changes in curriculum along such lines as these: "These schools should be specializing more on how to win the country people to Christianity, on how to bring to rural China the abundance of life in Christianity. This means practical ways and means not just theory.")

As regards the aim and character of our schools, while there is considerable opinion that no change is necessary (15%; Chinese 25%), the great majority feel that some changes are demanded. The greatest emphasis seems to be in the matter of raising educational standards (26%; Chinese 50%). The following statement represent this dominant opinion: "Increase staff and equipment so that we shall not be ashamed to look a good government in the face." "What we need is to be more thoroughgoing, both educationally and religiously than we have been before - ensure that the education provided is real education of the quality and grade it professes to be." "Only run such educational work as will callow of keeping the very best men on the staff."

Another change in aim that has been suggested is in making it more distinctively Christian (18%; Chinese 25%). This figure would undoubtedly have been larger had the preceding question not been dealing entirely with this problem.) A leading Chinese administrator says, "We ought to make clear and emphasize the Christian aspects of the aim, before every teacher, and possibly every student." Other statements which voice this opinion are: "The aim of all schools should be distinctly stated as Christian without any camouflage." "Surely there must be a getting back to our main issue of setting forth Jesus Christ as our sole unique asset, without too much emphasis on our material needs."

Besides the opinions mentioned above, there are many who believe that Christian schools should be linked closer to the Church and to its constituency (12%). "The Christian schools should try to serve more fully the Christian community." "The aim and character should be worked out with a view to making the whole institution more vitally connected with the life of its constituency here and now." "A Christian school should be the hand-maid of the church." This is closely allied to the suggestion that the school ought to be more Chinese (14%), both in character and external control. "More Chinese in architecture, form and spirit. More Chinese in administrative positions, especially principalship. More emphasis on Chinese literature and mastery of Chinese language." "Decisions for changes or keeping on existing work should be placed in the hands of competent Chinese leaders in each district."

In the matter of size and number of schools there is an overwhelming opinion in favor of a reduction. Only a few (13%; Chinese 8%) feel that no change is necessary, and that opinion is often based on the condition that other changes can be made. As one Chinese says, "If the Christian schools can be made more Christian, more Chinese and more efficient, the more the better."

But the majority feel that the changes which are necessary cannot be brought about without greatly reducing the extent of our work in primary and middle schools. The question of reduction in the number of students has already been dealt with. That there should be many less schools is a growing conviction (42%; Chinese 50%). And there seems to be almost as strong an opinion in favor of reducing the number of middle schools (32%; Chinese 23%) as there is for decreasing the number of primary schools (40%; Chinese 46%). Of these, a few have suggestions as to methods, such as consolidation (15%). These are some typical statements: "Reduce the number, either by combining existing schools, or dropping some, in order to concentrate more carefully on others, thereby raising the standard", "Scrap junk schools." "There should be more cooperation between missions and fewer schools should be conducted." "As government schools increase concentrate on a few Christian schools and make them the very best". "Middle and primary schools should be reduced to accommodate the children of Christians only, or almost exclusively." "Unite our forces so that we will open only first class schools. Emphasize quality rather than quantity."

THE PLACE OF THE FOREIGN EDUCATIONAL MISSIONARY

On this rather difficult question there are those who hesitate to give any opinion (13%). As far as primary schools and concerned it would seem that they were not the place for the foreign educator (48%; Chinese 73%). On the other hand, a few would favor his having advisory relations (17%; Chinese 0%) or supervisory (14%; Chinese 18%). No one, however, suggests that he should be a teacher or a local administrator.

When we come to the middle school we find only a very few with the belief that there is no place for the foreigner (7%). The place that the majority would give him is that of a teacher (58%; Chinese 73%) - English is mentioned most frequently (29%) and some give Bible the main emphasis (14%). But in spite of the fact that teaching is perhaps the most apparent and unescapable function, many others, perhaps more important, are given. There is a very general opinion

(42%) that he has a place as an adviser or co-worker. As one Chinese principal says: "Their experience and knowledge in running schools will be a great help to those who have just taken the principalships." Other statements illustrative of this opinion are: "Middle schools need the missionary for his real knowledge of the finest education in the West." "As professional adviser to Chinese leaders, he should be a trained educationist." "Loyal Christian Chinese need to be stood by in institutions still largely Western". "The help and counsel of the missionary is as much as ever desired and welcomes."

Some would make the religious activities his particular place (15%; Chinese 0%). "Christian evangelistic work among the students." "As a religious helpen and, in some cases, leader, for the Christian teachers in their personal work and religious classes." "Co-worker in religious activities."

A very great many would also give the missionary a place in the more intangible "things of the spirit", such as friendship, life-influence, international understanding, 36%; Chinese 27%). As one puts it, "Let's do the job that is really ours; give our time to personal contacts and relationships with students and teachers. This is a big field most of us have not touched; we have been too busy being governors or treasurers to be Christ's representatives." "Much more emphasis on personal contacts." Or as a Chinese puts it, "For influence and holping toward proper international understanding, and not least, for the constant spiritual contribution through spirit, consecration, counsel and life."

Presbyterian, South (for 1932-33 - 1 full time).

(3) College Dept. of College Association	600
(4) Grant for Higher Education from Committee for Christian Colleges in China	2,000
II. POSSIBLE ADDITIONAL RECEIPTS.	
(1) Chinese contributions	500
(2) Other mission contributions	2,000
III. TO BE RAISED.	9,960
	$15,060

NOTE.

This is a much reduced budget, in comparison with that for 1928 - 1930.

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

BUDGET FOR 1929-1930

(Proposed by E. W. Wallace for consideration by the General Board of the China Christian Educational Association)

RECEIPTS.

All amounts in Gold $.

I. PRESENT ANNUAL RECEIPTS.		
(1) Contributions from Missions in China:		
Presbyterian, North	$700	
American Board	500	
American Church	400	
Southern Methodist	250	
Reformed Church	50	$ 1,900
(The following contribute the services of a member of the staff: United Church of Canada - 1 full time. American Baptist, North - 1 half time. Presbyterian, South (for 1928-29 - 1 full time).		
(2) College fees to College Association		500
(3) Grant for Higher Education from Committee for Christian Colleges in China		2,000
II. POSSIBLE ADDITIONAL RECEIPTS.		
(4) Chinese contributions		500
(5) Other mission contributions		2,250
III. TO BE SECURED.		8,250
		$15,400

NOTE.

This is a much reduced budget, in comparison with that for 1928 - 1929.

EXPENDITURES.

All amounts in Gold $.

		1927-1928 budget	Proposed budget
1.	Chinese secretaries	$ 5,000.00	$ 3,600.00
2.	Office staff	6,000.00	5,500.00
3.	Travel	1,250.00	750.00
4.	Office expenses	2,750.00	2,000.00
5.	Books, furniture	200.00	.....
6.	Meetings, Committees	1,750.00	1,150.00
7.	Publishing	300.00	.....
8.	Special studies	250.00	.....
9.	Miscellaneous, contingent fund	500.00	400.00
10.	Higher education	2,000.00	2,000.00
	TOTAL	$20,000.00	$15,400.00

New York,
February 22, 1929.

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

Endorsement of its Work

by Dr. David Z.T. Yui,

General Secretary of the National Committee of the Y.M.C.A., China.

The work of the China Christian Educational Association has been of the greatest value during the past few years, in helping those responsible for the conduct of the Christian schools and colleges to study and better to understand the new conditions to be faced in a time of revolution, and in assisting in making the adjustments to these new conditions. Difficult as this period has been it might have been disastrous had it not been for the facilities that the Association afforded for this combined study and action.

Now we have entered the period of reconstruction, in which still more perplexing problems will have to be met by Christian educators, and in which the services rendered by a central educational organization will be required even more than formerly by the Christian forces in China. We need the China Christian Educational Association, not on a reduced basis but with at least as great strength as it has had in the past. I should like to see its scope enlarged, if that is possible.

I believe that the continued support of the Association by the churches in America is still needed. We Chinese Christians are working to develop a self-supporting Christian movement; but self support must come first in the local church, and later broaden out to include the national and central organizations. The China Christian Educational Association exists to aid in the training and the development of the Chinese leadership which will ultimately make our church fully self-supporting in every way. To assist it now is, to my thinking, one of the methods for hastening that day for which we are all praying and working.

(Signed) David Z. T. Yui

New York,
February 22, 1929.

TELEPHONE CENTRAL 8733

CABLE ADDRESS, CHICONCOM SHANGHAI

THE CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

中華基督教教育會

THE MISSIONS BUILDING
23 YUEN MING YUEN ROAD
SHANGHAI

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CO-OPERATING SECRETARIES
E. C. LOBENSTINE, SHANGHAI
F. D. GAMEWELL, NEW YORK CITY

MISS MELISSA J. DAVIS, OFFICE SECRETARY

March 8, 1929.

To the Secretary of the
Executive Committee,
Committee of Reference and Counsel,
New York City.

Dear Mr. Moss:

I have been asked, by an informal group of mission board secretaries, to make a brief statement of the present financial situation of the China Christian Educational Association, for consideration by the Executive Committee of the Committee of Reference and Counsel.

It was in response to the strong recommendation of the China Educational Commission in 1922 that the China Christian Educational Association increased its staff and undertook the activities which it has maintained for the past six years. Support for the Association's work was secured by Dr. E. D. Burton and Dr. F. D. Gamewell from the Institute of Social and Religious Research, which for five years has made an annual grant of $12,000. to the budget of the Association. An equal amount has been secured through mission allocation of missionary members of the staff, mission grants and certain other sources. A full report of the work of these years is attached to this statement.

The grant of the Institute of Social and Religious Research was for a period ending March 31, 1929. A request for its continuance for a further period of years was made by the Association in the summer of 1928, which request was considered by the Directors of the Institute at a meeting on January 25 of this year. The secretary of the Institute, Dr. Galen M. Fisher, reported that "a grant to the general budget of the China Christian Educational Association would lie outside the revised scope of the Institute." (Underscoring is mine.) He added: "The Directors have confidence in the soundness and value of the activities of the Association and they hope that you will succeed in enlisting the necessary financial support from other sources."

An appeal has since been made to Mr. Rockefeller's personal committee on benevolence, but without success.

The Association is, therefore, in the extremely difficult position of losing half of its budget at the end of its financial year (which closes on March 31). Unless the same amount, $12,000., can be assured from mission boards or similar sources, either the activities of the Association

must be confined to those that can be maintained by missionary staff members alone, thus losing the still more valuable work of its Chinese staff members and carrying on with very inadequate income for maintaining the work attempted, or it will be necessary to dissolve the Association entirely. We have abundant evidence that this latter alternative would be considered by the Christian leaders in China to be a calamity. The attached statement from Dr. David Z.T. Yui indicates the feeling of a Christian leader who is thoroughly familiar with the work that the Association has done.

If time permitted, we should seek first for action from mission bodies in China before making an appeal to mission boards in America. But we face an immediate crisis, and continued income must be assured at once or the work of the Association must come to a standstill, and its staff, built up through some years, be scattered. Already they are writing anxiously to know what the prospects are for the continuance of their work. I sincerely trust that your committee may be able to make such recommendation to the boards as will secure the funds necessary to prevent the closing of a piece of work which seems still to be of great value to the Christian cause in China.

On behalf of the China Christian Educational Association,

I am,

Yours sincerely,

EFW:A

Associate General Secretary.

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TELEPHONE 68733

CABLE ADDRESS: CHICONCOM SHANGHAI

THE CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

中華基督教教育會

THE MISSIONS BUILDING

23 YUEN MING YUEN ROAD

SHANGHAI

EXECUTIVE SECRETARIES

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MISS MARGARET FRAME, ACTING EDITOR

CO-OPERATING SECRETARIES

FRANK D. GAMEWELL

E. C. LOBENSTINE

E. W. WALLACE

7
6

December 31, 1929

Dr. Wynne Fairfield,
American Board,
14 Beacon Street, Boston,
U. S. A.

RECEIVED
FOREIGN DEPARTMENT
JAN 27 1930

Dear Dr. Fairfield:-

Ans. 2/12/30

I am sending herewith a copy of last editorials written by Dr. E. W. Wallace as editor of the EDUCATIONAL REVIEW. I am sure you will be interested to read them.

Yours sincerely,

C. S. Miao

Acting General Secretary

CSM/Ou

Very interesting! E. B. L.

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RECEIVED
FOREIGN DEPARTMENT
JAN 27 1930
Ans.

EDITORIAL NOTES

unfavorable. "Mission education" held the field for the church, and it reached its peak about the year 1924.

Storm and Stress

But the leaven was already at work in China which was, in a brief period, to threaten Christian schools and colleges with annihilation, to bring to the front a group of new problems upon whose successful solution depended the future existence of those schools, and to alter completely the conditions that existed when the Educational Commission issued its report in 1922. Our schools have met with open hostility of anti-Christian and anti-religious groups, the suspicion of a much greater number of sincere nationalists, the perplexity and uncertainty of many of their friends and supporters, government pressure from without and student unrest from within. That they have, on the whole, withstood such a combination of opposition and mistrust and have retained the confidence and support of so large a body of Chinese people, as evidenced in the parents who continue to send their children to Christian schools and the outstanding body of Chinese teachers who are on their staffs, is, perhaps, the greatest evidence of the value of their service to China and the most compelling cause of hope for their future. To have weathered so great storms in the past is the surest ground of confidence that they will not be overwhelmed by future tempests.

Six Years Ago

In 1923 the influence of the China Educational Commission was the most vital factor in Christian education. In the China Christian Educational Association and in the "regional" Associations effort was directed to the realization of the Commission's ideal of a well-rounded system of Christian schools and colleges, bound together by common aims, standards and methods, existing primarily to serve the needs of the Christian community but providing such a high type of education that it would serve a still wider constituency, maintaining a close and sympathetic relation with the government educational system but not an intergral part of it. The Association rendered important service in securing better coordination among the Christian schools and higher standards of teaching.

During these years of storm and stress the Educational Association provided the only opportunity for a common study of new problems that emerged with startling suddenness. Through the annual meetings, numerous special conferences and committees, travels of the staff and regular and special publications the Association endeavored to help distracted administrators and teachers to discover principles which might guide action, and to see what was the most hopeful application

With this issue the present editor relinquishes the editorial chair to the able acting editor of the past year, Miss Margaret Frame. On this last occasion when personal convictions can be masked under the majesty of the editorial "we", it may be permitted to review some of the changes in Christian education during the past six years, and to suggest certain considerations that affect the future existence and the status of the educational effort of the church in China.

The burning questions of today were scarcely considered. Registration of Christian schools with the government was not a serious issue. Chinese leadership in Christian education was so limited as to be almost negligible. The first tentative suggestion that religious education might be placed on a voluntary basis received scant attention, and that attention was almost entirely

unfavorable. "Mission education" held the field for the church, and it reached its peak about the year 1924.

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of those principles in conditions that shifted with bewildering rapidity. It is not to be wondered that no unanimous voice could be uttered in hours of crisis, when passions ran high, and there were no precedents to guide decisions. On the whole, the wonder is that some guidance could be given. That the right words were always said cannot be claimed. But the sincere attempt was made to consider all aspects of each problem, to discover and to state clearly the fundamental principle involved in each, and to secure that action which would best express that principle in the conditions then existing. A reading of the files of the EDUCATIONAL REVIEW for the year 1925 to 1927 will, perhaps, surprise those of our readers who may be under the impression that Christian education in its years of testing was without guidance and without a voice. That guidance and that voice express the convictions of a large number of Christian men and women, Chinese and missionaries, who in many a long drawn out conference wrestled through with questions of great moment to the cause of Christian education.

Three Principles of Christian Education.

Three principles have emerged during this long and difficult process. Underlying these was an unshakeable conviction as to the supreme purpose to realize which the Christian schools and colleges had been founded and are maintained. It may be stated in many ways. Let us put it in educational terms, - the provision for the youth of the church and for Chinese youth who desire to avail themselves of it of an education which is the best possible type of education, one that reveals and produces Christian life. Religion, we believe, is necessary to fulness of life; hence religion is an essential part of a complete education. It is not an addition to education but it is the heart of education. Christian schools, ...ness? We believe that it need not, if wise administrative

therefore, cannot consider dispensing with religion, for they would then be false to their purpose and they would deprive China of that demonstration of the value of religion in education which is the educational justification for their existence.

All shades of opinion in the Christian community agree upon this fundamental character of the education in their schools, and are convinced that it must be maintained. Differences arise in determining how that character should be expressed and protected. It is here that the three principles to which we have referred would appear to be of value in securing a permanent place in China for Christian education.

The Church and the School

(1) Christian education must be an expression of the life of the Christian community, directed, supported and patronized by it, and full responsibility for the policies of the Christian schools must be borne by the church.

There has been a growing conviction that there could be no permanency for Christian education as a purely foreign missionary enterprise. Not only would its foreign character lead to misunderstanding and attack, but continued direction of its policies and of its activities by western missionaries would prevent it from rendering its fullest service to the Christian church. All Missions and Missionaries will continue to give of their best to China through education. But above all there is needed a sense of proprietorship in Christian education on the part of the members of the Christian church, a conviction that schools and colleges are essential to the well-being of the church. Will the assumption by the church of responsibility for its own educational institution lead to a weakening of their Christian character or their educational effectiveness? We believe that it need not, if wise administrative

arrangements are made to relate the schools to the church bodies, and to staff them with well-trained and earnest Christian men and women.

The China Christian Educational Association took the lead in the development of Chinese leadership by the appointment of a Chinese associate general secretary in 1924, by the publication, in Chinese, of the CHRISTIAN EDUCATIONAL QUARTERLY, as a medium for the interchange of Chinese ideas on Christian education, and by bringing Chinese educationalists into its councils. In 1921 the China Educational Commission was hard put to it to secure any Chinese cooperation; today there is available a large body of experienced and devoted Chinese educational leadership which has already proved its ability to administer effectively Christian schools and colleges.

The Government and Christian Education

(2) Christian education must find a place within the government system of education, loyally accepting all the responsibilities involved and enjoying the privileges usually accorded private schools in a democratic educational system.

This principle has not received so general an acceptance as the previous one, for there are many missionaries who come from lands where private schools are not regulated in any serious manner by the public educational authorities. There is, however, a growing movement throughout the world to insist that all schools and colleges shall be open to government inspection and shall maintain certain standards set by the authorities. On the other hand, wise governments recognize the contribution that can be made to their educational system by private schools which are left large freedom to vary from the standardized public schools. In China the insistent demands of educational authorities and of student bodies for the registration of Christian schools, with the restriction upon their freedom of action

that registration imposes and the uncertainty of the final form of control to which registered schools must submit, have led to a beclouding of the fundamental issue. Christian schools might have avoided much of the animus against them had they taken earlier steps to register, recognizing the undoubted right of the government to exercise control and cooperating in the effecting of a mutually satisfactory relationship. Experience in Szechuen with schools that registered before the passions of recent years inflamed the whole question seem clearly to show what might have been avoided by more cordial action throughout the country at that early period. Today the issue is more complicated and satisfactory terms of registration are increasingly difficult to secure. Yet it seems still to be true that only recognition of the principle of government control will clear the way for the consideration of the modification of the undoubtedly severe conditions now imposed in many parts of the country.

Unfortunately, the heat of revolution and the insistence of certain radical elements have led the government to make unwise and, at least in some local situations, illiberal demands of private schools, which are not consistent with the best educational practice. In normal times these demands would be protested and relief secured. Is it advisable to make that protest now, and to refuse to register until protest is effective? It is here that missionary opinion is still divided. Chinese opinion is overwhelmingly in favor of registration first, in order to demonstrate willingness to obey educational law and then from the inside of the educational system of the country and by Chinese citizens, would endeavor to secure removal or modification of the obnoxious regulations. In not a few cases responsibility for decision and for action has been placed upon the Chinese church body, or upon church leaders, with results that have been all that could be desired.

(3) Religious Education

Christian schools must at whatever cost maintain their Christian character, for that is the justification for their continued existence. That character, however, does not depend upon the maintenance of any particular form or method of religious education, but rather upon the personal influence of Christian teachers and the general atmosphere of the school, expressing itself in many and varied ways.

Fear and hesitation in the matter of registration are caused chiefly by the restrictions which the regulations place upon the religious activities of educational institutions, and by the suspicion that these restrictions are not prompted solely by educational considerations but are designed to weaken and ultimately destroy their religious character. Should these restrictions be accepted or resisted? Do present requirements not only constitute a limitation upon absolute religious freedom but also involve a real compromise with Christian principles? Here honest differences of opinion are most acute. Are we in danger of saving our schools at the expense of their souls, or is the danger that we lose the schools and all that they mean to the church and to China for the sake of a form?

If the issue is over the so-called voluntary method in religious education, we cannot see that there is at stake a principle, which admits of no compromise, however desirable it may be to secure the participation of all students in the religious activities of the school. There are in the west church schools where the voluntary method has been in successful practice for many years. It is not in formal matters, such as required attendance at classes in religion and it services of worship, that the strength of the religious life of a school or college is found. What cannot be compromised, what must be preserved, is the Christian character of an institution, which depends upon its

administrative body, - which may well be a church body - and, above all, upon the maintenance of a body of earnest Christian teachers. It is Christian personnel that must be preserved at all costs. When we are not able to be Christian in that sense the time will have come to give up the Christian schools and colleges, - and, in our opinion, not before that time.

Short of that extreme and, except in individual situations, most unlikely contingency, the Christian schools should be kept open. Provided that their influence is thus Christian they are of inestimable value to the church and to Chinese society in general. A more liberal and democratic spirit among the educational leaders of China is certain to return. Temporary inconvenience and restriction upon full freedom are not too great a price to pay to retain for the church these training places for her coming leadership. And for Chinese education of the future it is of importance and there should be schools that demonstrate the supreme value in education of religion. Present restrictions are already profoundly disquieting many Chinese Christian people, who desire freedom to give their children an education which does not neglect their religious nature. The time is coming when that Chinese opinion will demand that it be heard and that all illiberal conditions be removed from the private schools that the church, or its members, desire to maintain. During the months and years when this struggle between two educational ideals, one narrowly standardized, the other broadly varied, is proceeding unlimited patience is needed and a willingness to accept half a loaf or a bare slice for the time being.

<u>And the Future?</u>

The difficulties that face those who are responsible for the Christian schools and colleges are very great. There is much real cause for doubt as to their immediate future. It is possible

that we have not yet struck bottom in these difficulties. There is a disquieting suspicion that the educational authorities are more responsive to the desires of those who are hostile to religion than to those who believe in its place in human life. Still greater disabilities may yet be attempted upon the Christian institutions.

On the other hand the educational and religious issues at stake are becoming clearer. The attempt to treat private schools as though they were public schools is educationally unsound and contrary to the best interests of the educational system of China. Strict government neutrality in matters of religion would naturally allow private schools to do as they wish in matters of religion, provided that they meet all the educational requirements of the authorities. Of this interference, in the name of education, with religious liberty Christian people are slowly becoming aware. When they are able freely to express their convictions and desires we can be sure that they will win for their schools and colleges the full freedom that is now denied.

For the long future of Christian education in China, then, we have no fear. China will work out her democratic institutions, among which will be a broadly conceived system of education in which a large place will be given to private schools and colleges. The church and her schools will be welcomed and given all possible freedom to make their contribution to the welfare of the country.

It would seem the part of wisdom, therefore, to keep our eyes on that future, to retain for that day of enlarged service as many as possible of the present schools and colleges, to submit to present restrictions for the sake of future freedom. Even in the darkest hour the light of Christian life shining in Christian personalities cannot be hidden. To keep it alight now is to prepare

for the day when its rays will once more be welcomed throughout the land and bring light and inspiration to the youth of China.

The Function of the China Christian Educational Association

During the past six years the activities of the China Christian Educational Association have been many and varied. In particular it has provided a medium for the common study of problems affecting the whole educational work of the church, and from that study has come guidance in times of doubt and uncertainty. We believe that the value of that service cannot yet be fully estimated, particularly to the young Chinese administrators as they have entered into their great responsibilities. We are certain that the present time is in equal need of the help which a national Christian educational association alone can render, though the nature of that service may differ from that given in former years.

There is today, unfortunately, not a little discouragement and pessimism among Christian educators. Some missionaries have left the country, feeling that there is no further need of their service. Chinese administrators and teachers sometimes question if the schools are worth the effort necessary to keep them functioning with any real effectiveness. Morale within many schools must be restored. Belief in and support of their schools must be aroused among the members of the church bodies which have now assumed responsibility for their conduct. The contribution that mission bodies and missionaries still need to make has to be made clear. There is real misunderstanding of the purpose and methods of Christian education that can and should be removed from the minds of those in authority in educational affairs. Wise Chinese leadership in the China Christian Educational Association may win for Christian schools

a place of honor within the national system of education, where their contribution as private schools with a religious character is preserved.

Within the Christian movement there is need of much clearer appreciation of the place that Christian education can and should fill in realizing the church's great spiritual purpose, - not as an adjunct and an auxiliary method which which can without serious loss be dispensed with, but as the instrument best suited to bring into Chinese life the power and the beauty and the riches that are in Christ. Many scores of years have gone to fashion this instrument of Christian education; many hundreds of lives have lavished their skill and their devotion to make it worthy of its high calling. Now, when it is passing in large part from missionary to Chinese hands there is need of a prophetic voice to call the church to a realization of its privilege and its responsibility to guard and to use it more effectively, and to band administrators a and teachers and students together that they may make Christian education a power in the land, - not to bring glory to the church or to its schools, but that they may serve the youth of China in the name and in the spirit of Him whose coming into any life makes life more abundant.

Here is a task that calls for the highest ability and the deepest consecration that the church in China can provide. The China Christian Educational Association awaits the coming of such a Chinese Christian leader to initiate a new era for Christian education.

ECD SEP 2 1919

Telegrams, "CHICONCOM" Shanghai
Codes—Missions, C.I.M., Western Union, A.B.C. 5th Edition

Telephone North 2025

THE CHINA CONTINUATION COMMITTEE

OF THE

NATIONAL MISSIONARY CONFERENCE, SHANGHAI, 1913

*Rt. Rev. L. H. Roots, D.D., *Chairman*
*David Z. T. Yui, M.A., *Vice-Chairman*
*Rev. G. H. Bondfield, D.D., *Vice-Chairman*
*Rev. C. G. Sparham, *Hon. Secretary*
*Rev. W. P. Chen, Ph.D., *Hon. Treasurer*
Rev. W. L. Beard, D.D.
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Rev. J. P. Bruce, M.A.
Rev. Ch'en Ch'ü-ch'ing
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R. J. Davidson, Esq.
Rev. E. Dewstoe
H. Fowler, L.R.C.P. & S.
*Rev. F. D. Gamewell, LL.D.
Rev. J. A. O. Gotteberg
Rev. John Gowdy, D.D.
G. W. Guinness, B.A., M.B., B.Ch.
*D. E. Hoste, Esq.
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Rev. Murdoch Mackenzie, D.D.
Rev. G. H. McNeur
Miss Luella Miner, Litt.D.
*Rt. Rev. H. J. Molony, D.D.
C. C. Nieh, Esq.
Rt. Rev. F. L. Norris, D.D.
Rev. H. W. Oldham, M.A.
Rev. C. E. Patton, D.D.
*Miss Ruth Paxson
Miss A. M. Pitts
Rev. F. L. Hawks Pott, D.D.
Rev. J. T. Proctor, D.D.
Rev. Watts O. Pye
Rev. Frank Rawlinson, M.A.
Rev. W. Hopkyn Rees, D.D.
Rev. W. E. Sallee
Rev. O. Schultze
Rt. Rev. Sing Tsai-shêng
Miss Mary Stone, M.D.
Rev. J. Leighton Stuart, D.D.
Rev. E. G. Tewksbury
Miss Ting Shu-ching
*Rev. Tong Tsing-en
*Rev. Lindell Tsen
A. T. L. Tsen, Esq.
Rev. C. J. Voekamp
Rev. E. W. Wallace
Rev. Wang Cheng-ao
*Hon. Chengting T. Wang, LL.D.
Rev. A. Weir
F. C. Yen, M.D.
Secretaries
Rev. C. Y. Cheng, D.D.
Rev. E. C. Lobenstine
National Evangelistic Secretary
Rev. A. L. Warnshuis
Statistical Secretary
Rev. C. L. Boynton

Those whose names are marked by an asterisk constitute the Executive Committee

OFFICES, 5 QUINSAN GARDENS
SHANGHAI

Rev. Enoch F. Bell,
14 Beacon Street,
Boston, Mass.

July 20, 1919.

Dear Mr. Bell:-

Under separate cover we are sending you a copy of the Proceedings of the Seventh Annual Meeting of the China Continuation Committee.

In the first twenty-seven pages are given the recommendations that were voted by the China Continuation Committee. These will serve also as a guide to the reports printed as Appendices, enabling the reader to select those in which he may be specially interested for more careful reading.

The reports on a Forward Evangelistic Movement, on Theological Education, and on Phonetic Writing will all be of interest to everybody.

The report on the Chinese Church is significant both because of its suggestiveness and because it was written by Chinese Christian leaders. This Committee will welcome constructive criticism of the statement of "Social Ideals that need the attention of the Christian Church in China."

The outline of a Program for Teacher Training (See Appendix XV) describes a serious effort to greatly strengthen Christian educational work in China, and asks for your support.

In these days of great democratic movements, the thoroughgoing study of the administration of missionary work on the field reported by the Special Committee on Business and Administrative Efficiency will interest you.

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THE CHINA CONTINUATION COMMITTEE
OF THE
NATIONAL MISSIONARY CONFERENCE, SHANGHAI, 1913

Offices:—5 QUINSAN GARDENS, SHANGHAI

April 1st, 1921.

Rev. James E. Barton, D.D.,
14 Beacon Street,
Boston, Mass.

My dear Dr. Barton,-

The report on Comity is a record of a referendum vote, and shows how the whole body of Protestant churches in China is enabled to act unitedly.

Finally, the report of the Committee on Survey and Occupation contains a personal invitation to you to attend the meeting in the Spring of 1920. (Page 12, minute No. 347, paragraphs 3 and 4). This year's report describes the work of this Survey Committee up to date. At next year's meeting it hopes to present a report that will be a fairly complete and accurate statement of the quantity of Christian work being done in all parts of the conntry, and which may serve as a basis for larger plans and work.

The China Continuation Committee gratefully recognizes the financial support given to it through the Committee of Reference and Counsel in America and the Conference of Missionary Societies in Great Britain and Ireland. With this report, therefore, I would send on behalf of the China Continuation Committee its hearty thanks for the share which your society has had in these financial contributions.

The Committee asks for your continued support. It needs larger financial resources. It will greatly appreciate your advice and suggestions that will help it serve more effectively the work of your Society in China. Most of all, it asks to be included in your intercessory prayers.

Yours faithfully, A. L. Warnshuis
Acting Secretary.

ALW/PZ.

P. S. A letter just received from the Committee of Reference and Counsel suggests that the Conference referred to above should be postponed till the autumn of 1920. This will have the careful consideration of our Committee. A. L. W.

Very sincerely yours,
E. C. Lobenstine

ECL/T.

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Shanghai

July 20, 1919

RECD APR 25 1921

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THE CHINA CONTINUATION COMMITTEE
OF THE
NATIONAL MISSIONARY CONFERENCE, SHANGHAI, 1913

Offices:—5 QUINSAN GARDENS, SHANGHAI

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My dear Dr. Barton,-

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We shall by that time, I hope, be well under way in our preparations for the National Christian Conference the primary object of which is to draw us all more closely together and to outline a programme for the work of the coming decade. In this we greatly need your assistance.

We are very desirous that there shall sit with the Conference, as full participating members, a group of the secretaries of the boards of foreign missions and members of their China committees in order that such programme that may be finally recommended by the Conference may be formed on the joint advice of representatives of churches, the missions and the boards which represent the churches in the West.

You know, I am sure, even better than I do how critical from the point of view of the Christian impact upon Asia the next decade's work in China is certain to be. Some rather radical changes in our elementary and secondary educational system are almost essential to success. We need also a clearer understanding of the aim of the Missionary Movement and of its relation to the growing Chinese church. The Conference will greatly need a thing which neither the missionaries in China nor the Chinese Christians can supply, that background of experience from ~~their~~ other mission fields which may be of great use to us. It would be wrong of us to make over again mistakes that may have been made in other lands and we should certainly try at least to be in a position to profit to the utmost by their success.

We are asking the Committee of Reference & Council to accept responsibility for securing a strong deputation from the boards and we only wish we dared hope that you could be one of the number. If you must come this fall and cannot stay until the Conference, may we not at least hope that you can give several months to China. Trusting that this may prove possible, I am

Very sincerely yours,

E. C. Lobenstine

ECL/T.

Telegrams—"CHICONCOM" Shanghai
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Telephones—North 2025, 2026

THE CHINA CONTINUATION COMMITTEE

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Very sincerely yours,

Robert E. Speer

RCD JUL 13 1921

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THE CHINA CONTINUATION COMMITTEE
OF THE
NATIONAL MISSIONARY CONFERENCE, SHANGHAI, 1913

Offices:—5 QUINSAN GARDENS, SHANGHAI

June 10th, 1921.

Rev. James L. Barton, D.D.,
14 Beacon Street,
Boston, Mass.

My dear Dr. Barton,-

Thank you for your letter of April 27th with the assurance that you will be in China for a few weeks at least. I am sure you will be able to bring us very real help.

I note that you do not care to be drawn into public meetings. I think the best service you can render will be in smaller group meetings where men can confer with you quite freely regarding a number of questions which are very much to the fore in China at the present time.

One of the questions which seems to me personally to be of extreme importance is whether or not the way cannot be found by the missions of the West to send to China from time to time during the next decade, for periods of not less than one year each, ~~of~~ one or more men who in their respective professions. will rank with men like Mr. John Dewey in ability and in probable influence. The influence of his work here has been very far-reaching. Much of it has been for good but it has not been positive in favor of religion. China is calling to the West for leadership and we are supplying a certain type of leadership through the regular machinery of the Christian enterprise. However, we are challenged to supply leadership of another kind which will not involve large numbers but which will involve some readjustments perhaps in our financial arrangements for those who are asked to come out for one or two years at a time.

China is dead-ripe for a great harvest by properly chosen men of experience and ability and we must not lose this great opportunity.

There is also urgent need of finding a way of taking advantage of the opportunities for the use of Christian literature created for the literary revival in China. We do not seem to have in China today the leadership which is necessary to take full advantage of these openings. We lack the experience of successful publishing work and should be very greatly helped if we could get a man perhaps like Mr. Doubleday of Doubleday, Page & Company, a strong Christian publisher of experience and who understands both the public and the publishing business and who can be the general to outline and plan the campaign. We seem to be running around in circles and getting nowhere in particular. We need help to get out of the present ruts and under wise leadership

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Rev. James L. Barton, D.D. June 10th, 1921.

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With kindest regards and looking eagerly forward to seeing you here, I am

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E. C. Lobenstine

ECL/T.

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F. C. Johnston

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Alang Chai.

ECLIPT.

Stamp

REC'D JUL 7 1921

A NATIONAL CHRISTIAN COUNCIL IN CHINA

The Ninth Annual Meeting of the China Continuation Committee has just been held in Shanghai. In this Committee, hitherto one third but now one half of the 65 members being Chinese the diverse Christian forces in China are actually, though informally and unofficially, represented. This means that the members come from the North, South, East, West and Centre of China; that they include missionaries of British, American, Canadian, Continental and Australian, as well as Chinese nationality; that there are Anglicans, Baptists, Congregationalists, Lutherans, Methodists, Presbyterian and members of other ecclesiastical families among them; and that they represent all the chief forms of missionary work, medical, literary, administrative, educational and evangelistic. The Roman Catholic and Eastern Orthodox forces are not represented, although this Committee owes its origin to the World Missionary Conference held at Edinburgh in 1910, in which the outlook was that of the whole of Christendom as over against the whole of the Non-Christian world.

The Committee has no legislative or mandatory power whatever, being purely consultative and advisory; but its influence is for that very reason all the greater and more significant.

THE CHINESE RENAISSANCE

More than one day out of the five days of this Annual Meeting was given to the consideration of "The Chinese Renaissance" or "New Tide of Thought", which during the past year has assumed extensive proportions. Four most thoughtful and carefully prepared papers on this subject were presented at the meeting,-two by Chinese and

two by foreigners,- dealing with the origin, characteristics, achievements and dangers of the movement. It was clearly pointed out that the movement is unorganized, that is without formally chosen officers or members, but that it stands everywhere for certain things, for example:-

1. An attitude of criticism and enquiry toward established traditions, and indeed toward everything, new or old. The conservatism of the nation's leaders has withered before it. Everything, Chinese or foreign, social or political, ethical or religious, must meet at its hands the test of impartial enquiry as to its truth or value.

2. The use of conversational language as a medium of expression instead of the old literary style. More than a hundred, possibly several hundred newspapers and magazines, and original and translated books on a vast variety of subjects, have been issued in this plain language, and this has produced a veritable literary revolution whereby the common people are coming to their own.

3. Loyalty to democracy and freedom. Autocracy in government or in society is no longer to be tolerated. The worth of every individual, and his right to be considered and to be heard on all questions that concern him must be recognized. No one man or group of men is wise or strong enough to act for all; and every man must have liberty to speak and act within wide limits; according to the light that is in him.

4. Love and service as the supreme principles of life. These must be to international and inter-racial as well as to individual and family interests.

5. The scientific spirit and the effort to nationalize all life.

This movement is obviously fraught with far-reaching significance to the Christian Church in China, and it was hailed as opening a new day of opportunity for wide usefulness and influence. It has obviously great dangers also, and these were carefully considered. A resolution was adopted without dissent expressing the interest of Committee in the Movement and calling on all Christians to study and pray for it.

THE CHINA FOR CHRIST MOVEMENT

Much attention was devoted to this movement, which embodies the desires, especially of the younger Chinese Christians, for a nation wide, interdenominational effort under real Chinese leadership but in heart cooperation with missionaries to bring unitedly to the whole Chinese people the blessings of the Christian Life.

CHINESE PHONETIC WRITING

Everyone who knows China at all realizes that the difficuly of the Chinese written character is one of the chief obstacles to China's progress. The special Committee on the Promotion of the National Phonetic reported important progress during the year. The Government Board of Education, which devised and proposed the system, is pushing it in both Normal Schools and primary schools under government control. All this aids, though indirectly, in securing the great objective of a Bible Reading Church.

NATIONAL CHRISTIAN CONFERENCE OF 1922

In some ways the most important work of this Annual Meeting was the consideration of plans for a National Christian Conference in 1922. Preliminary plans were made at the previous Annual Meeting, and a strong Committee has worked hard on preparations and plans

throughout the past year. Many difficult questions have been dealt with, the most difficult being those which concern the due representation in the conference of the various churches and missions. A guiding principle has been that the conference should represent officially and formally, as far as possible, all the several churches and missions, and that one half the delegates should be Chinese. Hitherto there has never been an officially delegated conference with such a proportion of Chinese members, the nearest approach to it having been in 1913, where one third out of a total 120 members were Chinese; whereas in the great Centenary Conference of 1907, where some 600 delegates were present, and in all previous conferences, there were only foreign missionaries as delegates. The meeting planned for 1922 will thus mark an immense step forward in the development of Christianity in China, and if carried out as planned will deserve the name of a Chinese National Christian Conference.

P.

National Christian Council in China

Dr. Chang

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P.

REC'D SEP 22 1921

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NATIONAL CHRISTIAN CONFERENCE

TO BE HELD IN SHANGHAI, MAY 1922

COMMITTEE ON ARRANGEMENTS

Mr. Bell

Rt. Rev. F. R. Graves, D.D., *Chairman*
Rev. J. T. Proctor, D.D., *Vice-Chairman*
Rev. Z. T. Kaung, *Vice-Chairman*
Rev. T. C. Bau
Rev. Bishop L. J. Birney, D.D.
Rev. G. H. Bondfield, D.D.
Rev. Sten Bugge
Chang Po-ling, Esq., LL.D.
Rev. C. Y. Cheng, D.D.
Rev. W. P. Chen, Ph.D.
Rev. K. T. Chung
Miss Grace Coppock
Rev. George Douglas
Rev. G. W. Gibb, M.A.
Prof. H. H. Kung
S. C. Leung, Esq.
Rev. Bishop W. S. Lewis, D.D.
Rev. J. W. Lowrie, D.D.
Miss Luella Miner, Litt.D.
Rt. Rev. H. J. Molony, D.D.
Rev. Frank Rawlinson, D.D.
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Fong F. Sec, Esq., Ph.D.
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Rev. Tong Tsing-en
Rev. Lindel Tsen
Rev. Yee Hsing-lin
David Z. T. Yui, Esq., M.A.
Rev. E. C. Lobenstine, *Executive Secretary*

OFFICES, 5 QUINSAN GARDENS
SHANGHAI

August 26th, 1921.

Enoch F. Bell, Esq.,
Congregational House, 14 Beacon St.,
Boston, Mass.

My dear Bell,-

Thanks for your letter of July 25th. I am eagerly looking forward to seeing Dr. Barton in Peking in a fortnight. We are passing through the throes of a mild theological controversy and some of us are doing our best to stave it off as it seems to us utterly foolish and unproductive of real good. Just where we stand today it is a little difficult to say but I think progress has been made this summer especially through the visit to China of Dr. Emerson Fosdick.

I am glad to know that you are the new editorial secretary of the American Board. We shall try to keep you in touch with any news we send home. We are very poor on that side of our work having never really taken it seriously I am afraid. This is something which ought to be done but our various schemes for doing it have thus far not materialized owing to the lack of staff. I am having Bill Roberts of St. John's, who has been loaned to us for the year in connection with the preparation for the National Christian Conference, put you on his mailing list for information to be sent to the boards regarding the Conference. He is a Yale man and a fine fellow.

I am glad to hear that your National Council has passed a vote of confidence in the American Board. I hardly see how it could have done otherwise with all your fine past record as a board back of you. We are sorry to hear of your debt and hope that it is but a temporary phase and that notwithstanding that and the difficulty in raising money you will soon be out of the woods.

Remember me please to Dr. Patton and to Brewer Eddy.
With kindest regards, I am

Ever sincerely yours,

Ed Lobenstine

ECL/T.

Shanghai.

Aug 26. '21.

Rev. Bishop W. S. Lewis, D.D.
Rev. J. W. Lowsie, D.D.
Miss Lydia Mills, L.H.D.
Rev. H. I. Malony, D.D.
Rev. Frank Rawlinson, D.D.
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Rev. Yee Hsing-lin
David Z. T. Yui, Esq., M.A.
Rev. E. C. Lobenstine, Executive Secretary

OFFICES, 5 QUINSAN GARDENS
SHANGHAI

Dr. Strong

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CONFERENCE ON CHURCH UNION.

At the instance of Mr. F. H. Hawkins, LL.B., Secretary of the London Missionary Society, and Rev. James L. Barton, D.D., Secretary of the American Board, a conference on church union was called and met in

Peking, at the American Board Mission Parish House, Teng Shih K'ou, on Tuesday, September 20, 1921, at 9.30 A.M.

Those present were:

From the London Mission—

Secretary F. H. Hawkins, LL.B.
Rev. C. G. Sparham, Secretary, China Advisory Council, L.M.S.
Mr. Han Shih Lin (Ts'angchow)
Mr. Chu P'u Hua (Hsiaochang)
Mr. Shao Yueh Han (Tientsin)
Mr. Pao Kuang Lin
Rev. R. K. Evans
Mr. J. B. Tayler
Rev. E. E. Bryant (Ts'angchow)

From the Presbyterian Mission—

Rev. Ku Te En
Rev. Li Pen Ken
Rev. C. H. Fenn, D.D.
Rev. W. H. Glysteen

From the American Board Mission—

Secretary J. L. Barton, D.D.
Mr. P'eng Chin Chang
Mr. Fei Ch'i Hao
Rev. C. E. Ewing (Tehchow)
Rev. L. C. Porter
Rev. E. T. Shaw
Rev. R. E. Chandler (Tientsin)

As Visitors—

Pastors of Peking (independent) Chinese Christian Churches—

Rev. Kao Ch'eng Chai
Rev. Meng Hsing Wu

(Note—All the representatives were from Peking, except those otherwise indicated).

The meeting was opened with prayer, by Dr. Fenn.

Mr. Sparham was elected Chairman.

The Chairman reported on progress in Tri-Church Union in South China, especially in Kwangtung and Fukien Provinces.

Mr. Hawkins and Dr. Barton were not able to be present long, or together, on account of the meeting of the Trustees of the Peking Union Medical College; but each one spoke to the conference, emphasizing the fundamental agreement of their home boards with all movement toward church union on the mission field.

At 12 M., after active discussion, the conference appointed a Findings Committee, consisting of Messrs. Ku, Pao and P'eng, Dr. Fenn, and Mr. Chandler; and adjourned for a common meal.

At 2 P.M. the Conference continued, with a report from the Findings Committee.

During the discussion there was opportunity to hear from the Reverend Kao Ch'eng Chai and the Reverend Meng Hsing Wu, the pastors of independent Chinese Christian Churches in Peking. They stated that the time is not ripe for the immediate joining of their churches in such a projected union of churches; but they expressed their deep sympathy and interest in all the movement.

The recommendations of the Findings Committee were discussed at length, amended and unified.

At 3.20 Mr. Sparham was obliged to leave. Mr. K. L. Pao was elected in his place as Chairman.

The recommendations finally adopted by the Conference were as follows:

1. This Conference earnestly desires that, in accordance with the teaching of Christ, a true union of churches may be formed, by our three groups, at an early date.

2. Specifically, the Conference recommends:

That the separate churches in each locality* speedily establish such unions.

The crux is here.

That each mission in each place entrust all its resources§ for evangelistic work to the executive committee of such a church union, for assignment and use. (The "executive committees" should be elected by the organized churches—*t'ang i hui*—of the respective localities).

That the individual churches in each place press with vigor to a stage of complete self-support so that they may perfect an effectual union of spirit and of energy.

3. The Conference would present the above recommendations to the three groups of churches, connected with the London Mission, the Presbyterian Mission, and the American Board Mission; and requests that they make some report to a committee consisting of Mr. Pao Kuang Lin, Chairman, Mr. Li Pen Ken, and Mr. R. E. Chandler.

At 3.50 the Conference adjourned.

Minutes prepared by the Secretaries:

LI PEN KEN
ROBERT E. CHANDLER

Explanatory Notes:

*The "locality" may be large or small, a province, a district, or a city.

§"Resources" includes personnel, money, equipment.

1 依照基督之聖訓本籌備會各代表亟願三會統一早觀厥成

2 使某區域內各教會即日統一各差會每年關於佈道之一切資助概行提交統一教會執行部支配用途（執行部部員由統一教會內各教會的堂議會內選出之）同時統一會內各教會宜竭力臻至完全獨立地步以期成就精神上的統一

3 本會將以上一二兩項建議恭送至三公會之各差會執行機關並希望該機關早日將對於此會之意見示交善後委辦爲盼

當舉定李本根牧師常德立牧師寶廣林先生爲此次籌備會之善後委員寶廣林先生爲會長遂閉會

三會統一籌備會記錄

倫敦公理長老

大中華民國十年九月二十日上午九點三十分倫敦公理長老三會統一籌備會在北京燈市口公理會副堂開會茲將出席代表列下

倫敦會　郝幹事　戴樂仁　白蘭德　施白珩　韓士林　邵約翰　朱普華　易文思　寶廣林

公理會　巴幹事　常德立　玉嘉利　博晨光　費起鶴　彭錦章　邵作德　李本根

長老會　芳泰瑞　來儀庭　谷德恩

共二十人首由芳泰瑞牧師祈禱開會會衆推施白珩牧師爲主席常德立收師爲英文書記李本根牧師爲華文書記主席報告一千九百十九年南京會議之經過及廣東福建三會統一進行之狀況湖北江浙統一之籌備遂有倫敦會幹事郝先生宣言該會全體深愿三會統一早成事實公理會幹事巴牧師宣言大致相同各代表遂各發意見討論進行之方法討論畢會衆派定谷德恩芳泰瑞常德立彭錦章寶廣林五人審查討論結果遂暫行畢會午膳是日午後二點開會繼續討論來賓高誠齋孟省吾牧師相繼發表意見大致對於三會統一深表同情惟該中華基督教會以爲時機未熟不便卽時加入云次由審查委員會長谷德恩牧師報告審查結果主席施白珩牧師因有要公不克繼續與會衆遂推寶廣林先生爲主席以繼之對於審查委員所提之建議及方法各代表詳細討論後所決定之議案如下

REC'D OCT 5 - 1921

2 copies

69

THE NATIONAL CHRISTIAN CONFERENCE
M a y 5-14, 1 9 2 2.
Shanghai, China.

SUBJECT:- The Chinese Church, with special emphasis upon future tasks and problems. With gratitude for past achievements and with a growing sense of the essential unity and solidarity of the Christian workers in China, the Church will look forward to those "greater works" expected of her in the future.

The purpose of the Conference will be to place before the delegates, through able speakers, well thought-out suggestions looking toward the stengthening of the present Christian work, the more convincing presentation of the Christian message to a China in transition, the developing of a stronger leadership among the Chinese Christians, and a greater co-ordination and co-operation in the work of the Church by the various Christian bodies in China. Never before has such a representative body of Chinese and Western workers met to consider these questions. The opportunity for a real and concerted advance is unique.

DELEGATES:- Chinese - about 500, elected by the Chinese Churches. Foreign Missionaries - about 500, elected by the Missions in China. Board Secretaries, etc. from home lands - about 100. Representation is also given to educational institutions and various other Christian organizations in China.

FINANCE:- It is assumed that missions and churches will pay the expenses of their own delegations. About Mex. $16.000 will also be needed to cover the Conference expenses. The Committee must rely upon contributions from the missions and churches to meet this need.

ARRANGEMENTS:-A representative Committee on Arrangements is making all plans for the conference. All matters relating to the conference should be addressed to the Executive Secretary, National Christian Conference, No. 5 Quinsan Gardens, Shanghai.

Please return to Mr.

Natl. Christian Conference

REC'D DEC 4 1921

NATIONAL CHRISTIAN CONFERENCE

TO BE HELD IN SHANGHAI, MAY 2-11, 1922

Commission I: "THE PRESENT STATE OF CHRISTIANITY IN CHINA"—Rt. Rev. L. H. Roots, Hankow, *Chairman*
Commission II: "THE FUTURE TASK OF THE CHURCH"—Rev. C. E. Patton, 20 Museum Road, Shanghai, *Chairman*
Commission III: "THE MESSAGE OF THE CHURCH"—Rev. C. Y Cheng, 5 Quinsan Gardens, Shanghai, *Chairman*
Commission IV: "THE DEVELOPMENT OF LEADERSHIP FOR THE WORK OF THE CHURCH"—David Z. T. Yui, Esq., 20 Museum Road, Shanghai, *Chairman*
Rev. R. Y. Lo, 10 Woosung Road, Shanghai, *Associate-Chairman*
Commission V: "COORDINATION AND COOPERATION IN THE WORK OF THE CHURCH"—Rev. C. G. Sparham, 20 Museum Road, Shanghai, *Chairman*

November 4th, 1921.

Rev. W. E. Strong, D.D.,
14 Beacom St.,
Boston, Mass.
My dear Dr. Strong:-

You will be interested the following additional facts in regard to the National Christian Conference to be held in China next year. The date of the Conference has been slightly changed so as not to close on a Sunday. The dates now fixed are May 2 to 11. We trust that these will be final and that there will be no further change.

The staff which is preparing for the Conference has been strengthened by the addition of Miss Myfanwy Wood of the London Missionary Society and of Rev. W. P. Roberts of St. John's University both of whom have been kindly loaned by their respective societies for service until after the Conference. In addition, the chairmem of the several commissions and many others are giving considerable time to the work of preparation.

Several Boards of Foreign Missions in Europe and America have written us that they are appointing missionaries resident in China as their representatives. Will you kindly note that the Committee on Arrangements does not see its way clear to allow such representation. The election of missionaries to the Conference should be by the mission bodies in the field. The invitations to the Boards of Foreign Missions is made in the hope that some of the administrative officers of these boards, either their secretaries or members of the Board serving on their China Committees may find it possible to be present at the Conference. If any board is desirous of having any particular missionary present at the Conference it should take the matter up with his mission.

As stated in a previous letter we are asking that you kindly send the names of your representative or representatives to the Committee of Reference and Counsel in North America, the

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Standing Committee of the Conference of Foreign Missionary Societies in Great Britain and Ireland or the corresponding body in your own country which organizations are asked to issue credentials to delegates.

In view of the present serious congestion in Shanghai it is extremely difficult to secure reservations in the hotels and boarding houses. We expect that local accomodations will be taxed to the utmost at the time of the Conference. Any of you, therefore, who are expecting to come to China should notify your mission in China to that effect as early as possible and place upon them the responsibility of corresponding with us in regard to accomodations. This will make the task of finding entertainment much easier. Our Committee on Entertainment will undertake to find accomodation but the funds at the disposal of the Committee are not sufficient to enable it to undertake to provide accomodation for the delegates excepting at their expense.

May I call your attention to the fact that we are appealing to you each through your missions on the field to make a contribution towards the expenses of the Committee on Arrangements which are estimated at Mex.$15,000. Dr. James L. Barton, when he was passing through a fortnight ago, said he was astonished at the smallness of our budget and wondered if we could succeed in making arrangements with so small a fund. This is made possible only by the China Continuation Committee very largely placing its office facilities and its secretarial staff at the service of the Committee on Arrangements.

Word just received from West China indicates that the Executive Committee of the West China Advisory Council is urging every society and church body in the Province to be represented at the Conference by the full number of delegates allowed. This is encouraging in view of the large expense involved and the present great difficulties of travel.

The response to the Committee's call for a Conference is very hearty indeed from all parts of China and there is a sense of great expectancy on the part both of missionaries and of Chinese Christian workers that the Conference should result under the blessing and guidance of God in greatly strengthening the Christian Movement in China.

Yours very sincerely,

E. C. Lobenstine

ECL/T

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E. C. Lobenstine

Recd. 4. Nov. 12

E. C. Lobenstine

KOLT

The Episcopal Church & the N.C.C. invitation to L.H. Roots 714

Detroit, Michigan,
September 29, 1922.

To the Ven. Archdeacon L. T. Hu,
and
The Rev. S. H. Littell.

copy to Dr. Wm. Strong for his information & return to L.H. Roots

My dear Brethren:-

I write through you to the Standing Committee and the Council of Advice, and shall be grateful if you will transmit the substance of this letter and enclosures to these official bodies.

I have ventured to express my opinion that it would be deplorable for us to decline the invitation of the National Christian Council as conveyed in letters to our Churchnauthorities, both in American and in China. But there is a wide-spread desire in the American Church which I share, that this whole question should be dealt with in the first instance by the authorities of the Chung Hua Shang Kung Hui. In the interval between sessions of the General Synod I take it that, while the Standing Committee is the canonical authority which acts "as the Executive Committee of the General Synod during the interval between meetings", the House of Bishops should also be consulted on a matter of such importance as this, and the Hankow Diocesan authorities as being those most directly concerned should be heard from as soon as possible. As the next step in considering this subject, I have tried to state my personal opinions on the several lines of action which seem to me open to us, and my reasons.

I enclose herewith, for your information, copies of the official action taken at the General Convention in Portland, together with some notes which I have made on the subject, and which, at Bishop Graves' suggestion, I have already sent to him for the information of the Standing Committee of the General Synod and the Bishops of China. I asked Bishop Graves also to send copies of these documents to the Standing Committee and the Council of Advice in Hankow. I hope these documents have already reached you.

I am sure you will realize the grave responsibility which rests upon the Standing Committee and the Council of Advice as being the first official bodies of the Chinese Church to act upon the invitation of the National Council. I wish I could be present to talk over these weighty matters with you all face to face. I am now planning to leave America on January 11th and to reach China, therefore, about February 1st. In the meantime, it is important, first of all, that those officially responsible for determining this question should consider the matter as thoroughly as possible, and as soon as practicable come to a conclusion as to the course we ought to pursue.

You will at once realize the importance of the fact that by the action of the two Houses of the General Convention, the Presiding Bishop and Council are authorized to provide a sum not exceeding $5000. for the carrying out of such measures as our Church authorities in China may propose for the assistance of the National Christian Council. This action makes it possible for us to consider immediately

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[illegible] praying God's guidance for you and asking your prayers for [illegible] self and for us all, that God may lead us forward in His own [illegible] to know and to do the work He has called us to do for China [illegible] this day of marvellous opportunity.

Faithfully in Christ your Friend and Bishop,

the advisability of electing an Assistant Bishop, in accordance with Canon VI of the Chung Hua Sheng Kung Hui, since provision is thus made for his support, in accordance with Section 8 of that Canon. Initial action, in accordance with Section 1 of Canon VI, rests with the Bishop of the Diocese. I am sure you will sympathize with me as I endeavor to meet wisely the responsibility which this devolves upon me. I am certainly not prepared to take action on this weighty matter without having secured, first of all, your advice as my official counsellors, and also such further advice from other members of the Church as will help me to act in the most well-advised and wisest way.

The primary question at this point is as to whether we have men properly qualified to carry the responsibilites which this plan involves. Personally, I cannot doubt that the Chung Hua Sheng Kung Hui has such men. Quite as important as this question of personnel is the attitude of our Diocesan staff, Chinese and Foreign, and of the body of our Church membership. This is a point on which I am sure it is of primary importance to have your most careful and well-considered judgment and leadership. I feel sure our potential strength is at present largely undeveloped, and that when the whole body of the Church, especially the laity, comesto look upon the Church as the God-Given means through which they are to receive those Spiritual Gifts which shall fit them for their high calling in Christ and by which they are to contribute to China the saving power of Christ, our present weakness will be transformed into undreamed of strength. I desire, and I believe everyone of our Missionaries desires, above everything else, to help the Chinese Church to become, truly, a Chinese Church. Towards this end, is it time to avail ourselves of this unexpected opportunity and to choose an Assistant Chinese Bishop under our existing Canons, and to give him such support as will enable him to lead the Church into the fuller life to which we know our Master is calling us? As indicated, however, in my notes on this subject, attractive to me as the plan which would involve the election of a Chinese Assistant Bishop is, I find myself unable to support it, for the reasons which I have stated in my notes. The most direct way to meet the situation, and the way involving the least confusion and misunderstanding seems to me to be that I resign my jurisdiction with the approval and encouragement of our Chinese Church authorities, and that we then ask the American House of Bishops to receive from our Chinese House of Bishops, a nomination, and then proceed to the election of an American Bishop to be my successor. This would also be fairer to the Diocese.

I do, therefore, hereby ask that the Standing Committee and the Council of Advice will take this matter into their most serious con sideration, and send both to me and to Bishop Graves, as Chairman of the Standing Committee of the General Synod, their preliminary kudgment as to all the questions involved.

I am sending a copy of this letter to a few persons whose advice and prayers I specially desire to have, and you are at liberty to use the letter in a similar way at your descretion.

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Faithfully in Christ your Friend and Bishop,

the advisability of electing an Assistant Bishop, in accordance with Canon VI of the Chung Hua Sheng Kung Hui, since provision is thus made for his support, in accordance with Section 8 of that Canon. Initial action, in accordance with Section I of Canon VI, rests with the Bishop of the Diocese. I am sure you will sympathize with me as I endeavor to meet wisely the responsibility which this devolves upon me. I am certainly not prepared to take action on this weighty matter without having secured, first of all, your advice as my official counsellors, and also such further advice from other members of the Church as will help me to act in the most well-advised and wisest way.

The primary question at this point is as to whether we have men properly qualified to carry the responsibilities which this plan involves. Personally, I cannot doubt that the Chung Hua Sheng Kung Hui has such men. Quite as important as this question of personnel is the attitude of our Diocesan staff, Chinese and Foreign, and of the body of our Church membership. This is a point on which I am sure it is of primary importance to have your most careful and well-considered judgment and leadership. I feel sure our potential strength is at present largely undeveloped, and that when the whole body of the Church, especially the laity, comes to look upon the Church as the God-given means through which they are to receive those spiritual gifts which enable them for their high calling in Christ and by which they are to contribute to China the saving power of Christ, our present weakness will be transformed into undreamed of strength. I desire, and I believe everyone of our Missionaries desires, above everything else, to help the Chinese Church to become, truly, a Chinese Church. Towards this end, is it time to avail ourselves of this unexpected opportunity and to choose an Assistant Chinese Bishop under our existing Canons, and to give him such support as will enable him to lead the Church into the fuller life to which we know our Master is calling us? As indicated, however, in my notes on this subject, attractive to me as the plan which would involve the election of a Chinese Assistant Bishop is, I find myself unable to support it, for the reasons which I have stated in my notes. The most direct way to meet the situation, and the way involving the least confusion and misunderstanding seems to me to be that I resign my jurisdiction with the approval and encouragement of our Chinese Church authorities, and that we then ask the American House of Bishops to receive from our Chinese House of Bishops, a nomination, and then proceed to the election of an American Bishop to be my successor. This would also be fairer to the Diocese.

Additional Resolution to Report of Committee on Foreign Missions.

Adopted by the House of Bishops September 16, 1922.

RESOLVED: That this House recognizes with thankfulness the purpose of the National Christian Council of China, and records its readiness to support the authorities of the Chung Hua Sheng Kung Hui (Chinese Church) in any way it can, in carrying out such measures as they may propose for assistance of the Council in realizing its purpose.

71B

THE NATIONAL CHRISTIAN COUNCIL OF CHINA.

Action of the House of Bishops

Portland, Oregon.
Sept. 16, 1922

Report No. 4,

The Committee, to which was referred the resignation of the Bishop of Hankow, in order that he might accept the invitation of the National Christian Council of China to give full time service as an officer thereof, recognizes with thankfulness the purpose of the National Christian Council and the honor that has been conferred upon the Bishop of Hankow, as a representative of this Church, by the invitation to him to accept a position of commanding influence in the movement; but after long and careful consideration, the Committee recommends that the resignation be not accepted.

The Committee believes that the first duty of a Bishop is to his Diocese.

The Diocese of Hankow presents a field of unlimited opportunity in the Evangelization of a large part of China and for the extension of the Church, whose work in China has been so signally blessed.

Your Committee is convinced that the withdrawal of Bishop Roots from his office as Bishop of Hankow would work injury, not only to his diocese, but to the infant Church of China, and would cause serious confusion therein.

Further, it is the judgment of your Committee, that, as this question is of such vital importance to the Church in China, in the founding of which the Church in the United States has had so large a part, the judgment of the Chung Hua Sheng Kung Hui (Chinese Church) should be sought before action be taken which might seem in any way to commit that Church.

The Committee therefore recommends the adoption of the following Resolutions:

RESOLVED: 1st: That the Presiding Bishop be requested to secure from the Standing Committee of the Chung Hua Sheng Kung Hui an expression of its judgment concerning action that should be taken regarding the participation of the Church in this movement, specifically with reference to the invitation to Bishop Roots to become a full time officer of the National Christian Council.

RESOLVED: 2d: That the resignation of the Rt. Rev. Logan H. Roots, D.D., as Bishop of Hankow, be not accepted.

RESOLVED: 3d: That the Presiding Bishop be requested to communicate this report and the appended resolutions to the Standing Committee of the Chung Hua Sheng Kung Hui and to the Christian Council of China.

the advisability of electing an Assistant Bishop, in accordance with Canon VI of the Chung Hua Sheng Kung Hui, since provision is thus made for his support, in accordance with Section 8 of that Canon. Initial action, in accordance with Section I of Canon VI, rests with the Bishop of the Diocese. I am sure you will sympathize with me as I endeavor to meet wisely the responsibility which this devolves upon me. I am certainly not prepared to take action on this weighty matter without having secured, first of all, your advice as my official counsellors, and also such further advice from other members of the Church as will help me to act in the most well-advised and wisest way.

The primary question at this point is as to whether we have men properly qualified to carry the responsibilities which this plan involves. Personally, I cannot doubt that the Chung Hua Sheng Kung Hui has such men. Quite as important as this question of personnel is the attitude of our Diocesan staff, Chinese and foreign, and of the body of our Church membership. This is a point on which I am sure it is of primary importance to have your most careful and well-considered judgment and leadership. I feel sure our potential strength is at present largely undeveloped, and that when the whole body of the Church, especially the laity, comes to look upon the Church as the God-given means through which they are to receive those spiritual gifts which shall fit them for their high calling in Christ and by which they are to contribute to China the saving power of Christ, our present weakness will be transformed into undreamed of strength. I desire, and I believe everyone of our Missionaries desires, above everything else, to help the Chinese Church to become, truly, a Chinese Church. Towards this end, is it time to avail ourselves of this unexpected opportunity and to choose an assistant Chinese Bishop under our existing Canons, and to give him such support as will enable him to lead the Church into the fuller life to which we know our Master is calling us? As indicated, however, in my notes on this subject, attractive to me as the plan which would involve the election of a Chinese Assistant Bishop is, I find myself unable to support it, for the reasons which I have stated in my notes. The most direct way to meet the situation, and the way involving the least confusion and misunderstanding seems to me to be that I resign my jurisdiction with the approval and encouragement of our Chinese Church authorities, and that we then ask the American House of Bishops to receive from our Chinese House of Bishops, a nomination, and then proceed to the election of an American Bishop to be my successor. This would also be fairer to the Diocese.

I do, therefore, hereby ask that the Standing Committee and the Council of Advice will take this matter into their most serious consideration, and send both to me and to Bishop Graves, as Chairman of the Standing Committee of the General Synod, their preliminary judgment as to all the questions involved.

I am sending a copy of this letter to a few persons whose advice and prayers I specially desire to have, and you are at liberty to use the letter in a similar way at your discretion.

Additional Resolution to Report of Committee on Foreign Missions.

Adopted by the House of Bishops September 16, 1922.

RESOLVED: That this House recognizes with thankfulness the purpose of the National Christian Council of China, and records its readiness to support the authorities of the Chung Hua Sheng Kung Hui (Chinese Church) in any way it can, in carrying out such measures as they may propose for the assistance of the Council in realizing its purpose.

THE NATIONAL CHRISTIAN COUNCIL OF CHINA.

Action of the House of Bishops

Portland, Oregon.
Sept. 18, 1922

Report No. 4.

The Committee, to which was referred the resignation of the Bishop of Hankow, in order that he might accept the invitation of the National Christian Council of China to give full time service as an officer thereof, recognizes with thankfulness the purpose of the National Christian Council and the honor that has been conferred upon the Bishop of Hankow, as a representative of this Church, by the invitation to him to accept a position of commanding influence in the movement; but after long and careful consideration, the Committee recommends that the resignation be not accepted.

The Committee believes that the first duty of a Bishop is to his Diocese.

The Diocese of Hankow presents a field of unlimited opportunity in the Evangelization of a large part of China and for the extension of the Church, whose work in China has been so signally blessed.

Your Committee is convinced that the withdrawal of Bishop Roots from his office as Bishop of Hankow would work injury, not only to his diocese, but to the infant Church of China, and would cause serious confusion therein.

Further, it is the judgment of your Committee, that, as this question is of such vital importance to the Church in China, in the founding of which the Church in the United States has had so large a part, the judgment of the Chung Hua Sheng Kung Hui (Chinese Church) should be sought before action be taken which might seem in any way to commit that Church.

The Committee therefore recommends the adoption of the following Resolutions:

RESOLVED: 1st: That the Presiding Bishop be requested to secure from the Standing Committee of the Chung Hua Sheng Kung Hui an expression of its judgment concerning action that should be taken regarding the participation of the Church in this movement, specifically with reference to the invitation to Bishop Roots to become a full time officer of the National Christian Council.

RESOLVED: 2d: That the resignation of the Rt. Rev. Logan H. Roots, D.D., as Bishop of Hankow, be not accepted.

RESOLVED: 3d: That the Presiding Bishop be requested to communicate this report and the appended resolutions to the Standing Committee of the Chung Hua Sheng Kung Hui and to the Christian Council of China.

In General Convention
Portland, 14th Day of the Session
September 21, 1922

Message No. 157.

The House of Bishops informs the House of Deputies that it has adopted the following Resolution:

RESOLVED, The House of Deputies concurring, that pursuant to the Resolution adopted by the House of Bishops declaring its readiness to support the authorities of the Chung Hua Sheng Kung Hui, incarrying out such measures as may be adopted for the assistance of the National Christian Council of China, the Presiding Bishop and Council be authorized to make an appropriation to provide such assistance to this end as the Chung Hua Sheng Kung Hui may request in a sum not exceeding $5,000.00

Attest:

Secretary.

House of Deputies Concurred
September 22nd 1922

In General Convention
Portland, 14th Day of the Session
September 21, 1922

Message No. 157.

The House of Bishops informs the House of Deputies that it has adopted the following Resolution:

RESOLVED, The House of Deputies concurring, that pursuant to the Resolution adopted by the House of Bishops declaring its readiness to support the authorities of the Chung Hua Sheng Kung Hui, in carrying out such measures as may be adopted for the assistance of the National Christian Council of China, the Presiding Bishop and Council be authorized to make an appropriation to provide such assistance to this end as the Chung Hua Sheng Kung Hui may request in a sum not exceeding $5,000.00

Attest:

Secretary.

House of Deputies Concurred
September 22nd 1922

Notes on the questions raised by the letters from the N.C.C. of China to the Authorities of the Episcopal Church in China and in America
by
L.H.R., Sept. 23, 1922 - Copied and sent to F.R.C.

The invitation from the National Christian Council has been dealt with sympathetically by the House of Bishops in America and by the General Convention, though they did not adopt the plan proposed by the P.B.and C., as indicated by the Resolutions which accompany this memorandum. Initial responsibility for decisive action having been referred to the Authorities of the Chung Hua Sheng Kung Hui, I venture to outline what seem to me possible lines of action open to them, as follows: -

1. A courteous acknowledgment of the invitation, but a practical non possumus.

This would seem to me deplorable; likely to prove a serious blow to the reputation of our Church for sincerity in our professions regarding Christian Unity, and also likely to involve serious delay and probable disaster in the working of the newly formed National Christian Council.

2. Acceptance of the invitation in one of the follo ing ways:-

(a) The plan suggested b the Presidin g Bishop and Council. This would involve the election of an American Suffragan Bishop by the American House of Bishops after receiving a nomination from the Chinese House of Bishops. This plan seems to me less satisfactory than either of the plans which follow - 2B & 2C.

(b) A plan (which could be carried out under the Canons of the Chinese Church, now that the American Church has authorized its National Council to supply the funds required) which would involve the election and consecration of a Chinese Assistant Bishop to undertake the greater part of the Episcopal care of the Diocese of Hankow for the next three years. This plan might be supplemented by an arrangement to give the Chinese Assistant Bishop the help as Chaplain, or say, as Diocesan Executive Secretary of some American presbyter of his own choosing to assist him especially in matters affecting mainly the foreign members of the Diocesan staff. It might be possible, under this plan, to leave some matters involving this American Church's National Council, such as the [illegible] and the appointment of missionaries, to be passed upon by the [illegible] Bishop before final action, as well as to provide [illegible] come to Hankow for a week every three months in order to attend a quarterly meeting of the Diocesan Executive Council. [illegible] best in such, and we should see a new thing in the [illegible]

(c) A plan which would involve the resignation of the present Bishop of Hankow and the election of his successor by the American House of Bishops on receipt of a nomination from the Chinese House of Bishops, I think this is the plan we would [illegible] temporary arrangements. It would [illegible] there might be in having the Church corporate [illegible] as if a Bishop still having

Notes on the questions raised by the letters from the N.C.C. of China to the Authorities of the Episcopal Church in China and in America
by
I.H.R., Sept. 28, 1922 - Copied and sent to F.R.C.

The invitation from the National Christian Council has been dealt with sympathetically by the House of Bishops in America and by the General Convention, though they did not adopt the plan proposed by the F.B.and C., as indicated by the Resolutions which accompany this memorandum. Initial responsibility for decisive action having been referred to the Authorities of the Chung Hua Sheng Kung Hui, I venture to outline what seem to me possible lines of action open to them, as follows: -

1. A courteous acknowledgment of the invitation, but a practical non possumus.

This would seem to me deplorable; likely to prove a serious blow to the reputation of our Church for sincerity in our professions regarding Christian Unity, and also likely to involve serious delay and probable disaster in the working of the newly formed National Christian Council.

2. Acceptance of the invitation in one of the following ways:-

(a) The plan suggested by the Presiding Bishop and Council. This would involve the election of an American Suffragan Bishop by the American House of Bishops after receiving a nomination from the Chinese House of Bishops. This plan seems to me less satisfactory than either of the plans which follow - 2B & 2C.

(b) A plan (which could be carried out under the Canons of the Chinese Church, now that the American Church has authorized its National Council to supply the funds required) which would involve the election and consecration of a Chinese Assistant Bishop to undertake the greater part of the Episcopal care of the Dioceses of Hankow for the next three years. This plan might be supplemented by an arrangement to give the Chinese Assistant Bishop the help as Chaplain, or say, as Diocesan Executive Secretary of some American presbyter of his own choosing to assist him especially in matters affecting mainly the foreign members of the diocesan staff; and it might be possible, under this plan, to leave some matters involving this American Church's National Council, such as the annual budget and the appointment of missionaries, to be passed upon by the Diocesan Bishop before final action, as well as to provide that the Bishop should come to Hankow for a week every three months in order to attend the quarterly meeting of the Diocesan Executive Council.

(c) A plan which would involve the resignation of the present Bishop of Hankow and the election of his successor by the American House of Bishops on receipt of a nomination from the Chinese House of Bishops. I think this is the plan we should follow;

I add more detailed reasons for the opinions above expressed on the possible lines of action:

1. The invitation from the N.C.C. involves my full time service as an officer of the Council. This means that the work of the Council would be my chief concern, and that whatever duties devolved on me would be subordinate to this. Such service is quite different from that of an honorary officer, or even a half-time officer, and I think that if the National CHristian Council of China is to succeed it must have the full-time service of at least four persons, as now planned; for the object of the Council is to enable the responsible leaders of the Christian movement to gain a view of the movement as a whole, that each of them may plan his own work in the light of the experience of all the rest, and help to develop a common mind. The Council must also promote cooperation in enterprises which are necessary to the movement as a whole, and which cannot be accomplished without cooperation. These objects require constant and united study on the part of the staff, and also extended travel and conference (in order to establish personal relations between the Council and its constituency, and thus between the several units of its constituency). Partial compliance with the invitation, such as offering even half-time service and a liberal financial contribution would, I think, cause such delay in securing the full-time staff as would imperil the whole enterprise. The undertaking is difficult at best; indeed, from the human point of view it is impossible, but I feel sure it is essential to the welfare of the Christian movement as a whole. At whatever cost during the next three years at least, to myself or to our part of the Great Church, I dare not counsel less than full and generous compliance, and that as promptly as possible, with the large demand of the Council's invitation.

2. (a) The plan proposed by the P.B.and C. involving the election by the American House of Bishops of an American Suffragan after nomination by the Chinese House of Bishops has no advantage that I can see which would not be better secured by 2(c) or if that were deemed after all inadvisable, by 2(b); except that, as compared with 2(c) it would more manifestly give the Council the corporate support of the Church, and as compared with 2(b) it would provide rather more directly for meeting the questions which concern primarily the foreign staff alone and those which concern the financial relations between the Diocese and the Department of Missions in America.

(b) The plan which would involve the election of a Chinese Assistant Bishop for Hankow has the great advantage that, while it would enable us to comply with the N.C.C's invitation, it would also place real responsibility upon a Chinese Assistant Bishop under circumstances which I think would develop him and the Diocesan Chinese Church as a whole in a way hitherto impossible; and at the same time the arrangement would naturally be altered, in accordance with our experience, of its working, after three years. The difficulty would be to find the right men, but if the plan called forth the confidence and enthusiasm of the whole Diocese at the beginning, it would make possible what would otherwise be quite impossible. All working together would bring out the best in each, and we should see a new thing in the growth of the Church in the Diocese.

(c) The advantages of having my resignation accepted and my successor elected soon are that this would be a clean cut procedure, not involving complicated and temporary arrangements. It would avoid whatever disadvantages there might be in having the Church corporately behind the N.C.C. in as direct a way as if a Bishop still having

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jurisdiction, ~~which~~ were one of its full-time officers; and it would also avoid embarrassments which might arise from having a Bishop, holding jurisdiction elsewhere, resident in the Diocese of Shanghai. Furthermore, this would be fairer to the Diocese; and if 2(a) were the alternative, to the new Bishop.

For these reasons I would express my opinion that it would be best to have our Church Authorities in China advise the House of Bishops in America, that in their judgment they ought to ~~ask~~ release me for this work with the approval and encouragement of all the Church Authorities concerned, and that the best way to do this would be to follow plan "2(c)". The American House of Bishops having already expressed its readiness to support our Chinese Church Authorities in such measures as they may propose for the assistance of the N.C.C., I am confident that it would act favorably on my resignation if it came with such an endorsement from China. I trust that personal consideration will not be allowed to interfere with reaching the very best solution of our common problem and that this plan "2(c)" will carry the approval of all those concerned.

Jurisdiction, who were one of its full-time officers; and it would also avoid embarrassments which might arise from having a Bishop, holding jurisdiction elsewhere, resident in the Diocese of Shanghai. Furthermore, this would be fairer to the Diocese; and if 3(a) were the alternative, to the new Bishop.

For these reasons I would express my opinion that it would be best to have our Church Authorities in China advise the House of Bishops in America, that in their judgment they ought to ask release me for this work with the approval and encouragement of all the Church Authorities concerned, and that the best way to do this would be to follow plan "3(a)". The American House of Bishops having already expressed its readiness to support our Chinese Church Authorities in such measures as they may propose for the assistance of the M.O.C., I am confident that it would act favorably on my resignation if it came with such an endorsement from China. I trust that personal consideration will not be allowed to interfere with reaching the very best solution of our common problem and that this plan "3(a)" will carry the approval of all those concerned.

File with Chin. Dep. records

For Rev. Dr. Wm. E. Strong, per H.H.R.
Nov. 2. 22

(Draft of what may be used later in presenting the cause of the N.C.C. to the several American Boards.)

THE NATIONAL CHRISTIAN COUNCIL OF CHINA.

Statement by L. H. Roots, Oct. 30. '22.

I. Origin and Historical Background.

The National Christian Council was constituted and elected by the National Christian Conference which met in Shanghai in May 1922 and that Conference was the expression of the movement which led to the series of Christian Conferences beginning in 1877. All these conferences have met in Shanghai and those of 1877, 1890, 1900 and even the great "Centenary Conference" of 1907, were distinctly "Missionary Conferences." They were composed entirely of missionaries representing missions, and had no Chinese members. The World Missionary Conference of Edinburgh, 1910, affected the movement in China through the visit of the chairman of its Continuation Committee, Dr. John R. Mott, under whose chairmanship the National Christian Conference assembled in 1913. This conference had about 120 members, of whom one third were Chinese, and it organized the China Continuation Committee which has contributed immensely to the effectiveness of the whole Christian movement during the last nine years, under the leadership of its secretaries, Rev. Dr. C. Y. Cheng and the Rev. E. C. Lobenstine. The China Continuation Committee called the National Christian Conference of 1922 and there rendered account of its stewardship. The Conference had for its general subject "The Chinese Church", and every aspect of Christian Work in China received fresh illumination and inspiration from it either through the conference itself or through the work of the five representative commissions which labored long in preparation for it and presented to it their elaborate reports. Half of the one thousand delegates to this great Conference were Chinese, and their chief constructive work was the organization of the National Christian Council.

II. Organization.

The main lines of this organization were based on the experience of the China Continuation Committee and were embodied in the Report of Commission V on "Co-operation and Unity." Its Constitution requires that the majority of its one hundred members be Chinese, and the principle of representing as directly as possible the several Churches and Missions is applied both in the original election of the Council and in the provision for filling vacancies.

III. Purpose and Work.

Negative.

It should be noted in the first place that the Council does not deal with the question of organic Church Unity. The Churches and Missions co-operating with it include almost all the Christian forces in China excepting those of the Roman Catholics. It is not commissioned to attempt the organization of one comprehensive church, for either the Chinese Christians or the missions and missionaries. All questions of ecclesiastical organization as such are left to be dealt with directly by the Churches and Missions concerned and not by the Council.

Further, the Council has no legislative or mandatory authority. It is not a super-Church or a super-Mission Board. It is advisory and consultative only. It recognizes fully the principle on which both the International Missionary Council and the several national missionary organizations (such as the Conference of Missionary Societies of Great Britain and Ireland, and the Foreign Missions Conference of North America) are based, namely that the only bodies entitled to determine missionary policy are the Missions and Churches directly concerned. And it extends this principle also, as a matter of course, to the determination of Church as well as of Mission policy.

In the third place, the Council does not deal with the theological differences, any more than it deals with the ecclesiastical differences between the several Missions and Churches which cooperate in it.

Positive.

The purpose and work of the Council, as set forth in the several provisions of its Constitution which define its functions, may be summarized under three points:

(a) To acquire and disseminate information. This involves getting a view of the whole work of the Christian Movement in China so that each unit in that movement may plan its work in the light of what all the others are doing. It involves also trying to get a view of the whole task of the Church throughout China and of the forces available to accomplish that task, together with the development of a common mind as to how our common task should be met.

(b) To promote sympathy and understanding between all the units of the Christian Movement in China, however they may differ ecclesiastically or theologically. "The Chinese Church", so Dr. T. T. Lew declared at the great conference in Shanghai, "Shall teach her members to agree to differ and to resolve to love." While it does not touch questions of Church Order or of theological differences, the Council is commissioned to help all Christian people to understand one another and sympathize with one another as being essentially of one heart and will in devotion to our one Lord and the advance of His Kingdom.

(c) To promote co-operation between the several Churches and Missions in the work they have to do. Every form of Christian work would unquestionably profit by more co-operation between the differing persons who are responsible for that work both in its planning and in its execution. This co-operation would range all the way from simple consultation and conference or temporary co-operation to elaborate and permanent union enterprises.

IV. Methods of Work.

The Council will of course employ the methods hitherto found useful, particularly conference and committee work on general and particular problems, and correspondence from its central office with both individual leaders, (Chinese as well as foreign missionaries) and with Missions and Churches, and also the usual methods of publicity through the printed page. Special emphasis, however, will be laid upon the establishment of personal relations between the Council and the responsible leaders of the Christian Movement. This will be undertaken by all the one hundred members of the Council, but special reliance will be placed upon the full-time officers, one of whose chief duties will be to travel widely enough to bring into contact with the Council by personal visits, those missionaries and Chinese Christians who are the actual leaders of the Christian forces throughout China. The travel and study of the full-time officers would naturally be punctuated by their meeting at a central place long enough to correlate their experiences, and plan together for their common work.

V. Values to Individuals and Churches.

The National Christian Council is not designed to do something which is already being done; but if its work is successful it will increase the effectiveness of every individual mission and missionary. As I consider my own work and that of my mission, there are three directions in which the service of the National Christian Council seem to me essential to us:

1. Bringing workers together for conference and acquiring information to be disseminated by correspondence and printed reports as indicated above and as the China Continuation Committee has hitherto done.

2. Personal interpretation of the findings of committees and the experience of successful Missions and Churches and missionaries and Chinese Christian workers in particular problems; for example, in evangelistic work among students or merchants or farmers or the industrial classes, and in city-wide or village or rural work. Every aspect of my work as a missionary could be illuminated and, I think, made far more effective if I could have the benefit of even occasional personal counsel with one of the National Christian Council's

full-time officers who had made a study of that particular kind of work in different Missions and different parts of China. I would look forward eagerly to a visit from a fellow missionary or Chinese worker who had had such opportunities for observation and who could study my problems with me and my colleagues in the Diocese. I cannot get, by reading reports or even by occasional visits to see for myself what others are doing, the information and the insight which I feel confident are obtainable from the experience of others, and which I believe could be put at our disposal by such a personal visit from a representative of the Council.

3. Co-ordinating our work with that of others so that it may form part of a better balanced program for the Christian Movement as a whole. The assurance and enthusiasm which would naturally come from knowing that our work as a whole is really supplementing and being supplemented by the work of others would greatly strengthen existing work thus endorsed and give invaluable aid to new undertakings. The development of Christian Literature, and of educational or medical work for the sub-normal and the defective and the insane, are instances of highly important new work which seems to demand such general endorsement before it can get under way.

VI. Staff.

Most encouraging progress has been made in securing full-time officers for the Council. The two Chinese officers, Miss Y. J. Fan, who was one of the secretaries of the National Committee of the Young Women's Christian Association, and the Rev. K.T.Chung, who was pastor of St. Peter's Church, Shanghai and one of the vice-chairmen of the National Christian Conference of last May, have both accepted the invitation of the Council and have already begun to give their whole time to it. Dr. Henry T. Hodgkin, of the English Friends Mission, has accepted the invitation of the Council and expects to reach China about the first of March. Final action in regard to the Bishop of Hankow cannot be taken until the authorities of the Chinese Episcopal Church are heard from, but the action of the Presiding Bishop and Council in July and of the General Convention at Portland in September, as well as the bishop's own sense of the force of the Council's invitation, have made it almost certain that he will be released for the Council's work, and leave the question still to be decided mainly that as to how the episcopal oversight of his diocese shall be provided for after he is so released. The General Convention recorded its readiness to support the authorities of the Chung Hua Sheng Kung Hui (Chinese Episcopal Church) in carrying out such measures as may be adopted for the assistance of the National Christian Council, and authorized the Presiding Bishop and Council to make an appropriation to provide such assistance to this end as the Chung Hua Sheng Kung Hui may request in a sum not exceeding $5,000.

It is thought that the delay involved in this procedure will be more than offset by the recognition thus given to a Chinese Church as a body not only to be helped but also to be consulted.

VII. Finances.

The budget as prepared by the Executive Committee of the National Christian Council at its September meeting amounts to $60,790 (Mex.) and is presented herewith.

The details of this will be presented later.

Nov. 2, 1922 L. H. Roots

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VII. Finance.

The budget as prepared by the Executive Committee of the National Christian Council at its September meeting amounts to $60,760 (Mex.) and is presented herewith.

[illegible] later.

Mar. 14 '22

The National Christian Union of China
J. H. Roberts
Nov. '22

Notes

November Dec 1923

Said at the First Meeting of the National Christian Council of China, May, 1923.

David Yui, Chairman - Surface things are discouraging enough. We must examine ourselves, and our churches; and find fundamental faults and remedies. Find Christ.

Ruth Ch'eng - A living sacrifice is necessary - our complete selves. Christ has given his best; what shall we give? In every life, either self or God dominates.

D. E. Hoste - Bring every thought into captivity. Spiritual processes take time. "He that is void of understanding despiseth his neighbor".

H. T. Hodgkin - Expect something new and greater. Don't accept the limits of the past.

What we desire is a church alive with the spirit of evangelism; rather than a great evangelistic movement. We need to study more on 'What does it mean to be a Christian'? Not simply, 'How to get people to become Christians?'

Miss Fan Yü Jung - was asked by students, in a mission school, "Can you tell us how we can get our teachers to cooperate in evangelistic work?"

J. H. Blackstone - The policy of the Missions seems to be, to keep on opening up new opportunities; without taking advantage of those first found.

Miss Ting Shu Ching - The more we see the importance of city evangelism, of retreats for prayer and study, of religious education, the more we realize the absolute necessity of cooperation, of union, in all this. Non-Christians cooperate with each other to some extent.

R. Y. Lo - Better medical provision should be made for country workers. The rural population are more appreciative of service rendered and cooperate better, than the city people.

Ida Belle Lewis - The centre of the present Christian educational problem is not equipment or training, it is Life. Have we given the students that?

T. Z. Ku - There are 6,000,000 Christians in India to 400,000 in China; yet Christianity in China is proportionately much more influential, because of Christian schools. They have not been a part of a government system; they have been ahead. We may maintain our leadership not by extension, but only by concentration.

Bishop H. J. Molony - (in reference to recognition of the Christian Literature Council) - This National Council seems to be in danger of "turning back through craven fears of being great" - or through conscientious scruples. But the Chinese Church wants a powerhouse in the "Unity Building".(Cornerstone laid May 12, 1923).

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D. E. Hoste (in reply) - Beware of "vaulting ambition" that overleaps itself and "falls on th' other side".

Peter S. Chian - (1) Chinese and westerners should together study Chinese literature; old as well as new. (2) Boards and Missions should "put on Chinese clothes".

Timothy T. Lew - The Church in China is still a little babe; a schoolgirl. The Church in the West should take a course in pedagogy from the Master. Provide a home, not an orphanage. The Church in China is a member of a struggling family; in difficulty, with humanity everywhere. Every member must work; there must also be cooperation and coordination. The Church in China is one in a company of artists, building the Kingdom of God.

This Council should provide for better communication with the Church of the West: The connection should not be denominational. The whole truth should be told. Chinese themselves should speak for the Chinese Church.

Miss Zung Wei Tsung - We must tackle the industrial problem now. The Chinese Church may help the world. It is the only group that has access to all classes in China.

T. T. Lew - There are extremists on this question, enthusiastics. I am not one of those. But there is just one criticism of the non-Christians which we cannot meet. We cannot meet it, yet we cannot let it stand unanswered. That is, that we have failed to Christianize social relations.

J. N. Yard - "We are only at the beginning of the industrial age. You can't ignore the problem and remain a Christian."

Frank Rawlinson - China's moral achievement of some years ago is being thrown into the dust. The opium problem is now political as well as moral. All the world is guilty. Importation from abroad and production locally are increasing in parallel curves. China has travelled nearly half-way back on the road she won. The relegalization proposal is moral funk. The League of Nations appealed to the International Missionary Council. They appeal to us. So does Sir John Jordan in his cablegram.

Jacob Gould Schurman, American Minister to China - I was greatly interested in the Christian Conference of last year, and am in this Council. You are taking a good opportunity to cultivate Chinese national consciousness. The policy is sound. You are working for the unification of churches in China. The Council is likely to have enormous influence. Differences in doctrines and polity are peculiar to the west; as they are, they can't be brought into China. The essence of Christianity is not dogma, nor ritual, nor polity; but a spirit and a life.

February 15, 1927

Dr. C. Y. Cheng
23 Yuen Ming Yuen Road
Shanghai, China

My dear Dr. Cheng:

I have been very slow in acknowledging the receipt of your letter of December 6 which I greatly appreciated.

Allow me to congratulate you, and more particularly the National Christian Council of China, on your appointment as General Secretary. I am sure that a very large work lies ahead of you, and I most earnestly wish for you strength, physical, mental and spiritual, sufficient for your task.

I was greatly moved as I read of the action of the Council at its last meeting in the issuance of a call to fearless living of the Christian life and to fresh inquiry as to what living such a life involves. We all need, East and West, to re-study our ideals and purposes from time to time and to re-consecrate ourselves to the task of living up to them.

The friends of China have felt great anxiety for the work and workers there during recent months. We do believe, however, that even the present disturbances are leading toward a greater and a better China. We so earnestly hope and pray that the Church in China may grow in strength and influence and that the so-called Christian nations of the West may also be able to forget prejudices and injustices and to act together for the establishment of true brotherhood throughout the world. We are especially eager that our educational institutions should keep right ideals of service before the young people and train them for strong, true leadership.

With all good wishes for all your work, I am,

Cordially yours,

Eula B. Lee

EBL/M

Telegrams:—"CHICONCOM" Shanghai
Codes—Missions, C.I.M.

Telephone—Central 8731

THE NATIONAL CHRISTIAN COUNCIL OF CHINA

The Missions Building, 23 Yuen Ming Yuen Road
SHANGHAI, CHINA

中華全國基督教協進會

Chairman: Dr. David Z. T. Yui
Vice-Chairmen: Rev. T. C. Bau, Rev. Andrew Weir
Treasurer: Mr. H. C. Tsao
Honorary Secretary: Rt. Rev. L. H. Roots
General Secretary: Dr. C. Y. Cheng
Secretaries: Rev. K. T. Chung, Rev. Djang Fang, Dr. Henry T. Hodgkin, Rev. E. C. Lobenstine
Industrial Secretaries: Miss Lily K. Haass, Mr. Gideon Chen
Business Secretary: Rev. Charles L. Boynton

EXECUTIVE COMMITTEE
Mr. E. E. Barnett, Rev. T. C. Bau, Bishop L. J. Birney, Mr. F. L. Chang, Mr. Sanford Chen, Dr. T. C. Chao, Rev. J. A. O. Gotteberg, Dr. John Y. Lee, Rev. Lin Yu-shu, Dr. R. Y. Lo, Rev. J. D. MacRae, Rev. L. I. Moffett, Rev. C. E. Patton, Dr. J. T. Proctor, Rt. Rev. L. H. Roots, Rev. Shen Wen-ching, Rev. C. G. Sparham, Miss Ting Shu-ching, Mr. H. C. Tsao, Rev. Wang Kang-ho, Dr. David Z. T. Yui

RECEIVED
FOREIGN DEPARTMENT
DEC 10 1927
Ans.

November 14, 1927.

Dr. William E. Strong,
American Board of Commissioners,
14 Beacon Street,
Boston, Mass., U.S.A.

Dear Friend:

The fifth Annual Meeting of the National Christian Council was held from the 13th to the 20th ultimo. I have now great pleasure to acquaint you with this important event of the Council. This meeting marks another milestone of the life of this Christian co-operative organization. Later on a copy of the report of the meeting will be sent to you. This will give you a detailed account of this representative gathering, so I do not propose to give you a description but only an interpretation of it and this very briefly.

The past year has been a difficult one, not only for the Council, but for the entire Christian movement in my country. The political disintegration, the social and religious unrest have so greatly affected the work of the Christian Church that in not a few places both the work and the workers have had a time of severe testing and trial. Many missionaries have evacuated from their posts and much of the work has been at a standstill. Many have suffered hardship, some even have laid down their lives. Notwithstanding the difficulties in travelling we were able to hold the Annual Meeting as originally planned. The meeting was well attended and a fine spirit of Christian fellowship dominated it from the first day to the last. We have come back from it feeling greatly encouraged. We have many reasons to be thankful to God for His manifold blessings to His people in the work of the Christian movement in this country.

A good part of the time of the meeting was given to reports of the experiences of the churches in various parts of the land during the past year. It was thrilling to hear the hardship sustained by the servants of God and, at the same time, the spiritual benefit received through this time of tribulation. The note of

hopefulness was on the lips of each speaker for the future growth of the Christian movement in China which was very encouraging indeed.

This meeting held under these circumstances has strengthened the sense of Christian solidarity. It was felt that unless the Christian people show forth their oneness with Christ and with each other, they cannot face the storm outside. The Chinese Church has always longed for union and cooperation, but at the present time this sense of Christian unity becomes a very great and important factor in the development of the work in the immediate future. If the Church is led to a greater degree of mutual understanding and helpfulness, we certainly should regard the events of the year as a real blessing in disguise.

The Council has also expressed itself with no uncertain voice with regard to the practical side of the Christian religion. The application of Christianity in practical life seemed to be a matter of timely and paramount importance, because it is the firm belief of Chinese Christians that Christ is sufficient to meet all the human needs and His principles should and could be applied to all phases of life, political, social, economic and religious.

The whole Council emphasized the need of making Christ the center of our Christian life. To have Christ lifted up high was a distinct note of this Annual Meeting. While many things are important, some are vital in the activities of the Christian movement. The lifting up of Jesus Christ before men is the most important of all. Rituals, dogmas, traditions, religious experiences, all must make way for the supremacy of Jesus Christ, as He once said to the people of old, "I, if I be lifted up from the earth, will draw all men unto Me".

Such are the impressions left in the minds of not a few of us as we listened to the deliberations and discussions at the recent Council Meeting which filled our hearts with hope and encouragement for the work that is ahead of us.

This is indeed a time of times and a day of the Lord. It is more than ever necessary for Christian people all the world over to work hand in hand, and heart to heart. Your kind cooperation in the past years has been greatly appreciated. It is earnestly hoped that we may continually enjoy your fellowship and sympathy in the days to come.

With Christian greetings.

Yours sincerely,

C Y Cheng

C. Y. Cheng, General Secretary.

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Telegrams:—"CHICONCOM" Shanghai
Codes—Missions, C.I.M.

Rec'd AUG 14 1925

Telephones—Central 8731-2-3-4-5.

Dr Barton 78

THE NATIONAL CHRISTIAN COUNCIL OF CHINA

The Missions Building, 23 Yuen Ming Yuen Road
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Secretaries: Dr. C. Y. Cheng, Rev. K. T. Chung, Miss Y. J. Fan, Dr. H. T. Hodgkin, Rev. E. C. Lobenstine

General Communications to be sent to the Resident Secretary

EXECUTIVE COMMITTEE

Dr. Harold Balme, Bishop L. J. Birney, Mr. T. Y. Chang, Prof. T. C. Chao, Rev. G. W. Gibb, Rev. J. A. O. Gotteberg, Rev. Z. T. Kaung, Dr. John Y. Lee, Dr. T. T. Lew, Mr. S. C. Leung, Dr. R. Y. Lo, Dr. Luella Miner, Rev. C. E. Patton, Dr. J. T. Proctor, Rt. Rev. L. H. Roots, Rev. Shen Wen-ching, Rev. C. G. Sparham, Miss Ting Shu-ching, Miss Rosalie Venable, Rev. Wang Kang-ho, Dr. David Z. T. Yui

July 22, 1925

To the Secretaries of
The Boards of Foreign Missions.

Dear Friends:

I am enclosing herewith a copy of the message in regard to the present situation in China, addressed on July 16th by the Executive Committee of the National Christian Council to Christians in this country. You will, I am sure, find it of interest. It was drafted by the Chairman of the Council, Dr. David Z. T. Yui, after several previous attempts to agree upon a statement had failed. It was wholeheartedly and unanimously adopted.

The National Christian Council is grateful to you for the cablegram sent by the Conferences of Missionary Societies in regard to the situation created by the tragic occurrences of May 30th and subsequent events. These messages were given out at once to the Chinese and foreign papers and are being widely circulated among Christians in our own Bulletins. The publication of these has unfortunately been delayed pending the issuing of this message to Christians.

Your cablegrams make clear that you realize something of the seriousness of the crisis facing missionary work in China at the present time. Chinese Christians have been stirred as never before. They have been profoundly shocked not only by the actions of the police in shooting into an unarmed crowd composed mostly of students and by similar shootings elsewhere, but even more by the divided opinion of missionaries as to whether these acts of foreigners could be justified. Sharp differences of opinion have developed. These have been due in part to the wide divergence in the accounts of what actually happened in Shanghai, Canton, Hankow and elsewhere.

As a result, the relations between missionaries and their Chinese colleagues have been more severely strained than on any previous occasion. There is much uncertainty as to the future. This has resulted in a good deal of depression on the part of many missionaries and has led some of the most thoughtful

Chinese Christians to question whether the Christian religion is, after all, adequate to meet China's deepest needs.

The difficulty of the church becoming involved in political questions has been felt much more keenly by the missionaries than by the Chinese. The latter, finding existing Christian organizations hampered in saying that which was in their hearts, have in a number of the larger cities formed "City Christians' Unions," (e.g. Shanghai Christians' Union). These bodies have taken an active part in the fight of the past weeks. Some have feared that these Unions would become permanent organizations and tend to develop a separate movement alongside of existing Christian organizations. The best Chinese Christian opinion is, I believe, opposed to this. My colleague, Dr. C. Y. Cheng, feels that the Unions should disband when their immediate task has been accomplished. He feels, moreover, that while a movement for the development of independent churches would at the present time meet with hearty response, it would be most unfortunate to encourage the movement just at this time.

It is still too early to express an opinion regarding the effect of the present national uprising upon the immediate future of Christian education. There seems to be nothing to do but to wait until the governments reach a decision regarding not merely the Shanghai incident but the broader international questions at issue. Their decision will profoundly affect, for good or evil, the whole future of Christian work in this land. By the autumn, after the school term begins, we shall be in a better position to face the situation.

Two important meetings of Chinese educators are to be held within the next few months. The first is that of the National Association for the Advancement of Education which meets in Shansi in August. It is a very influential body. You will remember that the Association held its last meeting in July 1924 in Nanking and adopted certain resolutions regarding Christian Education. The meeting was attended by a thousand educators, including a number of prominent Christians.

The other is a smaller body but one that is no less influential because of its direct relation to the Board of Education in Peking. It meets this year in October, in Changsha, a radical stronghold. We cannot but await with some anxiety the decisions of these important bodies.

These are days that call for earnest prayer that we may all know what God's will for us is. They call also for plans adequate to meet the needs of the New Day which has already opened, -- plans that can only be wisely formed after the most thoroughgoing re-evaluation of the aims, policies, methods and achievements of the whole missionary movement. We shall do what we can here. We need your sympathetic understanding of the situation and your cooperation in discovering what changes should be made and in helping us give effect to them.

Yours sincerely,

E. C. Lobenstine

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MESSAGE OF THE NATIONAL CHRISTIAN COUNCIL TO THE CHRISTIANS IN CHINA

Adopted by the Executive Committee,
July 16, 1925.

On Sunday afternoon, the day following the tragic event of May 30th, the Shanghai members of the Executive Committee of the N. C. C. held a special meeting at which they unanimously decided upon the following as the very first thing they should do to help:-

Several members were delegated separately to see the editors of foreign and Chinese newspapers in Shanghai and to urge them to be careful in presenting facts of the incident, not to pass judgment until all the facts are known, and to uphold justice in the final settlement.

At the same time, it was pointed out that this event in Shanghai should not be looked upon as a purely local one, for it was clear that it would almost inevitably raise grave questions of national and international importance. It was felt, therefore, that the N. C. C. should give some thought to what help it might render to the churches and missions in the interior of the country, where Christians and missionaries might not be able to get a true and fair statement of the situation and might experience great embarrassments.

On June 8th the N. C. C. Executive Committee addressed an official letter to the Shanghai Municipal Council urging upon it the importance of appointing a Special Commission of Enquiry, including Chinese members, to get at all the facts of the case as the basis of a just and amicable settlement. As a means of preventing further trouble and also of creating a better understanding between the foreign and the Chinese sections of the Shanghai community, it was suggested that provision should be made at an early date for adequate Chinese representation on the membership of the Shanghai Municipal Council. This is in full accord with the generally accepted principle of the relation of Taxation and Representation, for the Chinese form the overwhelming majority of the population and pay nearly 80% of the taxes of the "International Settlement."

At the same meeting when the above-mentioned communication was acted on, a Sub-Committee was appointed to draft a message to Christians throughout China. Some unforeseen difficulties arose to prevent the Committee from completing its task. These have been largely responsible for the delay in issuing this message.

Unfortunately, what was said of the sad incident in Shanghai at the first meeting has not only come true but a situation of nation-wide as well as of international and interracial importance has developed, and is fraught with grave dangers and consequences. The churches and missions in China are being directly or indirectly involved despite themselves. It is highly important that we Christians should clearly understand our position in relation to the present situation, and should know definitely, if at all possible, what the policy, organization, and program of our work should be in order to help meet the special needs of the hour. We are faced with the following question: Do the churches and missions in China have sufficient spiritual vitality and power to lead the Christian Movement to ride on the rising tide and to hasten the realization of God's Kingdom on earth; or does it lack that vitality and will the Christian Movement because of this receive a serious setback and God's own purpose be frustrated?

The burning question before us to-day is really: "What does the present situation demand of Christians in China and what steps should the churches and missions take during this grave crisis?" We shall set down some things which we see with clearness and on which we have deep convictions. We offer them to the Chinese Christians and missionaries for their earnest and prayerful consideration.

In the first place, in the midst of sorrow, confusion, indignation and embarrassment, we feel very keenly the need that all we Christian people, Chinese and foreign alike, should stand together in one fellowship, quieting our minds and souls before God and trying to hear His voice. How difficult it has proved to ascertain the facts of the tragic events in Shanghai, Hankow, Canton, and other places! How easy to jump to hasty conclusions and to pass judgment! How much misunderstanding has already been caused by ill-advised or prejudiced persons? Under the circumstances, we firmly believe it to be the duty of all Christians to refrain from passing judgment at present. Let us rather advocate thorough investigation and insist upon full justice being done. We believe this to be the voice of God, and this voice all people, Christians and non-Christians alike, must heed.

In the second place, we would clearly point out that the present difficulties did not rise like a thunderbolt out of a clear sky. They have much unpleasant history behind them. Many people of different nationalities, races, and creeds have openly advocated that all causes of misunderstanding, ill-feeling, malice, jealousy, enmity, and hate should be studied and removed.

What, then, are some of these causes? Space does not permit us to enumerate them all. However, it is important

to mention among others the following:-

Internal Causes:- Militarism and Civil War; Political Corruption; Banditry; Poverty; the Curse of Opium, Morphia and Other Narcotics; Ignorance of the Masses; Mental Unrest of the Student Class; Resentment against Unequal Treaties; etc.

External Causes:- Foreign Aggression and Domination; Unequal Treaties; Racial Pride; Smuggling of Opium, other Narcotics, and Fire-Arms; Lack of Understanding of the Chinese Temperament and Aspirations; etc.

We can hardly believe that Christians whether Chinese or foreign will want to spend any time in arguing as to which of the countries concerned -- China or some foreign country -- should be the first to remove the causes. Is it not safe and right for us to assume that in accordance with Christian principles neither China nor any foreign country concerned would wish to allow any of these things to continue? Not only that, should not we Christians definitely acknowledge the above-mentioned things as the basic causes of our present crisis and offer our very best service to remove them? Furthermore, should we not take prompt steps to promote a better understanding between and appreciation of China and the foreign powers and to re-establish the cordial relationships among them? To fail to perform this important duty is just as serious as to sow the seed for another world war.

In the third place, we wish to state that Christianity, patriotism, and good citizenship are not necessarily opposed to each other. To be a Christian does not at all mean to be unpatriotic or to surrender one's rights of citizenship. We are not dealing with that kind of narrow and selfish patriotism and citizenship which is really unchristian and of which we see so much around us. To us, a Christian should be the highest type of patriot and the noblest example of citizen. A Christian cannot but be opposed to a patriotism which is bigoted, blind, or prejudiced; he can have no use for a citizen who loves his own country at the expense of other countries. A Christian does not defend his country, right or wrong; but he always stands for the right even if this position will align him against his own country on any particular occasion. Still, he is ever ready to assist his country to move forward in the path of righteousness, justice and peace, and he is second to none in this service. He holds himself in readiness to render this assistance to other countries as well. Cannot we Christians, foreigners and Chinese alike, during this terrible crisis clearly exhibit our Christian citizenship which includes but rises above our respective national citizenship, and our Christian patriotism which seeks not only the good of our own country

but also of other countries? In facing the tragic events of the past weeks, can we not rise above our narrow national or racial limitations? Can we not be Christians first of all, and then citizens of our respective countries?

In the fourth place, it is necessary for us to point out that during a crisis of this kind, if we are not careful, all our baser feelings, unchristian attitudes, and materialistic tendencies will get the better of us and lead us astray on the one hand; and a feeling of despondency, a revengeful spirit, and most disturbing doubts of not only the reign but also the existence of God will haunt us on the other. Have we Christians in China no ministry for this situation? Must we allow ourselves to fall into either of these groups? God forbid! By all means, we should make a supreme effort to lift ourselves as well as the people of different countries concerned way above any idea of, or desire for, national aggrandizement, vainglory, pride, prestige, military prowess and domination, selfishness, vengeance, and hate. More than that, we should expound and represent the Christian viewpoint of right versus might, of humility, righteousness, justice, forgiveness, and love. Most vital of all, we should emphasize and help make real the spiritual basis of the world and the universe. It is not any temporal powers, however strong and formidable at the time, but the spiritual that will conquer, transcend, and endure. It is these that will be blessed of God.

In the fifth place, we wish to point out an open secret that the very foundation of the Christian faith of many people has been shaken by the present situation. Men and women are asking if Christianity is a practical and all-adequate religion, and if the Christian way of life is a practical and all-adequate way of life. Indeed, these are most serious and challenging questions which we cannot ignore or escape. They must be given satisfactory and satisfying answers, and this right soon. Can the Christian way of life be practised by an individual even when his personal or national interests are at stake? Is not the Christian way of life at best a way for the individual? Or, can it be applied also to the economic, social, and political life of a people? Does this way of life have any influence on the international and interracial life of the world? Can we Christians, both as individuals and in our corporate relationships, answer these questions not only affirmatively but also concretely? Can we or should we seek to evade them or turn a deaf ear to them?

What about the long accepted principle that the Church should not meddle with politics? We must agree that the Church should not meddle, if by that we mean for the Church to seek to control the government or actually to interfere with its functions. The history of European countries furnishes us with many illustrations of the disastrous results, both to the state and to the Church, when they failed to dis-

tinguish clearly between their respective functions and when the Church attempted to control the policies and acts of governments. On the other hand, if political powers violate any or all of the Christian principles of life, should the Church remain silent and passive? We do not see how the Church can ever be absolved from its sin in failing to give itself to the expression of the principles of the Prince of Peace against the military programs which led to the great war -- a war which later made not only Europe but the entire world to sustain unprecedented losses and the calamitous consequences of which will be felt by future generations. This sin was committed in the name of "Not-meddling-with-politics". Shall churches and missions in China follow the same course? One of the immediate tasks before the churches and missions is to thoroughly study afresh and together this whole question of the relation of church and state in the light of modern conditions in China to-day.

It is, however, evident that if Christianity is to survive as God's way of life, as being practical, all-adequate, and uplifting, each individual Christian must think, speak, and act in accordance with Christ's principles no matter what interests, private, group, or national are at stake. Thus Christianity will penetrate and transform the economic, social, and political life of the people; and it will reign supreme in all international and interracial relations. It is inconceivable that certain areas of life should be shut out from the Christian way or influence. God reigns over the entire universe and not merely over a section of it. He does not divide His realm with either Mammon or Mars.

In the last place, should we not seriously consider what the state of organized Christianity in China is to-day? There are more than one hundred separate Christian organizations which are by no means all working harmoniously together. We see traces of misunderstanding, jealousy, strife, and ill-feeling among them. May we pause for a moment also to consider the relationship existing between the churches and missions. Are they happy? Do we see clearly how the transfer of the work -- if such transfer is possible or desirable -- from the missions to the churches is to be made? Have not the missions, as a whole, carried too much ecclesiastical baggage over from the West? Do our troubles arise -- if we are troubled at all -- from real Christianity itself or from this excessive baggage? In short, is the organization of Christianity as we find it in China to-day satisfactory and satisfying? Or, in view of the situation here, do we feel the need of certain changes in it which may be more helpful to the life of the people in China? If so, what changes? Is it not high time for us quickly, sincerely, humbly, before God to find out the needs and aspirations of the Chinese people and with diligence press forward and onward toward our ultimate goal? We must preserve and utilize the best of our Christian inheritance, and, while faithful to God's Word, be courageous to discard those extraneous things which

are of no real value to-day. Certainly, we should retain the best contributions in the Christianity from the West, and again we should not hesitate to incorporate into the life of the Christian Church in China the most helpful and inspiring elements of Chinese civilization. Such a commingling of the best of different civilizations not only will not obscure the face of our Father in heaven but will surely reveal His very nature to us in clearer and more forceful ways. The churches and missions should at the earliest possible moment make a most critical but constructive study of organized Christianity as it exists in China to-day and introduce those changes which will make the Christian way of life more effective, helpful, and better in accord with the ideals and practices of Chinese life.

The N. C. C. firmly believes that this is the time of all times when the churches and missions in China need to take time to behold God's face, to understand better His nature as revealed in Christ and the Cross of Christ, to grasp His Holy Will, to study His Word, to meditate, to pray, to intercede, and to live Christ in the fullest sense. It is our sincerest hope that this message may at least call the attention of Christians everywhere both to the seriousness and the hopefulness of the present situation, may stimulate them to clear thinking, courageous planning and action, so as to reveal Christ more perfectly to the people of China and of the world.

Telegrams:—"CHICONCOM" Shanghai
Codes—Missions, C.I.M.

Rec'd SEP 8 - 1925

Telephones—Central 8731-2-3-4-5.

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THE NATIONAL CHRISTIAN COUNCIL OF CHINA

The Missions Building, 23 Yuen Ming Yuen Road
SHANGHAI, CHINA

中華全國基督教協進會

Chairman of the Council : Dr. David Z. T. Yui

Vice-Chairmen : Rev. J. A. O. Gotteberg, Dr. R. Y. Lo

Treasurer : Mr. T. Y. Chang

Honorary Secretary : Rt. Rev. L. H. Roots

Secretaries : Dr. C. Y. Cheng, Rev. K. T. Chung, Miss Y. J. Fan, Dr. H. T. Hodgkin, Rev. E. C. Lobenstine

General Communications to be sent to the Resident Secretary

EXECUTIVE COMMITTEE

Dr. Harold Balme, Bishop L. J. Birney, Mr. T. Y. Chang, Prof. T. C. Chao, Rev. G. W. Gibb, Rev. J. A. O. Gotteberg, Rev. Z. T. Kaung, Dr. John Y. Lee, Dr. T. T. Lew, Mr. S. C. Leung, Dr. R. Y. Lo, Dr. Luella Miner, Rev. C. E. Patton, Dr. J. T. Proctor, Rt. Rev. L. H. Roots, Rev. Shen Wen-ching, Rev. C. G. Sparham, Miss Ting Shu-ching, Miss Rosalie Venable, Rev. Wang Kang-ho, Dr. David Z. T. Yui

August 12, 1925.

Rev. William E. Strong, D.D.
14 Beacon St.,
Boston, Mass.

My dear Dr. Strong:

Your letter of July 10th to Dr. Hodgkin has been received. Dr. Hodgkin is now in England and will not be back until March of next year. He is having very excellent opportunities of speaking to various bodies, including members of the British Government, in regard to the political situation in China.

I shall pass on to our Industrial Committee what you have to say regarding the attitude of the American Board towards sending to China some one with special qualifications for this work. I agree with what you say regarding the necessity of finding a missionary of high type and with special qualifications "if he is not to do more harm than good by any seeking to press Christian principles and methods against the grasping spirit of modern industrialism".

It seems to me we need to be very careful not, as Christians, to let our hearts run away with our heads and to make proposals based upon inadequate knowledge of the facts. You will no doubt be seeing Dr. Leighton Stuart who will bring you the late news from China. He is to be in and about Boston furing these next few weeks. The situation here is both perplexing and challenging. Nobody knows what will happen this autumn when the time comes for schools to open. Very much will depend upon the conferences between representatives of the different nations which are to be held and the question whether or not there is to be a judicial inquiry into the events of May 30th and those other events which have grown out of it.

As you can well imagine, we have had some difficult times here in the N.C.C. We have fortunately been able to move along in close Christian fellowship together and I think have passed the period of greatest strain. It is clear, however, that the coming years will of necessity be years of

Dr. Wm. E. Strong - 12/8/25

earnest inquiry into what we ought to do and of readjustments where these are found to be necessary.

With kindest regards,

Yours very sincerely,

E. C. Lobenstine

ECL-M

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Telegrams:—"CHICONCOM" Shanghai
Codes—Missions, C.I.M.

Telephone—Central 8731

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RECEIVED
FOREIGN DEPARTMENT
MAR 17 1928
Ans. Mrs. C.

February 21, 1928

Mr. Robert E. Chandler,
American Board of Commissioners
for Foreign Missions,
14 Beacon Street,
Boston, Mass.

Dear Mr. Chandler:

Dr. Cheng asks me to acknowledge your letter of the twenty-first of January to him in reference to various matters about which you and he have been corresponding. He wants to say how very much he appreciates this letter and the good wishes contained in it. He is glad to know that you approve the steps which are being taken to get the Council reorganized before the next national conference.

Dr. Cheng does not plan to return by way of America, but about half the Chinese delegates to Jerusalem will do so and no doubt you will have the opportunity of meeting some of them. They are hoping to meet with the Commission of Twenty-five, appointed at Atlantic City.

As Dr. Cheng has handed me your letter to him in which you make a very kind reference to my own service in America, may I just thank you for that? It was a great joy to me to see you again and I was only sorry not to see anything of Mrs. Chandler.

Our delegation for Jerusalem leaves today, and we are hoping great things as the results of their cooperation with others in that important meeting.

Very sincerely yours,

Henry T. Hodgkin

HTH:CSG

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Telegrams:—"CHICONCOM" Shanghai
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Telephone—Central 873

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RECEIVED
FOREIGN DEPARTMENT
MAY 21 1928
Ans. Thanks.

April 20, 1928

Rev. William E. Strong,
American Board of Commissioners,
14 Beacon Street,
Boston, Mass.

Dear Mr. Strong:

You will probably remember that at the annual meeting of the National Christian Council last October it was decided to study the matter of the reorganization of the Council with a view, if possible, to bringing it into closer relationship with the organizations it is trying to serve.

The enclosed pamphlet and leaflet* have been prepared by a committee appointed then in order to study this matter. Several methods of reorganization are here discussed. You will see that the object of the Council is to secure as wide a discussion of these questions as possible before formulating any specific scheme. It is further desired that the discussions shall not be simply on the question of machinery but shall serve to bring out the essential nature of cooperation among Christian organizations and the larger purposes to be achieved by such cooperation. The material is being sent officially to the missions and churches in China, and I am now sending this to you by way of information. It is not, of course, expected that the home boards will, in most cases, want to discuss at this stage the various plans set forth in this pamphlet, but it is felt that the secretaries of the cooperating mission boards would be glad to see this material in order to know how the whole question is being faced.

Any comments which you may have to make on the material will be very gladly received and will be given full consideration. They should be addressed to my colleague, Dr. C. Y. Cheng, General Secretary of the Council, who is now on his way back from the Jerusalem Meeting and on whose behalf I am writing to you.

Yours faithfully,

Henry T. Hodgkin

HTH:S
841.

*Under separate cover

The Missionary Home,

Shanghai.

September 25, 1928.

Rev. E. C. Lobenstine,
The National Christian Council,
Missions Building,
Shanghai.

Dear Mr. Lobenstine,

At the last meeting of the Property Committee of the North China Kung Li Hui it was voted to request the National Christian Council to make a study (if it is not already doing so) of the question of holding bodies in China for such property as may be transferred by the Mission Boards at home.

One question involved is that of the legal status as trust organizations of such bodies, whether, in case of necessity, they may be held responsible in court for the proper administration of their trust. A second question is as to the size and nature of such holding bodies.

We are not clear as to what form of incorporation is now possible in China, and any information that you may be able to give, or the National Christian Council may be able to secure, will be gratefully received.

It was also in our thought that if the present laws in China in regard to holding in trust are not clear and adequate, the National Christian Council, through Christian lawyers and men in the Government, might be able to secure the passage of laws providing such safeguards as responsible trustees in the home lands would regard as adequate.

I would suggest that the reply to this be sent to the Property Committee of the North China Kung Li Hui, in care of Rev. R. M. Cross, American Board Mission, Peking.

Yours sincerely,

WGA

84 L.

Telegrams:—"CHICONCOM" Shanghai
Codes—Missions, C.I.M.

Telephone—68731

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The Missions Building, 23 Yuen Ming Yuen Road
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RECEIVED
FOREIGN DEPARTMENT
NOV 26 1928
Ans.

(Sent also to Dr. Strong and Mr. Chandler) Oct. 25, 1928

Mrs. L. O. Lee,
Women's Board of Missions for Interior,
19 South LaSalle Street,
Chicago, Ill.

Dear Mrs. Lee,

After a lapse of some months I am writing again a letter to you in common with other secretaries in the different mission houses, this time to give you a little insight into the work done by the annual meeting which closed on the 18th October. I am now preparing the Annual Report and the Bulletin, both of which will give in detail the actions taken by the annual meeting and some general impressions of it. In my opinion it has been the most generally satisfactory meeting of any that has been held.

I think this was due largely to two factors: the political situation in China with its more hopeful outlook coming after all these years of uncertainty and conflict, and the Jerusalem Meeting, the thinking in connection with which has been very helpful to the Chinese delegates going there and to others in China, and the results of which have been very generally appreciated and welcomed here. In addition I think one may fairly say that the fact that the Church has come through this long period of struggle and active opposition and criticism in such a generally satisfactory way contributed in no small measure to the sense of confidence and the desire to move forward.

Each year shows a quite definite advance in the amount of Chinese thinking put into the Council. Perhaps you feel that there ought to be a corresponding advance on the side of self-support. This, unfortunately, has not been manifested, and one cannot but feel that there is a serious weakness on this account. At the same time I think we must bear in mind two very important factors which largely explain the difficulty in securing support for the Council. One of these is the fact that in the various mission

groups much pressure is being brought to bear in order to secure fuller self-support locally and for their own church organizations, and it is difficult concurrently with this to urge the claim of an organization which it is more difficult, perhaps, to visualize and which has a less direct approach to the churches. The other factor is the very serious drain which has been made in recent years upon the financial resources of the country,-- taxation of an extremely burdensome character, banditry from which Christians suffer along with others, and in certain areas agricultural depression due to shortage of crops, and so forth. One hopes that the period of reconstruction which the country is now entering upon may be a period of increasing wealth and general prosperity, and if this is so, I do not doubt that the Council will become more self-supporting. I also think that the plans for reorganization will have a considerable influence in this direction.

These plans have now been carried to a further stage. It has been definitely agreed that the Council should be put upon a more directly representative basis and that the representation shall be from the churches and perhaps also from national organizations, but not from the missions direct, missionaries being in future elected by the Chinese churches as among their representatives or brought on by co-option. This one must frankly recognize, involves a certain risk. It may be that the churches will not appoint some of the missionaries whose presence on the Council is particularly needed, from the point of view of their acting as liaison officers with the home boards and it may not be possible to include all whom one would wish among the co-opted members. Naturally the churches will think of men who are in the church work rather than those who are employed in mission administration, and where election is made by synods or similar bodies rather than by national conferences missionaries or even Chinese related to the national organization may be overlooked in making the appointments. The whole trend, in the reorganization however, towards a more church-centric Council is one which I feel sure you will recognize to be good and which you will welcome, even though you may be doubtful as to whether the time has come to go quite as far as now proposed.

There is no question as to what the opinion of Chinese Christians is on this matter. There is overwhelming evidence that they wish to have an organization based upon the church life of the country, though there are certain individuals, among them some strong leaders, who have a hankering after an organization based on geographic units somewhat similar perhaps to that which has been worked out in India. The difficulty here which does not prevail in India is that with such poor communications in many parts of the country these provincial or regional organizations have in most cases failed to function effectively, and to establish a Council based upon a geographical principle would seem to involve a multiplication of organizations for no other purpose than to elect a national body. This is not to say that the regional organizations might not have a useful function, but at the present stage of development in China they do not seem to be necessary. I for one feel clear that the judgment of responsible leaders in China is right in choosing the

other method. At the same time we realize that it involves the danger of perpetuating denominational cleavages, even where, as in some cases, these are not on vital principles but rather due to conditions which have arisen in other countries.

The question has been raised as to whether a Council of two or three hundred might not be better than the smaller size which has been tried out in recent years. The larger Council will give greater possibility for wide representation, but of course it would only be able to meet once in two or three years and much of its work will have to be done by a strong Executive. Recent experience leads me to think that a less frequent meeting of the whole Council would be advantageous, as so much of the secretarial year is taken up with the preparation for and following up of these annual meetings.

Turning again to the work of the Council during the recent meeting, I was interested to find how strong the sense was that the Church must now in this new epoch of China's life turn her attention to supporting the National Government in its constructive program. The declaration sent out emphasizes the fact that morality must be the basis of national reconstruction and that morality itself should rest upon a religious foundation. No one, of course, can prophesy about the next few years in China, but there is so strong a feeling of exhaustion after all this fighting and chaos that I question whether any responsible leader would dare at the moment to take the responsibility of breaking away from the central group, however disgruntled he might be. This is rather a negative point of view, but when we consider the fact that the present group is held together by rather inadequate ties and that there are strong divisive elements within it, the consideration mentioned may be important. It is a good thing to find Christian men in important positions and it is fine to see that the Government is putting its hand to certain very important reforms. Among foreign observers, and even among some Chinese, there is a good deal of scepticism and a sense of waiting until the paper reforms begin to materialize before pronouncing any judgment, but I should say the general disposition is to give the present group a few years in which to see what they can do. They have an opportunity that no group has had in China for many years past, and every one desires intensely that they should succeed. It is this desire which has prompted the issuing of the declaration by the N. C. C. and the emphasis upon various practical lines of activity in which the Church, through educational means, by stirring up public opinion and so forth, can support the progressive policies of the Government.

The group which had to consider the relations of Church and State distinctly preferred not to discuss the question of the protection of missionaries and that of indemnities, feeling that these questions must be decided by the groups concerned and chiefly by the missionaries, and that they were not suitable for discussion in the Council itself.

On the other hand, when it came to the matter of leadership, there was the keenest possible discussion. I doubt whether any question has called forth a wider expression of opinion among the Chinese members since the Council began. There is evidently a very deep feeling that to meet the present opportunity the leadership of the Church must be strengthened, training put upon a broader basis, fresh types of leaders called out and so forth. The report on this question called for a thorough enquiry during the year and one of the main tasks of the Council will be to follow this up.

When it came to the question of the need of missionaries the following resolution was passed, not indeed by the Council itself although the Council endorsed the principles stated in the resolution, but by the Executive Committee which met the day following and put into shape some of the work that the Council had not had time to complete:

"The National Christian Council, at its sixth annual meeting, held 11-18 October, 1928, faced with deep concern the serious situations caused by the uncertainty in many minds as to the need and place for missionaries in the Christian movement in China.

"In spite of the fact that, in some cases, missionaries have withdrawn owing to necessary readjustments, the Council is deeply convinced that, for a long time to come, there will be such a need, and that the help of missionaries will be required, in one part of China or another, for practically every type of work. While administrative responsibilities will be increasingly carried by Chinese, even here there will still be some service to be rendered by missionaries, and there is an ever enlarging need for specially trained men and women of deep consecration as the Church seeks to enter into new and wider fields of service.

"If the opportunity of to-day were but realized by students and other young people in the older Churches, there would surely be a large offering of the finest men and women to come in as fellow-workers of Chinese Christians in the common service of the Church in this land. It is our prayer that, in this new day for China, the opportunity may be seen and taken by many in the spirit of Christ who said, 'I am among you as one that serveth.'

"The whole question of qualification, training and work of missionaries has been referred to a special committee for careful study from the point of view of Chinese Christians, the missionary himself and the ever-changing conditions in this country."

I hope this minute will be of value to you as an expression of Chinese thought on the question of the position of the missionary and his work in the future. As you will see from the minute, the Chinese Christians are not satisfied to leave it at

a general expression like this but want to look into the whole question to see how the Church in China can be more directly related to the whole problem of calling, selecting and training missionaries and how the missionary can be from the beginning more closely related to the Church itself. This is another of the questions which is to engage the attention of a special group through the year and on which I hope a really useful report can be prepared.

I think this annual meeting did more than any previous ones to indicate lines of work for the ensuing twelve months. Some time, of course, will be taken to carry out the details preparatory to reorganization at the next annual meeting. There will also be various steps to be followed up in research, -- both those mentioned above, some indicated by the International Missionary Council, and the question of religious liberty which may again come to the fore, closely bound up as it is with the problem of carrying on our schools and colleges.

In addition to those things the call came clearly for a forward move throughout the churches through the visitation of secretaries, Council members and others. Immediately following the annual meeting a conference of Chinese was held in which some of the lines to be followed in this visitation were discussed. It was felt that the visitation should come as a challenge to the churches to be up and doing and to make the Christian contribution to the new life of China. It was desired that the evangelistic note should be struck with no uncertain sound and at the same time there should be a strong emphasis upon Christian living and the application of Christian principles to country life, in the family and so forth. In some ways you may say there is nothing new in this, but the keenness and the sense of call into the service were, I think, more noticeable than at any previous discussion, and I hope that we may be able in a somewhat fuller way than ever before to respond to this sense of need. There is, of course, also a great deal of work to do in carrying on the regular activities of the Council, preparation of various pieces of printed material, work of different standing committees and so forth. In addition we are looking forward with great pleasure to the visit of Dr. Mott in the spring and we are hoping to be able to arrange the annual meeting again in May so that it may be held while Dr. Mott is with us. The staff are giving consideration as to the best ways in which to use his visit.

Two subjects which it is felt must be taken up more vigorously by the new Council are literature, in regard to which it is proposed to hold a conference at the time of the annual meeting next year, and the attempt to bring well-chosen speakers from other countries to China for longer or shorter visits along lines of their own special experience and interest.

You will perhaps realize as I touch even briefly on those activities that the Council needs a strong secretarial force for the work. Rev. K. T. Chung, who has been with us since the beginning of the Council, has sent in his resignation as he believes it is right that for the next few years he should give his whole time to

the anti-opium movement either with the People's Movement or in a position which has been offered him by the Government. Rev. Djang Fang, who came more than a year ago, has again to give some of his time to the Nanking Theological Seminary with which he was connected before he joined the Council staff, and he may be leaving in less than a year. For myself, I have felt for some time past that I should not continue much longer in the work of the Council, and for family and other reasons have come to the conclusion that in the early part of next year I must give up my work. I am doing this very regretfully both because I see the need and possibilities of the Council's work more clearly than ever and because I enjoy my work here and realize through many things that have been said to me by different people that there is a field of service for me. We are intending to go to America where we have been invited to take part in starting a college under the auspices of Friends on lines similar to those in Woodbrook and the Selly Oak group of colleges near Birmingham. In this way I hope we shall still be able to serve China as well as other parts of the world.

The secretaries are planning to spend a good deal of the next few months in travel. Probably Dr. Cheng will go to Central China and later to Manchuria, Mr. Djang Fang to Honan, Mr. Lobenstine to Fukien, Miss Kuan to centres near Shanghai and to Canton, Miss Haass to Hunan, while my wife and I expect shortly to leave for a trip in Chihli and Shansi. These visits will be worked in with deputation work done by Council members and others as referred to above.

As I think of the Council meeting this year it seems to me that the word which has come to the Council both through the Jerusalem Meeting and through the local conditions is a very clear call to go forward. There is a note of hope and confidence evident not only in the Council but through the churches and a desire to see in just what way the Church can best serve at this difficult but hopeful period in the nation's life. That we may fulfil our service worthily in these days will, I am sure, be your prayer as well as ours.

I am,

With kind regards,

Yours very sincerely,

Henry T. Hodgkin

HTH:S
968-6.

85

egrams:—"CHICONCOM" Shanghai
es—Missions, C.I.M.

Telephones—6873

THE NATIONAL CHRISTIAN COUNCIL OF CHINA

The Missions Building, 23 Yuen Ming Yuen Road
SHANGHAI, CHINA

中華全國基督教協進會

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Rev. Wang Kang-ho
Dr. E. W. Wallace
Dr. Yi-fang Wu
Dr. David Z. T. Yui

RECEIVED
FOREIGN DEPARTMENT
MAR 28 1929
Ans. 12 April

March 4, 1929.

Rev. William E. Strong, D.D.,
American Board of Commissioners,
14 Beacon Street,
Boston, Mass., U.S.A.

Dear Dr. Strong:

The National Christian Council voted at its last Annual Meeting to reprint and circulate widely among its constituency in China and the mission boards abroad the findings on the Relation of the Older and Younger Churches drafted by the China Delegation to the Jerusalem Meeting of the International Missionary Council.

Owing to printers' strikes and the extreme difficulty of getting work done on time, the Council's publication program has been delayed and it is only now that we find ourselves in a position to carry out this decision of the Council.

We are accordingly mailing you under another cover 25 copies of this report, and shall be grateful to you if you will kindly distribute them to the members of your board.

The Council believes that the consideration of this pamphlet, especially by members of the China Committees of the foreign boards, will help them see the lines along which thoughtful Chinese Christians, who were chosen by the Council to represent it at the Jerusalem Meeting, are thinking.

This report, even more perhaps than some of the others, sets forth the point of view of many thoughtful Chinese of all denominations in regard to the subjects dealt with.

Yours faithfully,

C Y Cheng

General Secretary.

P.S. We are sending at the same time the Report of the Sixth Annual Meeting which has just come from the press. C.Y.C.

April 28, 1929.

Rev. E. C. Lobenstine, D. D.
National Christian Council of China
23 Yuen Ming Yuen Road
Shanghai, China

Dear Lobenstine:

I think I told you when I saw you last fall that I was to take over Chandler's responsibility with the Board, while he goes back to China. This change has already taken place and Chandler is headed westward although he will not be in China until the end of August.

We do not seem to be receiving material direct from the National Christian Council. Will you kindly check through your mailing list and see whether some one here in the Rooms is on that list. If not, I should be especially glad to have my name placed on your list and that ~~and~~ the China Christian Educational Association for all your material, since it is hard enough at best to keep in touch with developments in China these days, and there might be something in material intended primarily for people in China itself which we here could use to advantage.

In veiw of the fact that the Board is making a contribution toward both these bodies, I shall want to be able to report what you are doing with full information whenever it is called for.

When I talked to you in September you were considering going into the question of the status of Trust bodies under present Chinese law and possibly to raise the question of the preparation of definite laws covering such trust responsibilities with a view to transfer of property to Chinese holding bodies. Have you made any progress in this matter that you can report? If so I should be very glad to receive the latest word either from you or through you from the Church of Christ in China, which has a committee working on it.

Cordially yours,

F:B

Wynn C. Fairfield.

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Telegrams:—"CHICONCOM" Shanghai
Codes—Missions, C.I.M.

Telephone—68731

THE NATIONAL CHRISTIAN COUNCIL OF CHINA

The Missions Building, 23 Yuen Ming Yuen Road
SHANGHAI, CHINA

中華全國基督教協進會

Chairman: Dr. T. C. Bau
Vice-Chairmen: Rev. Shen Wen-ching
Mrs. W. H. Lingle
Treasurer: Mr. H. C. Tsao
Honorary Secretary: Rt. Rev. L. H. Roots
General Secretary: Dr. C. Y. Cheng
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Secretaries: Rev. K. T. Chung
Rev. Djang Fang
Miss T. C. Kuan
Rev. E. C. Lobenstine
Industrial Secretaries: Miss Lily K. Haass
Mr. Gideon Chen
Rural Secretary: Mr. F. L. Chang
Business Secretary: Rev. Charles L. Boynton

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Dr. Yi-fang Wu
Dr. David Z. T. Yui

RECEIVED
FOREIGN DEPARTMENT
JUN 21 1929
Ans. 6/28/29

May 31,1929.

Rev. W.C.Fairfield,
American Board of Commissioners,
14 Beacon Street,
BOSTON, MASS.

E. C. Lobenstine

My dear Fairfield:

Thanks for your letter of April 27th. I note that Chandler is now returning to China and that you are taking over his duties with the Board. We shall be delighted to see that you receive all of our publicity material in English. I wonder if you care also for what is sent out in Chinese, especially our Chinese bulletins, which are not the same as the English. I am also arranging to have sent to you all of the recently published material on the China Christian Educational Association, and asking them to see that your name is placed on their mailing list.

We have just recently had a most successful meeting of the National Christian Council at Hangchow. The fact that the Hangchow College was closed made it possible for us to meet in the compound of that institution. We met for the first time on the new basis of direct representation. I am sending you some of the stencils used at the meeting. The Commission reports are all subject to revision and are not in their final form but they will give you some idea of the nature of our discussions. The constitution sent you is in the form in which it goes out to the churches for their approval.

No further advance has been made in regard to the study of trusteeship, but there has been some discussion on my initiative on the question of holding bodies for mission property. The South China Regional Retreat Conference would approve of a recommendation which I made that all relationships of the Western churches in matters of this kind should be with the highest court of the church in China: that would mean that your Board, if it wished to turn over property in China, would do so to a Board of Trustees established not by any given locality, but in the highest court of your church.

I hope that your Mr. Kung Li-hwei will join the Church of Christ along with your Fukien missionary and some fourteen other missionary societies. This would mean that one property holding body could, for the time being, serve all these organizations as trustees of property turned over by them to the Church of Christ anywhere in China. Such centralization may not ultimately be wise, but during this period of transition I believe it will be found to be the best way of dealing with these matters. This is the same policy which was adopted by the National Committee of the Y. M. C. A. and is working very well in their case.

Yours sincerely,

E. C. Lobenstine

ECL:H.

June 28, 1929.

Rev. E. C. Lobenstine
National Christian Council of China
23 Yuen Ming Yuen Road
Shanghai, China

Dear Lobenstine:

Thanks for your letter of May 31 and the word that you are sending me the publicity material in English. I shall be very glad as you suggest to receive also the Chinese bulletins as they frequently have a different flavor from the English. Thank you also for having my name placed on the mailing list of the China Christian Educational Association. The stencils of which you spoke, which had been used at the Annual Meeting at Hangchow, have not reached me yet, but very likely will be in today.

Thanks for the report of progress in the matter of holding bodies for mission property. I had already seen the report of the action of the South China regional retreat with regard to the holding body.

Your letter stated "I hope that your Mr. Kung Li Hui will join the Church of Christ", etc. Aside from the designation of this body by the rather unusual title I fully agree with your hope that the North China Kung Li will united and in this way a good many of our problems will be somewhat simplified. The recent reorganization of our North China Council as a promotional board recognized as acting for the churches instead of being the highest ecclesiastical boyd of the churches in the past, will help to promote this, I feel sure.

Cordially yours,

Wynn C. Fairfield.

WCFLb

~~Chinese~~ Japanese Workers

National Christian Council of China
23 Yuen Ming Yuen Road
Shanghai, China.

June 6, 1929.

Acknowledged 6/28/29

Mr. Robert E. Chandler
A.B.C.F.M.
14 Beacon Street
Boston, Mass.

My dear Mr. Chandler:

Many thanks for your letter of April 12th, which was duly received. It is indeed a pleasure to hear from you and to know the good news that you are coming back to China in the fall. Ever since you were obliged to leave China, for family reasons, we have felt that we have sustained a great loss, and now in the good providence of God you are permitted to come back to our midst once again which is indeed the good fortune of the Chinese Church. You will find a warm welcome awaiting you, not only in your own Church but in the Christian church in general. I wish to be one of the earliest to extend to you this expression of hearty welcome.

Probably you have already heard that I am going to America to attend the Executive Committee Meeting of the International Missionary Council which is to take place from July 11th to the 21st of this year. I hope to have the opportunity of meeting you in the States next month, and if at all possible I should like to visit your Board and see you and other friends there.

I thank you very much for your expression of opinion with regard to the work of the Church of Christ in China. It is true that the North China Kung Li Hui is not yet in the union, but we hope it is a matter of time that in the near future we may have the fellowship of that branch of your Church as well as the Independent Churches in North China to cooperate with us in this movement. I feel particularly eager that the Congregational Church should throw its strength into this movement, not so much to gain certain benefit from such a union, but rather to making contributions to the enrichment of this union enterprise. I think there is no fundamental difference of opinion as to the future development of the Christian Church in China, for we all stand on the same platform hoping to see that the Church in China may at an early date become truly indigenous and self-reliant. The independent spirit of the Congregational bodies and of the Independent Churches has a distinct contribution to make which I believe will greatly enrich the life of this Church. There are bound to be some difficulties in the way - difficulties that are real to many, but when one looks at the problem in the large one realizes that for the sake of such a coming together of the different denominational bodies in this organic Christian union one is willing to pay the proper price. I am not ready to say that this is the only way to a Christian union, but I do feel that it is a way in that direction, so that the definite prayer of our Lord "That they all may be one" may be actually

fulfilled, which I believe is fully in keeping with the spirit of the time amongst both Chinese and missionary workers. I wish that you would try to consider this matter seriously and lend your influence and help in having this question seriously considered by leaders of the North China Kung Li Hui. If your church, the Independent Churches, and the London Mission in North China would cooperate with this movement you have your problem practically solved, namely, the union of local Churches.

I am not far wrong when I say that the time has not yet come for a larger union with the S.P.G. and the M.E.N. in North China to form one organic Church.

Once again I wish to express my appreciation of your expression and let us together seek for light and truth from God who is light and truth.

I am looking forward with much pleasure and expectation to seeing you again in America in the near future.

Yours sincerely,

Signed: C.Y.CHENG

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Telegrams:—"CHICONCOM" Shanghai
Codes—Missions, C.I.M.

Telephone—68731

THE NATIONAL CHRISTIAN COUNCIL OF CHINA

The Missions Building, 23 Yuen Ming Yuen Road
SHANGHAI, CHINA

中華全國基督教協進會

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Treasurer: Dr. C. L. Hsia
General Secretary: Dr. C. Y. Cheng
Associate General Secretaries: Mr. L. D. Cio
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Rev. Djang Fang
Miss T. C. Kuan
Industrial Secretary: Miss Lily K. Haass
Rural Secretary: Mr. F. L. Chang
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ADMINISTRATIVE COMMITTEE

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*Names starred constitute the Executive Committee

RECEIVED
FOREIGN DEPARTMENT
JUL 18 1929
Ans.

June 24, 1929.

Rev. James L. Barton, D.D., LL.D.
Board of Foreign Missions,
14 Beacon Street,
Boston, Mass.

Dear Mr. Barton:

It gives me great pleasure to write you about the recent Annual Meeting of the National Christian Council held in Hangchow May 18th to 25th. Since it will take some time before the official report of this meeting will be ready, I take this opportunity of acquainting you with what was done at Hangchow. Knowing your deep interest in the work of the Council, I am sure you will be glad to hear about this year's meeting.

In more senses than one this Annual Meeting was the best we ever had. We are exceedingly thankful to God for His direction and presence in our midst. The meeting marked another milestone in the life of this cooperative organization. Seven years have passed since the formation of the National Christian Council. Much has happened during this time in this country, politically, socially, intellectually as well as religiously. We have many reasons to be thankful to God for the service, however small it may have been, which the Council has been able to render to the Christian Movement. We have good reason to believe that in the days to come under the revised constitution of the Council, it will be able to render even greater service to the Christian constituency, both in China and abroad.

The seven months which have elapsed since the last Annual Meeting have also been eventful months in the life of the Council.

Let me, first of all, make mention of the place where the Annual Meeting was held. As the Hangchow Christian College was not in session, its campus and buildings were made available by the College authorities for our use. The college is most suitable for such a gathering. It has been said that it is one of the most beautifully situated in the world. Surrounded by flowers and trees among the hills and looking out over a beautiful river, it offered

an ideal place for quiet meditation and the friendly discussion of religious themes.

For a full week the members of the conference lived together amid these beautiful surroundings and enjoyed a fellowship not easily obtained in other places. The contrast with the busy city of Shanghai, in which previous meetings have been held, was very marked.

We had an unusually large attendance owing mainly to the fact that delegates - had been officially appointed by the different church bodies and national organizations. There were altogether in attendance at the meeting one hundred and nineteen persons, exclusive of the Secretaries of the Council. They represented approximately 72 per cent. of the total Protestant Christian membership. Among them were the officially appointed delegates of one denomination founded by a Mission that has not in the past had any share in the Council's work.

Special mention must be made of some of the visitors who were invited to be present at this meeting. Their presence and counsel were a constant inspiration to all present. Dr. John R. Mott was present as chairman of the International Missionary Council. The inspiration we received from his forceful speeches and the contribution he made during the discussion of some of the most urgent problems that are facing the Christian movement in China to-day, will be remembered and appreciated for a long time to come by everyone present at the meeting.

We were fortunate also in having Dr. Kozaki, the Chairman, and Dr. Axling, the Honorary Secretary, as officially appointed representatives from the National Christian Council of Japan. Dr. Kozaki's statesmanlike review of the development of the Christian religion in Japan made a deep impression. His rich experience and strong Christian character fit him to speak authoritatively on the historical development of Christianity in his country.

We also had with us the Rev. C. E. Wilson, Secretary of the Baptist Missionary Society of London, and Dr. Frank D. Gamewell of the Methodist Episcopal Mission. Mr. Wilson in a delightful address spoke on the relationship between the Younger and Older churches. This he likened to a little duckling hatched by a mother hen. To her great astonishment and dismay one day she discovered her offspring had run away from her and jumped into the water. So helpless was the mother to prevent this that she had to give her new-born baby complete self-autonomy.

Before this Annual Meeting a chain of retreat conferences was held in Canton, Mukden, Peiping, Wuchang and Shanghai during March, April and May. They were particularly helpful in tackling some of the urgent Christian problems, such as Religious Education, Christian Leadership, the Rural problem, the Home question, Christian Literature and Relationship between the Older and Younger Churches.

Dr. Mott was able to be present in nearly all these conferences

and his suggestions were exceedingly helpful. Much time was given to the importance of the devotional side of these conferences and of the Annual Meeting. The conference motto was "O Lord, Revive Thy Church, Beginning from Me". This was a constant reminder to us all of the need of getting ourselves right with God. The need of the spiritual revival of the Christian Church was widely felt and it was recognized that this revival must begin in each individual person's life.

At the Annual Meeting the first day, Sunday, was devoted to quiet meditation and exchange of religious experience. In the College Chapel in the forenoon Dr. Mott delivered a never-to-be-forgotten message emphasizing the need for Christian solidarity and for a Forward Movement in Evangelism.

During the first two days the meeting divided itself into five groups, each of which dealt with one of the following topics: Evangelism, Religious Education, Leadership, Christian Literature, and the Relationship between the Older and Younger Churches.

Undoubtedly the most important action taken at this meeting was the launching of what we call the "Five Year Movement". The resolution on this subject reads as follows:

" Purpose:
In order to hasten the fulfilment of Christ's great commission, to foster more Christlike living among the members of the church, and to meet the deep religious needs of the people we recommend that the National Christian Council and all Christian bodies and organizations in China unite, individually and cooperatively, in carrying out a Five Year Program of Evangelism, beginning January 1, 1930.

Objective:
In launching this program we recommend the following two-fold objective:-
The cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with Him, and of a more courageous following of Him in all the relationships of life.
The carrying out of a vigorous evangelistic program in the hope that within the next five years the number of Christians will at least be doubled.

Responsibility:
Of delegates: Believing that the carrying out of this program demands the earnest consideration and active participation of all Christians and Christian agencies in China, we recommend that the members attending this annual meeting seek an early opportunity to present this call to their respective bodies and organizations and to local and district federations to which they may be related with a view to their making adequate provision for full participation in this program.
Of Christian Workers: We would call the attention of all pastors and evangelists to the necessity of enlisting and training the individual Christians in the two-fold ministry

of intercession and personal work. Without this our objectives cannot be realized. We recommend that groups for such purposes be organized in each church."

You can readily see that this is a matter of great urgency and importance, and that it affects the entire Christian work in this country. The time has come for the Christian Church to make such a forward movement on Evangelism. I am sure it is the general desire of the Christian body in this country to enter together upon such a co-operative movement. It is sincerely hoped that the movement will have the approval and sanction of Almighty God so that it will meet with true success; that those who are already Christians will have their spiritual life vitalized and uplifted, and that those who are still outside of the Christian fold will be willing and ready to join the Christian forces and to follow Jesus Christ. We hope that it may be a means of helping the Christian work in China to be lifted onto a higher plane and emable us Christians to share our religious experience with others. In all the Regional Conferences and some of the Church Synod meetings the Five Year Movement has been heartily approved. The Council is being looked to to lead in this. We earnestly hope that it will be able to render a large service to its constituency in this essentially spiritual movement.

The revision of the constitution of the Council was another important item considered at Hangchow. Under the new constitution, as adopted recently, the Council is more closely related to the Christian churches. This is certainly a step forward. The churches will hereafter feel more and more that the Council is theirs. We hope in this way that the Council will be in a better position to serve the churches and to render all the service within its capacity. Under the new constitution the Council will meet biennially. An Administrative Committee, consisting of thirty members, is to meet about twice a year, and an Executive Committee, consisting of fifteen members of the Administrative Committee who reside in or near Shanghai, will meet monthly, to direct the work of the Council and to give the necessary supervision and advice to the Secretarial Staff of the Council.

Christian Literature is another of the urgent problems which was faced at the Annual Meeting. A special conference was held in Shanghai before the Annual Meeting to consider what steps can be taken to give Christian literature a larger place in the Christian program. The making of a much larger use of the ministry of the printed page is the outcry of all who are interested in the future development of the Christian Movement. We hope that in the not too distant future Christian literature will be regarded, especially by those who are controlling mission funds and directing mission policies, as well as those who are in authoritative positions in the Christian churches, as one of the most effective means of propagating the Christian religion. Unless this is clearly recognized and acted upon it will be difficult to make Christian work effective and successful. No mere talk or paper scheme will suffice to meet this great need. It will cost time, thought, men and money to make it effective, but such a price must be paid.

I am happy to report that at this recent meeting Bishop Lindel Tsen, the newly consecrated Chinese Bishop of the Chung Hwa Sheng Kung Hui, was unanimously elected as chairman of this Council, and Dr. Yi-fang Wu, President of Ginling College, and Dr. R. Y. Lo, Editor of the China Christian Advocate, were elected as vice-chairmen. For the Council's treasurer we have Dr. C. L. Hsia, Principal of Medhurst College, Shanghai.

I must not fail to mention here that during the Annual Meeting a call to foreign missionaries was made. I hope this will be of special interest to our friends abroad. Without commenting on the subject, allow me to give you the text in full. It is as follows:-

"During the recent years of political revolution, changes in popular thought and the appearance of various kinds of new movements the Christian Church in many localities in China has suffered from radical elements or actual warfare. Christian work in consequence has been interrupted. Many missionaries were forced by circumstances to leave their posts; some passed through heavy hardships; some, however, were able to continue their service. It is in such an environment that Chinese Christians must assume responsibility for the maintenance and service of the Church. Their appreciation of the friendship and cooperation of the missions in the past leads them earnestly to desire the continuance thereof.

At this critical time of test and trial, every faithful servant of Christ, whether Chinese or foreign, should press forward with perseverance, toward the strengthening of the foundations of the Church and the realization of Christ-like living.

In the course of Christian work in China, churches have been established at different times; their achievements, therefore, vary. In newly founded churches foreign missionaries, with pioneering spirit, are needed to direct the work, and to lay foundations. In more advanced churches as Chinese Christians gradually assume responsibility there is also great need for missionaries to give friendly encouragement and sympathetic co-operation in a continuous effort to make Christ known.

The present time calls for urgent efforts, Chinese Christians should increasingly assume responsibility. Even where and when the Chinese Church has attained the self-directing stage of indigenous life, there is still a great and vital need for missionaries with religious experience, vocational training, devotion to service, who are moved with a desire to assist their Chinese co-workers to push forward to fulfil the command of Jesus Christ.

The last command of Christ and the yearning call of the Macedonians still ring in our ears as in the past. The program of "China for Christ" needs to be pushed more vigorously than ever; work is urgent and many workers are needed. Missionaries with the sacrificial spirit are, therefore, urged to come to China and serve."

In conclusion let me say that Christian cooperation, especially at the present time, when the Christian Church is beginning to realize itself and when the churches of the West are trying to adjust their work so as to be of a real help to the younger churches of the East, is of great importance. Whether we consider the internal problems of the Christian movement or whether we look upon the large forces that are working against the principles of Christ we cannot fail to see the urgency and necessity of the Christian peoples of different nations, different denominations, different types of religious experience, working together to pool their resources, to share their experiences, and to join their hands in tackling this great task that they have before them. There is certainly a price to be paid for such cooperation; but such a price must be paid.

The National Christian Council of China, in entering upon a new chapter of its history, would earnestly request the Mission Boards abroad that are cooperating with us, to bear more constantly the work of this Council in their thoughts and prayers and to share their love and support with fellow-Christians in this country, so that we may speedily see the name of Jesus Christ made more widely known to those who are yet without Him and that, in the days to come, many more men and women will be willing and ready to share this Christian way of life and to take part in the establishment of the Kingdom of God.

Let me, once again, thank you for your cooperation and help in the past and express the hope that in the days to come a yet closer working together may be effected for the glory of God and benefit of our fellow men.

Yours sincerely,

C. Y. CHENG,

General Secretary.

June 28, 1929.

Dr. C. Y. Cheng
C/o Executive Committee
International Missionary Council
419 Fourth Avenue, N.Y.C.

Dear Dr. Cheng:

Your letter of June 6 to Mr. Chandler was referred to me since Mr. Chandler left the office on April 16 and is now well on his way to the Pacific coast from which he expects to sail for China on July 26. I have sent the letter on to him but I note that you are planning to come to this country, if you are not already here, and be at the meeting of the International Missionary Council. I want to extend to you on behalf of all our workers here a most hearty invitation to come to Boston and see us. I hope that it may be possible for you to make this visit after the meeting of the Council rather than before as I shall be out of the office through July 15, but if it should be more convenient before had for you, please do as you think best.

I am very glad that you wrote as you did to Mr. Chandler about the union of the North China Kung Li Hui with the Chruch of Christ in China. Your feeling in this matter is exactly that which has been my own since 1922, and I hope that real progress will be made especially as last month at the Annual Meeting of our North China Council it was voted to reorganize the North China Council as a promotional board serving as the agent of the church but not as the highest church body as it has been before. I believe that this change will facilitate union and I hope that in Shansi especially it may be consummated at an early date.

Looking forward to the pleasure of seeing you again next month,

Cordially yours,

Wynn C. Fairfield.

WCF:pmb

July 16, 1929.

Dr. C. Y. Ch'eng
International Missionary Council
Williamstown, Mass.

Dear Dr. Ch'eng:

I am sorry to be so slow in writing to you about the plans for next week. I was not able to see people about plans until yesterday. I find that Mr. Ebizawa of Japan whom you know as well as Dr. Richter and Mr. Devaranne of Germany are also coming on the same train so that you will find plenty of pleasant company, and we shall arrange to meet you at the North Station on your arrival. Dr. Eddy is making arrangements for you to stay at the Bellevue Hotel across the street as his guest, and we are arranging for a dinner engagement between this group of four and some of the officers of the Board Monday night at the City Club. I believe that this will afford a more favorable opportunity for meeting the officers of the Board than the meeting of the Cabinet the following day, but we should like to have you count upon being at our noonday prayer service at 12:15 on Tuesday. I can tell you more in detail of other appointments on your arrival here.

I trust that your conference at Williamstown is proving highly profitable and that we shall be able to carry out our plans of seeing you next Monday.

Very sincerely yours,

Wynn C. Fairfield.

WCF:pmb

July 30, 1929.

Dr. C. Y. Cheng, Gen. Sec.
National Christian Council
23 Yuen Ming Yuen Road
Shanghai, China.

My dear Dr. Cheng:

I thank you heartily for sending me a copy of your circular letter of June 24 reporting upon the meeting of the Council in Hangchow, May 18 to 25. As you doubtless know, I am not now in care of correspondence with our missionaries and regarding American Board work in China. Mr. Chandler was my successor in that capacity and now Dr. Fairfield has succeeded him. However, I am no less interested in the progress of the Christian movement in China and in all the activities, not only of our particular missions but of all the united activities and organizations which are advancing the Christian way in China.

Your account of the Hangchow meeting is most gratifying and inspiring. I particularly noted your statement that the delegates present represented approximately 72 per cent of the total Protestant membership. That was certainly a most significant and encouraging fact. It was also good that you could have present with you so many representatives of Mission Boards from England and America and in particular that Dr. Mott could be with you during the days of deliberation.

The subjects that were covered both at the Annual meeting and the preceding retreat conferences, indicated that the Council was facing practical and vital problems of the time, and was giving them its best consideration, and is definitely seeking to make constructive plans to meet the needs. We shall all watch with interest and with sympathy, the working out of the "Five year movement." That you made primary emphasis on the need of forward movement and evangelism was most gratifying to us here. A similar call for the reemphasizing of the evangelistic side of Christian work has been noted in India. It is good to feel that as an outcome of the Jerusalem meeting this call to renewal of the primary and historic aim of Christian work in Mission lands will be heard in all the mission fields, not perhaps with the old methods nor with the old forms of statement, but with the historic spirit and devotion it is to be hoped the evangel will be put to the front of Christian effort in all lands. We certainly

need a reawakening to it here in the United States and a revisal of it in all our churches.

I suspect the reason why the support of Missions lags in this country and why the prosecution of the work on the field sometimes lags is because of the secularizing of life and interest. The Jerusalem Conference put its finger on the sore spot when it affirmed that the common foe we have to meet East and West in Christian effort now is not infidelity but rather secularism. The program you outline for your "five year plan" seems broadly faced and wisely considered. I am glad you laid such stress on the importance of Christian literature. Much has been said about it higherto, but it seems to have been very difficult to get adequate and constructive effort started toward providing and circularizing such literature.

The call which you issued to foreign missionaries commanded my interested attention. Be sure the desire expressed in your call for more missionaries of sacrificial spirit is appreciated and echoed by the officers of this Board. We appreciate the type of missionary needed for the new times and I assure you we are meaning to do all we can to secure such workers. We rely on the breadth of mind and the warmth of heart of the Chinese churches and their leaders to receive these missionaries as they come, in a brotherly and cooperative way and to help them to fit in to the situation as best they can. Surely we do not want the spirit of mastery or self-importance to animate either the Chinese or foreign workers. Undeniably the Chinese Christians will be assuming more responsibility and so more authority in the development of the Church of Christ and its activities, but if the foreign representatives are really accepted as co-workers; drawn into the church membership and life, chosen to office and assigned to tasks according to their ability and the need to be met, rather than upon the importance of racial differences, a united and harmonious result will be secured.

This letter is, of course, only a personal expression of thanks to you for favoring me with a copy of your letter and an utterance of my own thoughts thereabout. I am sure, however that I speak the mind of all here in the Board rooms in saying that we rejoice greatly over the progress which the National Christian Council of China has made, and share in the hope you expressed that with the experience and history of the years so far you will be able to make even more rapid and substantial headway. Our sympathy and our prayers go out to you and for you in the heavy responsibilities you and your associates have to carry. In the midst of them, and facing the daily routine, doubtless it may seem to you there as it sometimes seems to us here as though we were struggling against a resistent mass of obstacles, but as we look back and then ahead, and particularly as we look upward, we do get glimpses of a great and a glorious undertaking which we rejoice to believe is going forward and is to make a straight and broad highway for our Lord in China.

Thank you again for the favor of your letter.

Believe me,

Very cordially yours,

William E. Strong.

July 31, 1929.

P.S. After having dictated this letter and its address, it flashed over me that with my mind on the work in China and your relation to it, I had forgotten for the time being that you were in this country. Your recent visit to these Rooms and the meeting with the officers of the Board was while I was away on vacation and although I knew of it, it did not come to my mind as I was writing you. Fortunately I came to my senses in time and am sending this letter to you in care of Dr. Warnshuis so that it may not have the long and unnecessary journey to China.

WES.

WES:DSW

Thank you again for the favor of your letter.

Believe me,

Very sincerely yours,

I suppose the success of Hiscox has in this country, the popularity of the work of the Girls Auxiliary has in measure of the enveloping of life and interest. The Japanese Conference put its finger on the sore spot when it said, "We have the common fee we have to meet East and West in Christ." Christ is not indicating but rather neutralizing, the plans for your "five year plan" seems already fairly well considered. I am glad you have such strong men who appreciate the importance of Christian literature. Such has been said about it literally, but it seems to me very strongly to be an adequate and constructive effort. Again I say, Christ alone is the answer. It pleased over so that with my mind on the work in China and Japan realize how the importance for the time being that the Japanese people should be equally responsible for the work in China. I agree with you that it is a very important thing to have the Japanese people to be in the leadership of the work in China. I am very glad to have the Japanese people to be in the leadership of the work in China. I am very glad to have the Japanese people to be in the leadership of the work in China. I am very glad

September 7, 1929.

Mr. C. Y. Cheng
National Christian Council
23 Yuen Ming Yuen Road
Shanghai, China

Dear Dr. Cheng:

You may be interested in the enclosed clipping in which your picture appears. The article as such had no connection with anything that I said but was worked up from a statement sent in by Mr. Outerbridge by Mr. Rugg in New York. It sounds as if he had seen you down there as you had not been quoted to this effect here in Boston.

The Boston Globe secured the picture from one we happened to have in our fiels. Our Publicity Secretary, Miss Cushing, suggests that if you have a better one she would be very glad to have one or two copies of it so that she can use it or furnish it to newspapers as the occasion may arise.

I am not sure whether you are still in America or have returned to China, as I have had no recent word from you, but I am sending this to China in hope that it will reach you there eventually. You can be sure of our best wishes in the new work of the five year movement as you take the leadership in the deepening of the spiritual life of the churches in China preparatory to their witness to that life. I hope that you will be able to give a good deal of time to the work of the Church of Christ in China and particularly that you can press its claims upon our North China churches.

With best wishes,

Cordially yours,

Wynn C. Fairfield.

WCF:pmb
Enc.

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Telegrams:—"CHICONCOM" Shanghai
Codes—Missions, C.I.M.

Telephone—68731

THE NATIONAL CHRISTIAN COUNCIL OF CHINA

The Missions Building, 23 Yuen Ming Yuen Road
SHANGHAI, CHINA

中華全國基督教協進會

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Vice-Chairmen: Dr. R. Y. Lo, Dr. Yi-fang Wu
Treasurer: Dr. C. L. Hsia
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Secretaries: Rev. K. T. Chung, Rev. Djang Fang, Miss T. C. Kuan
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**Names starred constitute the Executive Committee*

September 19, 1929

RECEIVED
FOREIGN DEPARTMENT
OCT 16 1929
Ans. 10/26/29

Dr. Wynn C. Fairfield, Secretary,
American Board of Commissioners for
Foreign Missions,
14 Beacon St., Boston, Mass., U.S.A.

Dear Dr. Fairfield:

Following the Seventh Annual Meeting of the National Christian Council in May, the Administrative Committee determined to give effect to annual resolutions in favor of the collection of statistics of the work of Christian churches in China by the appointment of the undersigned as Statistical Secretary, a position which he formerly held from 1915 to 1920 under the China Continuation Committee.

In undertaking anew this task our attention has been called to the wealth of statistical material already available in the annual reports of the missionary societies represented in China. The majority of such societies have placed our "N.C.C. Research Library" on their mailing lists to receive copies of the Annual Reports on publication and the collection has proved of great value to students of Christian work in China, to whom it is constantly available, under the supervision of a trained librarian.

The librarian has been checking over this material and calls my attention to the fact that we lack your annual report for the years indicated, which we trust it will be possible for you to supply. We should be greatly obliged if at the same time you could examine your mailing lists to be sure that the National Christian Council is upon them to receive these reports as published hereafter.

Very sincerely yours,

C. L. Boynton

Missing Annual Reports desired by N.C.C. are as follows:
Years ending 1918, 1919, 1929.

Telegrams:—"CHICONCOM" Shanghai
Codes—Mixdom, C.I.M.

Telephone—62131

THE NATIONAL CHRISTIAN COUNCIL OF CHINA
The Mission Building, 23 Yuen Ming Yuen Road
SHANGHAI, CHINA

全 國 基 督 教 協 進 會

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September 19, 1929

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OCT 16 1929

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American Board of Commissioners for
Foreign Missions,
14 Beacon St., Boston, Mass., U.S.A.

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Very sincerely yours,

Missing Annual Reports desired by N.C.C. are as follows:
Years ending 1918, 1919, 1929.

October26, 1929.

Rev. C. L. Boynton
National Christian
Council of China
23 Yuen Ming Yuen Road
Shanghai, China.

Dear Mr. Boynton:

Our Business Department is sending you under separate cover the reports of the American Board for 1918 and 1919. The 1929 report has not yet been issued, but they have placed you on the mailing list for all future issues.

Very sincerely yours,

Wynn C. Fairfield.

WCF:pmb

Telegrams:—"CHICONCOM" Shanghai
Codes—Missions, C.I.M.

Telephone—68731

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THE NATIONAL CHRISTIAN COUNCIL OF CHINA

The Missions Building, 23 Yuen Ming Yuen Road
SHANGHAI, CHINA

中華全國基督教協進會

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*Rev. Chu Hao-jen	*Dr. R. Y. Lo	Dr. K. B. Westman
*Rt. Rev. John Curtis	*Dr. D. W. Lyon	*Dr. Yi-fang Wu
Dr. W. H. Gow	*Dr. C. S. Miao	*Dr. David Z. T. Yui

**Names starred constitute the Executive Committee*

October 24, 1929.

RECEIVED
FOREIGN DEPARTMENT
NOV 22 1929

Dr. Wynn C. Fairfield,
American Board of Commissioners
for Foreign Missions,
14 Beacon Street,
Boston, Mass., U.S.A.

Ans. 12/19/26

Dear Dr. Fairfield:

Ever so many thanks for your kind letter of September 7th which has been duly received and the enclosed cutting from the Boston Globe. First of all, let me thank you for your kind communication. It is always a great pleasure to hear from you and to know something of your work in Boston. In my memory still lingers the brief visit I made during the summer to Boston, especially to the Congregational House where I was so kindly treated by the secretarial staff. For your kindness and friendship, I am more especially thankful. Owing to pressure of work here in China, I had to hurry back from America in order to be present at some important gatherings in connection with the National Christian Council, the Church of Christ and other organizations. After a pleasant trip from New York, I reached home about the beginning of September and had found members of my family keeping in good condition.

I am a little surprised to read the paper cutting which does not contain any actual remarks I have made either in America or elsewhere. The whole question of transferring Mission property to Chinese Church is still under consideration. As late as last week, the decision was definitely made between the Church of Christ in China and the 14 Missions participating in the Union movement that the property question must be held in abeyance for the time being, owing to the lack of laws in China governing the holding of such properties by the Church. The following is the actual resolution passed by this joint Conference held here in Shanghai from the 14th to 17th inst.

(1) We call attention to the findings of the first General Assembly (see Minutes page 31) and the findings of the China Delegation to the Jerusalem Conference (published by the N. C. C.) on the transfer and control of property.

(2) We recommend the careful study of these as expressing the desires of the Church and in general the attitude of the cooperating Missions in regard to questions of property.

(3) The uncertainties, however, of the present legal position in regard to the holding of property by the Church make it clear to us that immediate transfer, while the laws are in process of codification, would be impracticable, and we therefore recommend that the matter should be, for the time being, held in abeyance.

We request that the General Council prepare a circular letter explanatory of the above resolution to be sent to the synods of the Church.

(4) We further recommend that the General Assembly through its Standing Committee, continue to carefully study the question.

No doubt you will receive a copy of this document in the near future which requires the consideration of the 14 Mission Boards now working in connection with the Church of Christ in China. I will try to send you a copy of my picture as you requested.

I have just received a letter from Mr. Chandler, telling me of his safe arrival in North China and requesting me to meet with some of the Christian leaders in North China Kung Li Hui when I start for the North next week. This I shall be glad to do. You will be interested to know that the North China L.M.S. is considering of joining the Church of Christ and I am to visit all its stations in Hopei province to consider this matter with their leaders. I hope that the day will soon come when North China Kung Li Hui will also be able to see its way to share this Union project and will become an integral part of the Church of Christ, not so much for what it can gain from such a union as for contributing to the enrichment of the Union movement. However, we should not force the growth, it must be accomplished by natural process from a real desire for such a Union movement.

With warmest greetings to all my friends in the Congregational House in Boston and kindest regards to your goodself.

Yours sincerely,

C. Y. Cheng

C. Y. Cheng

CYC:hc

Telegrams:—"CHICONCOM" Shanghai
Codes—Missions, C.I.M.

Telephone—68731

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7
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THE NATIONAL CHRISTIAN COUNCIL OF CHINA

The Missions Building, 23 Yuen Ming Yuen Road
SHANGHAI, CHINA

中華全國基督教協進會

C[illegible]irman: Rt. Rev. Lindel Tsen
V[illegible]e-Chairmen: Dr. R. Y. Lo
Dr. Yi-fang Wu
T[illegible]asurer: Dr. C. L. Hsia
G[illegible]eral Secretary: Dr. C. Y. Cheng
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*Mr. R. C. Wells
Dr. K. B. Westman
*Dr. Yi-fang Wu
*Dr. David Z. T. Yui

*Names starred constitute the Executive Committee

RECEIVED
FOREIGN DEPARTMENT
JAN 27 1930

December 30,1929.

Ans. 2/12/30

Rev. W. C.Fairfield,
14 Beacon Street,
Boston, U.S.A.

My dear Mr. Fairfield:

You will before this have received the formal invitation from the China Christian Educational Association to join its staff, and as a member of that Association as well as from my own position in the National Christian Council, I write to express the hope that it may be possible for you to give favorable consideration to this, to my mind, extremely important call.

Only last night I was talking with Dr. David Yui, who lamented the small number of well-trained leaders upon whom the Christian movement can count at the present time to fill the many positions which need to be filled by Chinese. Everywhere one looks there is a dearth of such men, and we must look to the Christian educational institutions as the primary agency for the development of such leadership. We are, as you no doubt fully realize, entering upon a new stage in the development of Christianity in China; a stage in which the fullest contribution of the missionary is still needed and in which greater emphasis even than in the past must be placed upon Christian educational institutions. The decisions of the Chinese Government in regard to governmental control of education raised for the Church problems of an extremely serious kind, and necessitate, to my mind, the strengthening of the China Christian Educational Association, with a view to insuring that the large effort along educational lines of the past decades shall not be lost but that the institutions which the Church needs will gain in strength and influence during the decades that are ahead. In my own opinion

there is opened a very wide door of opportunity before the General Secretary or Secretaries of the China Educational Association. For various reasons the organization has been experiencing something of a slump, but this is in my mind merely temporary and its greatest day of opportunity is in the future, not in the past.

If you find yourself able to throw yourself wholeheartedly into the great problems which lie ahead of us in Christian education in China during the next two or three decades, you will, I feel sure, find a task worthy of the very best that you have to give. The whole question of religious education needs to be faced afresh, and we must look to the C.C.E.A. to help in a larger degree than is yet the case in the solution of this fundamentally important problem which confronts us in all of our institutions from the kindergarten to the university.

I presume you have read Professor Coe's last book "What is Christian Education". It delimits the task which not only this Association but the whole Christian Church faces in its attempt to develop men and women with Christian ideals, practices and habits. The whole Christian movement seems to me to be waiting for leadership in this realm of Christian education, and I, personally, am of the opinion that we must look to a large degree to the better trained educators to solve it. They cannot however do this except by maintaining a very intimate relation with the leadership in the Churches, both the ecclesiastical officials and the rank and file of the pastorate.

I realize that you had to leave China on health grounds and that you have been a sufferer from hay fever. I should hope that you would not find difficulty on that score here. I have heard of no one in the entire circle of my friends who has been suffering from it at this sea port. Certainly if it is at all possible for you to come, I wish you might make a try at it. I should greatly welcome you as a colleague here in this building both in the Councils of the National Christian Council and in those of the Educational Association on whose staff I serve as a kind of Honorary or, as they call it, "Co-operating Secretary".

I am expecting to be in the United States for a couple of months in May and June of this year, and if you are there at that time I shall be only too happy to see you and talk these matters over. At the sametime I hope that you may find it possible to give an earlier reply, inasmuch as our need is very great indeed. Any long delay in finding those who are to lead the organization is bound to prove costly; at the sametime we are convinced that it is better to wait for the proper person than to take someone who lacks the vision and the ability to do what is

needed. Of course you will be able to consult fully with Dr. Wallace and Dr. Gamewell in regard to the situation as both of them have been here during these past months and are intimately acquainted not only with the situation in the Association itself, but in connection with Christian education generally in China.

Yours very sincerely,

E.C. Lobenstine

Confidential

ECL:H

P.S. Cressy goes home in a couple months to be gone a year. Dr Miao alone will be left there on the staff. He is not one I fear who can greatly stimulate others to work. I do not know how clearly he thinks. He is more of a specialist & detail worker I think, than a man of vision who can arouse others. The great problems facing Christian Education here can be solved only by the simultaneous effort & experimentation of many, in many institutions. Dr Miao does not seem to me to be arousing this kind of effort, but to be trusting too much to his own work. Cressy's interest is bound up in the correlation of the Yen Colleges; but is not tackling the Religious Educational question, partly because he is busy with other things & partly because that is Miao's job. Wallace can give you details. We greatly need you to come & take the CCEA in hand. It was never more urgently needed than now. There is a good & I believe long piece of work to be done in it. You will of course have to secure a strong Chinese Colleague & to work with him ultimately at least as I do with Cy Chang.

I think there is little chance of Fr Tree coming without you. He might with you. The thing though now is for you to get here as soon as you can; at least by the early autumn.

February 12, 1930.

Rev. E. C. Lobenstine
National Christian Council in China
23 Yuen Ming Yuen Road
Shanghai, China

Dear Dr. Lobenstine:

I appreciated greatly your letter of December 30, 1929 with regard to the call to the China Christian Educational Association position. I am enclosing a copy of the letter which I wrote to Dr. Wallace on January 25, two days before your letter reached me. It was somewhat reassuring in reading through your letter to find that practically all the reasons which you give for my accepting the position had been thoroughly considered before your letter came and before my reply to Dr. Wallace was written, so that you need not feel that if your letter had reached me earlier it might have made a difference with that decision.

It is true that I have never had so positive a statement on the subject of hay fever as yours and if that had been the only issue, I should have been very glad to have that light upon it. As things stood, the decision reached and the grounds given in my letter still seem to me valid and final for the present.

As I said to Wallace, the difficulty of decision in this matter was that it seemed to me that a decision against your invitation would practically amount to a decision to remain in America indefinitely, since the factors which had weight would have equal weight against any return to Shanghai or any other position. I should have liked very much to be associated with you men, Chinese and foreign, in the Missions Building and China still seems to be "home."

With cordial regards,

Sincerely yours,

Wynn C. Fairfield.

WCF:pmb
Enc:

JAN 3 1922

100

FIVE QUINSAN GARDENS
SHANGHAI, CHINA

December 3rd, 1921.

Dr. James L. Barton,
Congregational House,
14, Beacon Street,
Boston, Mass.

My dear Dr. Barton,-

I sent you yesterday on behalf of the Editorial Board of the Chinese Recorder the follwing cablegram which was signed by Dr. Robert C. Beebe the chairman of the Editorial Board:

"Executive Board of the Chinese Recorder unanimously appeal Fernstalk take over Rawlinson. Board suggests that he be assigned to work Shanghai at least until September. Beebe."

The following action was passed at a recent meeting of the executive of the Recorder: "That a special committee consisting of Mr. E. C. Lobenstine, chairman, and Mr. Sparham and Mr. MacIntosh be appointed to get in touch with the American Board asking them to consider appointing the editor to a general position in Shanghai. It was pointed out that this matter had already been presented to Dr. Barton. It was also decided that the same committee should send a cablegram on this subject to Dr. Barton to reach Boston about the time of his arrival".

In this action the editorial board of the Recorder is primarily concerned to maintain Dr. Rawlinson as editor of the Recorder and to keep the Recorder's office in Shanghai in close touch with the National missionary organizations which are located here as well as with the presses where the printing must be done.

The Editorial Board feels very keenly that it would be most unfortunate for it to be obliged to change editors at the present time. Dr. Rawlinson has during the past few years greatly strengthened the magazine. It's subscription list has grown, notwithstanding it has a limited constituency and also notwithstanding the somewhat antagonistic attitude towards the paper of some people in the reactionary theological group which has been making its voice heard in China. We feel a change of editors particularly at this time just before the National Conference and while we are still uncertain as to whether it will be possible to avoid a theological clash between the missionaries in China would be almost disastrous.

We have communicated with your North China Mission through Rev. R. E. Chandler requesting that he write to the proper person in South China and with your Fukien Mission through Dr. W. L. Beard. There has been time for a reply from North China since the meeting of the Editorial Board. The proposal which we are making at the present time that Dr. Rawlinson

be taken on by your Board and permanently allocated to Shanghai for national work is a new one to the Mission and we cannot say whether or not it will meet with the Mission's approval. We trust that the mere fact of your having no work in Shanghai will not hinder your taking action allocating a worker to national work any more than it prevanted the English Baptist Mission allocating Dr. Timothy Richard and Dr. Evan Morgan and the Canadian Presbyterian Mission Dr. Donald MacGillivray, the Friends Foreign Missionary Society of England, (which only has work in West China) Dr. Issac Mason, The Dutch Reformed Board Rev. A. L. Warnshuis etc. to work in Shanghai where none of these societies have work of their own.

Pending the discussion of these questions between the Board and the Mission we would venture to suggest that the Board take action at the present time and allocate Dr. Rawlinson to Shanghai until the fall of 1922 with the understnding that he continue his work on the Recorder and devote the balance of his time to work in connection with the Committee which is responsible for the arrangements for the National Christian Conference and for the editing of the Conference report.

In recommending that you allocate Dr. Rawlinson as one of your missionaries permanently to Shanghai for continued work on the Recorder and such other editorial work as the proposed National Christian Council may suggest we recognize that no permanent arrangements can be made for such general work until after the Council has been appointed. It is also possible that proposals may be made ~~allocating~~ looking to some official relationship between the Chinese Recorder and the National Council. We trust that pending the fuller discussion of these questions the American Board will agree:

1. To take over Rawlinson as from January 1st, 1922, on an emergency grant allocating him to work in Shanghai until September 1922.

2. That the Board if possible allocate him permanently for work here, Dr. Rawlinson to give such time as is necessary to the editorial work of the Chinese Recorder and to give the remainder of his time to general editorial work in connection with the proposed National Christian Council, if this is desired or in the event for any reason of other arrangements being made for such work, that the remainder of his time be given to the development of social and moral welfare work in China. Dr. Rawlinson has been closely connected with work of this kind as chariman of a committee on this subject of the China Continuation Committee and also as chairman of a local committee in Shanghai which is doing much excellent work.

Pending a reply from your Board a few indivduals here in Shanghai in the missionary ranks have temporarily underwritten Dr. Rawlinson's support until the National Conference. It is hoped, however, that any actinn which the American Board may take will be as from January 1st.

Dr. Barton. December 3rd, 1921.

Various proposals have at different times been made looking to the possibility of a number of boards jointly supporting Dr. Rawlinson in the general work which is here suggsted. We are approaching you because under existing conditions of interdenominational finance there seems no hope of securing sufficiently prompt joint action of a number of boards to make it possible for Dr. Rawlinson to wait for a decision and also because until the whole question of financing the proposed National Christian Council and the departmental organizations which we hope will form a part of it has been settled it is impossible to state what will prove most satisfactory. From the point of view of the missionaries it will probably continue to be more satisfactory to be connected with and supported by individual societies. The situation is much the same as in the case of the union universities, where the bulk of the foreign staffs, in the beginning at least, were of necessity made up of those who were members of and supported by individual socieities. However theorectically desirable it may be to have the entire funds for the support of the teaching staff of these institutions under the control of the institutions the most practical way of getting the institutions started has been thus far for each society to allocate (upon the request of the university authorities) a certain number of individuals to its work along with the necessary funds for their support.

May I further state that we feel we are facing a real emergency and that action by your Board affords the only way that we can see for a prompt and satisfactory solution of the difficulty which has arisen.

Trusting we may have as prompt a cabled reply to this request as is possible, I am

On behalf of the Editorial Board of
The Chinese Recorder.

Yours very sincerely,

E. C. Lobenstine

ECL/T.

Dr. Barton.

December 3rd, 1921.

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On behalf of the Editorial Board of the Chinese Recorder.

Yours very sincerely,

E. C. Lobenstine

ECL/T.

Shanghai.

Dec 3. 21.

101

Telegrams—"CHICONCOM" Shanghai
Codes—Missions, C.I.M.

Telephones—North 2025, 2026

THE CHINA CONTINUATION COMMITTEE

OF THE

NATIONAL MISSIONARY CONFERENCE, SHANGHAI, 1913

Offices:—5 QUINSAN GARDENS, SHANGHAI

December 27th, 1921.

Dr. W. E. Strong,
Congregational House,
14, Beacon Street,
Boston, Mass.

My dear Dr. Strong,-

I beg to acknowledge the receipt on Christmas Eve of you cablegram as follows: "A.B.C.F.M. will provide for Rawlinson until July letter with full information follows."

We keenly appreciate this action on the part of your Board and the Editorial Board of the Recorder will write you to this affect after its first meeting.

I judge by the wording of your cablegram that your Board did not wish to commit itself to any permament policy after July pending fuller consultation. I am glad to be able to report to you that just before your cablegram was received the Southern Baptist Mission here received a favourable cabled reply to its appeal to the Southern Baptist Convention to continue Dr. Rawlinson's salary for six months and to provide for his return passage to the United States. I take it that Dr. Rawlinson will wish to accept this money from the Baptist Board, to which he has every reason to feel entitled after his long years of service, and therefore the support of your Board for the first half of 1922 will doubtless not be required. The fact of this double assurance that Dr. Rawlinson would be provided for was greatly welcomed by us as well as by Dr. Rawlinson himself.

Yours very sincerely,

E. C. Lobenstine

ECL/T.

Telegrams—"CHICONCOM" Shanghai
Codes—Missions, C.I.M.

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Yours very sincerely,

E. Rawlinson

RCL/T.

Shanghai

Dec 27, 1921

102

REC'D MAR 28 1921

TELEGRAPHIC ADDRESS
"PETER COMMITTEE SHANGHAI"
CODES: C.I.M., MISSIONS, WESTERN UNION, BENTLEY'S

EXECUTIVE COMMITTEE
HENRY S. HOUGHTON, PH.B., M.D., CHAIRMAN
DAVID Z. T. YUI, M.A., SECRETARY
E. S. TYAU, M.D., D.P.H.
GRACE L. COPPOCK, B.A.
FRANK D. GAMEWELL, LL.D.

ROBERT C. BEEBE, M.D., TREASURER

中華衛生教育會

COUNCIL ON HEALTH EDUCATION

OF THE

NATIONAL MEDICAL ASSOCIATION
CHINA MEDICAL MISSIONARY ASSOCIATION
YOUNG MEN'S CHRISTIAN ASSOCIATION
YOUNG WOMEN'S CHRISTIAN ASSOCIATION
CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

4 QUINSAN GARDENS, SHANGHAI
TELEPHONE NORTH 1139

STAFF
W. W. PETER, PH.B., M.D., C.P.H.
S. M. WOO, M.D., C.P.H.
CLARA A. SARGENT, B.A., M.D.
RUTH BENEDICT, B.L.
M. EDNA BREITHAUPT
HANG HAI
T. T. YIE
P. T. YANG
T. Y. CHOW
H. L. HUANG
T. H. TANG
C. C. YIE
S. PAUL
Y. C. YANG

February 17, 1921

Rev. W. E. Strong, D.D.
Clerk of the Prudential Committee
American Board of Commissioners for Foreign Missions
14 Beacon Street, Boston, Massachusetts

Dear Dr. Strong:

I acknowledge with regret the action you were compelled to take January 4th, declining for financial reasons to grant aid to the Council on Health Education.

I have for the last few years tried to do everything I could to interest the Mission Boards in promoting preventive medicine and health education in China by supporting the Council on Health Education. Since that support from Christian sources is not forthcoming and since I believe so strongly in the necessity for promoting work of this kind under whatever auspices it be done, I shall be compelled if this tendency of non-support continues either to modify the program of the Council or enlist the support of non-religious organizations. I appreciate the difficulty in which it seems so many mission boards are finding themselves. I only wish it were otherwise.

Cordially yours,

W. W. Peter

W. W. PETER, M.D.
Secretary Council on Health Education

Enc: "Famine Fever"

12.21.27

7.8.31

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會 學 廣

Christian Literature Society for China

TEL. 40303 — CABLE, "LITERATURE."

143 NORTH SZECHUEN ROAD, SHANGHAI.

MACGILLIVRAY, D.
GENERAL SECRETARY
CH'EN CHIN-YUNG
CHOW YUN-LU
FENG, HSÜEH-PING
GARNIER, A. J.
HSU NAI-LU
KU TE-P'ING
LI LU-TEH
LI, MISS GWAN-FANG
LIU WEN-LIN

MACGILLIVRAY, MRS. D.
MENZIES, MRS. D. G.
MORGAN, EVAN
PAN, MISS WEI-NYOEN
PYLE, MISS MARTHA E.
SHEN, MISS CHUN-YIN
TSAI, C. S.
WHITE, MISS LAURA M.
ZIA, Z. K.

Fairfield

June 10, 1929

HOME DEPT.
JUL 8 1929
REF'D TO Bell
ANS. 7/17/29

Dear Friend:

At the recent meeting of the National Christian Council of China, held at Hangchow, the following Resolution regarding literature was passed. Inter alia.

> "In view of the vastness and variety of the needs in the field of literature, it is our conviction that the work of all existing literature producing agencies should be greatly strengthened, enlarged and improved. Therefore, RESOLVED that the supporting constituencies of such agencies be urged largely to increase their financial support."

Thus far some ten mission Boards on both sides of the Atlantic have helped our own Society by lending us men and/or women to come to Shanghai and produce literature for the Chinese churches and also for the non-Christian public.

Though your Board has doubtless viewed our work with great sympathy and recommended it to your missionaries on the field, you have not been able, hitherto, to follow the example of these cooperating Boards. The wish may have been present but the means were not supplied to you. However, I have thought it my duty to call attention to this Resolution even in advance of the printed report which will naturally take considerable time. This National Council is made up of representatives of many churches, both Chinese and foreign, and Dr. John R. Mott, himself, was present. In fact he devoted an unusually large amount of his time to the problems of literature. I take it, therefore, that this

Resolution had his cordial support. I will say no more except that I trust your Board will seriously consider whether it will be possible to do something more for our literature, either by granting us a man or woman, or by granting us an annual grant of money, however small, with which we will be able to employ Chinese writers.

Believe me,

Yours faithfully,

D. MacGillivray

D. MACGILLIVRAY

DM:F

The Secretary,
American Board of Commissioners
for Foreign Missions,
Boston, Mass.

July 18, 1929

Rev. D. MacGillivray, D. D.
Christian Literature
Society for China
143 North Szechuen Road
Shanghai, China

Dear Dr. McGillivray:

Your letter of June 10 addressed to the Secretary of our Board has been referred to me. There ~~may~~ can be no question about the need for more thorough going literary work in China, and last week Dr. Ch'eng presented the cause at the meeting of the China Commission in New York with a great deal of fervor. Our problem as a Board is the problem of the distribution of the resources which we now have available or upon which we can certainly count. Aside from occasional opportunities for presenting special appeals such as this one for Christian Literature to people particularly interested in that phase of the subject, we are finding it necessary very largely to limit our appropriations from general income very strictly in view of the period of readjustment through which we are now passing.

I find that it has been in general the policy of the American Board to refer such requests as yours from China to one of the missions there, since as things now stand an appropriation for this purpose would almost inevitably affect either present appropriations or hope of special appropriations of the mission concerned. I would suggest, therefore, that you take this matter up with Rev. Rowland M. Cross of the North China Council of the Kung Li Hui, ~~at~~ 29 Teng Shih K'ou, Peking, as a matter of be brought before the North China Promotional Board for their presentation to us if they judge it to be for the best interests of all the work in China.

In the meantime, I shall try to be on the lookout for people who may be especially interested in this subject and hope that it may prove possible to do something toward it. I have been in the work of the Board here at this end only since the first of April and have not as yet

made many contacts of this sort. It is a consolation that having to be in America that I can to some extent interpret your needs.

Cordially yours,

Wynn C. Fairfield.

WCF:pmb

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廣 學 會
Christian Literature Society for China
TEL. N. 303—CABLE, "LITERATURE."
143 NORTH SZECHUEN ROAD, SHANGHAI,

MACGILLIVRAY, D.
GENERAL SECRETARY
CH'EN CHIN-YUNG
CHOW YUN-LU
FENG, HSÜEH-PING
GARNIER, A. J.
HSU NAI-LU
KU TE-P'ING
LI LU-TEH
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MACGILLIVRAY, MRS. D.
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MORGAN, EVAN
PAN, MISS WEI-NYOEN
PYLE, MISS MARTHA E.
SHEN, MISS CHUN-YIN
TSAI, C. S.
WHITE, MISS LAURA M.
ZIA, Z. K.

RECEIVED
FOREIGN DEPARTMENT

Aug. 16th, 1929.

SEP 12 1929

Rev. Fairfield, D. D.,

14 Beacon Street,

Boston, Mass.

Dear Doctor Faifield,

I am following the advice of your letter of July 18th, and I am approaching Rev. R. M. Cross. I am mentioning several possibilities; first, to set aside for literary worker a Missionary male or female to reside in Peking University in order to obtain the atmosphere and library needed for such work; second, or support the Foreign Educated Chinese at the same place to co-operate with un in Shanghai; third, or failing either of the above give us an annual grant say of $100.00 or $200.00 to show the definite interest in us and our aims. I may say that already we have four workers who still live at their stations and do literary work for us. In fact a number of Foreign workers in Shanghai is at present taxing our office accommodation.

Yours cordially,

D MacGillivray

105L
7

會學廣
Christian Literature Society for China
TEL. 40303—CABLE, "LITERATURE."
143 NORTH SZECHUEN ROAD
SHANGHAI

1/13/30

Private

Dec 7th 1929

Dear Fairfield,

Though I am only Emeritus now, I am deeply interested in the subject of our former correspondence. I trust the matter will not drop, but bear fruit. I am sure Dr Patton would be delighted to see the N China Congregational Church represented on C.L.S. in Peking, if the church so decides. The Chinese, however, seems to be sensitive regarding their MS. and dont wish them criticized! Of course our organization can never practise it's duty in this regard — otherwise there would be no standard at all. Yet we deal very literally with such MS. Do what you can, to get results.

Cordially,
D W Gilleran

January 13, 1930.

Dr. Donal McGillivray
143 North Szechuen Road
Shanghai, China.

Dear Dr. McGillivray:

This will acknowledge your note of December 7, 1929. I fully appreciate the suggestions you make in it with regard to some of the difficulties in editing manuscripts. I greatly fear that our Board will not be able to take any financial responsibility for the C. L. S. at the present time, even if we receive a request from the North China Promotional Board. We have been obliged to reduce our appropriations for the general work, which would include such an appropriation, by 10% for the calendar year 1930 and are considering the possibility of a further reduction in 1931 if diminishing gifts from the churches make it necessary. It is therefore extremely difficult to add any new items on the expenditure side of the budget.

Cordially yours,

Wynn C. Fairfield.

WCF:pmb

S. C. CHU, CHAIRMAN

N. L. HAN, TREASURER

THE NATIONAL COMMITTEE

YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF CHINA

20 MUSEUM ROAD, SHANGHAI

DAVID Z. T. YUI, GENERAL SECRETARY
JOHN Y. LEE, ASSOCIATE GENERAL SECRETARY
C. W. HARVEY, ASSOCIATE GENERAL SECRETARY
T. Z. KOO, ASSOCIATE GENERAL SECRETARY
H. A. WILBUR, ASSOCIATE GENERAL SECRETARY

POST OFFICE BOX No. 924
TELEGRAPHIC ADDRESS: "COMMITTEE, SHANGHAI."
TELEPHONES: CENTRAL 5286, 5287, 5288, 5289.

107 K

Ch

RECEIVED
FOREIGN DEPARTMENT

MAR 27 1928

February 23, 1928.

Ans. 9 April

Mr. Robert E. Chandler,
American Board of Commissioners for Foreign Missions,
14 Beacon Street,
Boston, Mass.

My dear Robert:-

Many thanks for your good letter of January 24 which came a few days ago. It was good to hear from you, and particularly to hear that you are definitely planning to return to China, perhaps before the end of 1928.

I am wondering whether you will not turn up at the Jerusalem Meeting. I assume, however, that you are planning to stay by the stuff at headquarters since you do not say anything to the contrary. The China delegation left Shanghai day before yesterday. The delegation from Japan travelled on the same steamer. These three weeks together en route should provide a good preparation for the fortnight on the Mount of Olives.

Before the departure of our delegation we had a three days' conference in Shanghai on the topics to be discussed at Jerusalem. So far as China is concerned we hope for a good deal of adjustment in the program. This is only to be expected, I suppose, in view of the fact that the agenda represents the lowest common denominator of the interests of many countries.

Personally I feel that Rufus Jones in his pamphlet on Christianity and Secular Civilization puts his finger on the heart of our problem, which is not so much the missionary enterprise as it is the Christian church which is at the cross roads. What is the mission and message of Christianity in this new and amazingly complicated world order in which we find ourselves? If East and West we can face this question as a common problem it will help us deal effectively with many subsidiary problems which are involved.

Hodgkin is back and reports a strenuous time in America. He has informed his wife that he does not intend to retire to America for his declining years. He does not feel that he is geared up to the American pace!

I am sending you a statement I worked out awhile ago in which I tried to sift out some of the gains of the past year in the Christian Movement in China. I tried not to make it a

Mr. Robert E. Chandler, Cont'd.

pure piece of rationalism. On the other hand, after admitting serious losses, I deliberately confined myself to an effort to state what seemed to me some of the real gains.

Sincerely yours,

Eugene E. Barnett

Eugene E. Barnett.

Not To Be Printed

Recent Gains in the Christian Movement in China

By Eugene E. Barnett

A Year of Tumult What is happening to the Christian Movement in China as the year of our Lord 1927 draws to a close? It has been a year of tumult and trouble. Revolution and counter-revolution, communism and anti-communism, labor outbreaks and peasant uprisings, bankruptcy and unemployment, war and banditry, political strife and international bitterness - what effect has all the welter of these unpent forces had upon the life of the Christian Church? My attempt to answer this question is based on visits during the year in north, south, central and east China, and on conversations in Shanghai with scores of Chinese and missionary visitors from all parts of the country. After all, however, what I write can only record the impressions which observations (first and second-hand) have made on one person.

Losses The title of this article is not intended to suggest that there have not been serious losses in the Christian Movement during recent months. There have been losses in property. Churches, schools, hospitals, and the residences of Christian workers have been forcibly occupied by troops, looted by lawless mobs, and subjected to varying degrees of despoilation. (In this they have of course shared the lot of much other public and private property). There has been loss in prestige. Propaganda has made multitudes of the Chinese people suspicious that the Christians are, after all, only "the running dogs of foreign imperialism", the allies of reactionary forces seeking to defeat the revolution, "the tools of selfish Western economic exploitation". There have been losses in church members. Statistics are not available, but it is certain that the fires of criticism and attack have eliminated not a few weak or nominal Christians from the fellowship of the Church. Meanwhile, there have been dramatic reductions in the number of missionaries serving Christian enterprises in China. The missionary Directory shortly to be published will probably show that considerably less than half of China's 8,500 Protestant missionaries are now in China.

Morale Much of the suffering which Chinese Christians have undergone has been merely their share of the common price of revolution and national re-birth. Nevertheless, Christians have in addition been singled out as objects of special attack. Some believe that this has been a blessing to the Church rather than otherwise. After enjoying for nearly three decades immunity from any serious opposition and indeed remarkable popularity and influence throughout the country, the Christian Movement has perhaps needed the cleansing experience of persecution and suffering such as recent months have brought it. Early in the year the Church in some quarters at least seemed to react to its sufferings by a severe loss rather than by a fresh access of morale. As time has gone on, however, Christians have increasingly recovered their poise and have faced

their new environment with courage and a sense of high mission.

Secondary Importance of External Losses One of the chief gains of the year has been the growing equanimity with which Christians have been able to view external losses. These losses, though regretted and deplored, are not viewed out of proportion to their secondary importance in the whole situation. In the growth of the Church, many Christians are realizing a new that "life is more than meat and the body than raiment". In the midst of material losses one hears more and more serious discussion of how to strengthen and enrich the life of the Church and less and less of how to recover and repair damaged property.

Self-Criticism Another gain has been the attitude of self-criticism with which a large number of Christians have learned to meet criticisms from without. They have met attack, not by counter-attack, but by a spirit of self-examination and repentance. The Christian leaders in one important center met early in the year to consider how the Church might best deal with the virulent attacks then being made upon it. The significant upshot of their discussions was the organization of a "movement for the reformation of the lives of Christians"! "Happy are we," said General Chang Chih-Chang (chief lieutenant of General Feng Yu-hsiang and himself an earnest and devoted Christian) in a recent address to representative Christians in Shanghai, "if we are 'persecuted for righteousness' sake." But can we say that our critics are accusing us altogether 'without cause?' Let us bestir ourselves, striving to be Christians, real Christians, in deed as well as in word."

What Is a Christian? This reaction has led in turn to widespread and heart-searching questioning as to what really constitutes a Christian. In conferences, retreats, and private conversations I have found this question cropping out frequently and in widely scattered Christian circles. In their attempt to answer this fundamental question, I believe that Chinese Christians are about to make a distinctive and vital contribution to the thinking of world-wide Christianity. Their approach to an answer, true to China's immemorial genius, will be from the standpoint not of metaphysics, theology, or ecclesiastical status, but of human experience and the everyday relationships of life. Liang Chi-chao, China's leading contemporary philosopher, has pointed out that all of China's schools of philosophy have agreed in one thing, in that they have regarded the question of man in his social relationships as the paramount problem of philosophy. So Chinese Christians are trying to define Christianity in terms of what it means in human life and in man's social relations. "Christianity as a way of life" is the phrase which most nearly summarizes the best Christian thinking now being done in China.

New Quest After God The National Christian Council, in its annual meeting late in 1926, decided to reorganize its entire program around a Call to Christians throughout China to join in an earnest and united effort "to

understand and practice Jesus' way of life in relationship to God and to one's fellow-men." While undoubtedly the social aspects of this Call evoked the most immediate response, my impression is that recently an equal concern is being manifested "to understand and practise Jesus' way of life in relation to God." What was Jesus' conception of God? His experience of God? How may we have fellowship with God through Christ? Questions such as these are engaging more earnest thought and discussion among Christians than I have hitherto observed during seventeen years' residence in China. Such questions, for example, have been the main theme of a series of local and regional retreats conducted this fall by the Y. M. C. A. in different parts of the country. Those attending these retreats constitute in a number of cities as the member of the National Christian Council do for the country at large a fairly representative cross-section of the more liberal elements of the church, and the zest with which they have explored these questions has been very impressive.

Interest in Inner Life — Closely allied with this fresh quest after God is a deepening interest in the inner life of the individual Christian. Student workers report that numberous groups are springing up among Christian students who meet together not so much for study or social service as for meditation and prayer. Increasingly Christian meetings are setting aside time for silent waiting upon God. In two retreats held almost simultaneously a few weeks ago in Peking and Canton, the closing meeting was a Communion Service in which the forms and rituals used had been worked out along original Chinese lines. Both meetings are reported as having achieved an unusual spirit of reverence and worship. The question of whether Christians should fight the evils in society was recently being discussed in a group which I attended. "Indeed we must if we are truly followers of Christ," exclaimed a University student, adding almost immediately, however, "The question which troubles me is whether I am morally worthy to engage in such a warfare."

Christianity and Nationalist Movement — The relationship of Christians and of Christian bodies to political movements now sweeping China has therefore been an acute issue during the year. Critics have not been wanting who have accused prominent Christian bodies and leaders of "meddling" in politics." These attacks, however, have not shaken their conviction that Christianity has an important contribution to make in the processes of national regeneration now in progress. Their one problem - and it is not a simple one - is that of method. In this connection it may be significant that in recent months Chinese Christians have made a clear-cut distinction between the Nationalist Movement and the Nationalist Government or Party. This should be interpreted not as an unfriendly attitude toward the latter, but as a recognition that the Nationalist Movement is far bigger than its political aspects and that the Church has its own distinctive mission in this larger movement of reconstruction, particularly along educational and religious lines. One practical expression of this conviction is the active and varied program of Citizenship Training carried on by the Chinese Y. M. C. A's in connection with which seventy

books, study outlines, and charts have already been published with a wide circulation and use. It is also worth mentioning that one part of this Christian Citizenship Program is "the promotion of international understanding and goodwill."

Demand for Fellowship — If the currency of certain words provides a clue to what is uppermost in the thinking of a given period, certainly one of the dominant desires of contemporary Christianity in China is for "fellowship". A new phrase has been coined (in the Chinese language) to carry the rich meaning of this word. For the moment its use has retired to second place in Christian speech that of the term for "social service" (coined also by Christians at an earlier period). This does not mean so much a diminution in zeal for social service as a growing conviction that Christian social service should be the spontaneous expression of Christian living and Christian fellowship. Many feel that Church membership should primarily mean participation in Christian fellowship, but that more often than otherwise this has not been the case. Perhaps too the tendency thus far is to seek for Christian fellowship in small groups, either within or independent of existing organizations.

Growth in Christian Solidarity — Another tendency which in some respects runs counter to the one just mentioned is a growing insistence in the old demand for Christian solidarity. Common criticisms and shared suffering have resulted in an increased impatience with existing barriers which divide Christians into different theological and denominational groups. The effort to divide the Christian Movement of China into two opposing camps of Fundamentalism and Modernism is far less influential than it seemed to be two or three years ago. The closing act on October 1 in the organization of the Church of Christ in China brought together in one body one-third of the Protestant communicants of the country, and there are many who earnestly desire a more complete merger of Chinese Christians. Some envisage this goal in terms of local union, as in Hangchow which on December 4 congregations representing three denominations united as one Christian communion. Others are thinking in national terms as in the case of the sixteen donominations which merged their separate existence in the Church of Christ in China mentioned above. Both tendencies express a conviction that it is absurd for four hundred thousand Christians scattered among four hundred million Chinese, to dissipate their energies in maintaining one hundred and forty odd sects which exist mainly as a result of events in European and American history which have no meaning in the experience of the Church of China.

Emergence of Chinese Leaderships — One of the most striking recent gains in the Chinese Christian Movement has been the rapid, almost sudden, assumption of administrative responsibility in Christian enterprises by Chinese leaders. Events in the country have accelerated this development regarding which recent years have witnessed an enormous amount of discussion and a proportionately smaller sum of achievement. Government regulations requiring Chinese administrators in

Christian schools and colleges have hastened action in that direction by Boards of Management and have placed upon Chinese Christian educators a compelling sense of obligation to accept responsibility as heads of these institutions. In spite of their previous lack of experience in such positions one hears almost nothing but praise for the success with which these newly elected principals and presidents are measuring up in their tasks. Likewise the wholesale evacuation under Consular orders of missionaries from most parts of the country during the year has thrust upon Chinese Christians the necessity of taking over the administrative burdens of hospitals, churches, and other Christian enterprises. Many missionaries are now asking, Why have we had such little faith? Why have we not insisted on turning over leadership to our Chinese colleagues sooner? Now that our Chinese friends are urging us to return to our former fields of service, how can we do so under conditions which will encourage present Chinese initiative and leadership to go ahead unhindered?

Missionaries Wanted — On the other hand the question at once arises as to what the present attitude of Chinese Christians is toward the future service of missionaries in China. Undoubtedly (to quote a Chinewe friend) "narrow nationalism has led some Chinese Christians to desire no further help from foreign missionaries". It is equally certain, however, that so far as the responsible leaders and the main body of the Chinese church are concerned, they most earnestly desire the continued service of experienced Christian workers from the older churches of the West. I do not believe that even those who most earnestly want missionaries to return, however, want all of them back. The return, for example, of missionaries who find it difficult to feel a deep sense of identity with the life of the Chinese people, or of those whose fundamental attitudes toward their Chinese associates are paternalistic rather than fraternal, are frankly not desired. Nor are those desired back in all cases wanted for the same work they have done in the past. With these qualifications I am sure that the following words of the Chairman of the National Christian Council spoken at its recent annual meeting represents in the main the real mind of the Chinese Church: "I hope the time will never come when we shall not have Christian workers from the West working side by side with us in the Church of China. We want them to come among us as fellow students in the school of Christ; fellow-workers in His Kingdom; fellow-interpreters of our respective cultures and Christian experiences, and fellow-members in the family of our common Heavenly Father.'

Mutual Sharing vs Receiving — Dr. David Yui, whom I have just quoted, has frequently remarked too, "I hope that the time will soon come when the Church of China will be able to send choice sons and daughters to render service in the churches of the West." This statement reflects a new and important development in the thinking of Chinese Christians. They do not wish the Christian Movement in this land henceforth to be thought of abroad primarily as "a mission field." "The field is the

world," and they wish the Chinese Church to be regarded as a partner working side by side with the older and wealthier and more experienced churches of the West in the redemption of this common world-wide field. "It is more blessed to give than to receive"; it is also more ennobling, more conductive to the development and enrichment of character. The Church of China wishes to share with the churches of the West the privilege of giving as well as the boon of receiving. Surely this is one of the most promising recent gains in the life of the Christian Movement in China, of promise not only to Christianity in China but also to world-wide Christianity.

"Foreign Missions." The missionary movement of the nineteenth and early twentieth centuries, and especially of recent decades, has written a shining page in human history. When has a spiritual ideal drawn forth such an outpouring of glad service which has sent millions in money and thousands of young lives, mainly from the Occident to the Orient, to prosecute this modern crusade. Somehow this crusade has now been checked. Its watchword. "The Evangelisation of the World in this Generation", arouses in many quqrters honest questioning instead of the spontaneous dedication of the past. In both the West and the East, the implications, presuppositions, and objectives, not less than the methods of "foreign missions", are being earnestly scrutinized. What happens in the Christian Movement in China will profoundly influence the outcome of this questioning, in which not only missions but Christianity itself is seriously involved.

A World-wide Challenge For my part, I believe that the finest Christian spirits of our day stand ready, nay eager, to enlist in a new crusade, significantly different from the one now drawing to a close yet deeply skin to it. This new crusade will be one in which men and women, catching a fresh vision of the world as Jesus intended it to be in tragic contrast with what it actually is both East and West, will consecrate life and treasure to "the Christianization of the world" in which we now share one common life. In such a crusade I am sure that a considerable body of Chinese Christians will gladly enlist. In it they will wish (as they will need) the most intimate possible fellowship and the most generous possible support of Christian comrades from the West.

STORY OF SOVIET UPRISING IN CANTON IN DECEMBER 1927

Edward H. Lockwood

For two days and a half beginning on the morning of Sunday, December 10th, the streets of Canton usually so throbbing with life were deserted except for armed sentries, uniformed as soldiers or dressed as workingmen, who have seized the city with the avowed intention of establishing the first Soviet Government in Asia. Ribbons sashes and arm bands of red identified those who were joined together in this desperate attempt to seize the power of government which had as its object the eventual confiscation of capital and the placing of authority in the hands of soldiers, workingmen and peasants. And while the guns of the Reds controlled the streets and the Red government was being hastily erected in the building of the Department of Justice of the former government those who were not of the Communist party lived through more than forty eight hours of nerve-racking fear.

Those forty eight and more hours will never be forgotten by those who passed through them. When they were over those who had lived through them emerged as a sleeper comes out of a nightmare so horrible as to be past belief. While the Reds were having their dream of a wealthy city in their hands those not of the Reds were having theirs. Horrible fear, the sort which causes a cold sweat because of its shock to the nervous system, gripped the more than a million citizens of the city who remained behind locked doors helpless and hoping that others than themselves would free them from the horror which stared them in the face. They were helpless because the first work of the invading Communist force was to disarm and drive out the police and then to attack those of the soldiers in the city who were unwilling to join with them.

The Reds were able to get control of the city because there were some brains behind the plans which were made, brains which first of all won the support of a number, no one knows how many, of the soldiers of the Fourth Division which had returned to Canton from Hankow where they had been a part of the troops loyal to Communist principles last winter. Their two commanders, Wong Chi Keung and Cheung Fat Fooi, had when in Hankow been open members of the Chinese Communist party at a time when it was supposedly working with the Nationalist party. Although they had denounced the Communist party as others of the Hankow leaders had done in recent months, the principles of the Communist party which they had preached to their soldiers made them open to the plots of the leaders of this successful attempt to seize the power of the Canton government. Thus it was that both Wong Chi Keung and Cheung Fat Foot on the early morning hours of the tenth found themselves compelled to flee together with some of their loyal soldiers who remained loyal across the river which separates the main part of Canton from Honam where they took refuge with General Lee Fuk Lam, a military ruler who has stayed in power in that part of the city for more than fifteen years. His forces now stood against the attack of the Communists so that they had to stop with their capture of the part of the city lying south of the Pearl River.

But it would not have been possible for the Reds to capture the city with the help of soldiers alone. It was the work of these renegrade soldiers combined with the help of the radical labor unions

brought into life in Canton during the days of Borodin and which have been out of power since the middle of last April when the break came between the Communists and the Nationalists when the former were for the time being eliminated. At that time many of the radical labor leaders were imprisoned and some of them were killed. Many of those who were imprisoned were kept in prison by the general in control, Li Chai Sam, and were not released until about two weeks before the December 10th revolution. They were released by the authority of General Cheung Fat Fooi and General Wong Chi Keung after these two generals had by plotting caused Li Chai Sam to leave Canton for Shanghai. At the same time that the prisoners were released these two generals made a move against the radical labor unions by stopping the rice allowance which for two years had been given to ten thousand of the workingmen who took part in the strike against Hongkong and compelled these strikers to vacate the fifty or more large office buildings which they had been occupying for these two years without paying a cent of rent. The release of the prisoners and the discontinuance of free food and loding to the strikers were acts directly contradictory and are hard to explain except on the grounds of incompetence of the two generals in charge.

The third factor which made it possible for the capture of the city was the absence of troops from the city. Troops which would have been able to withstand such an attack had been sent toward Swatow to withstand what threatened to be an attack by the troops of Li Chai Sam, the general who was in control in Canton for two years, who had to leave because of the return of General Wong and General Cheung and their troops from the Hankow region. General Li left Canton for Shanghai about three weeks before the capture of the city by the Reds took place and the generals who succeeded him were incompetent. The absence of the troops made the capture much easier.

The desertion of many of the troops of General Cheung Fat Fooi and General Wong Chi Keung to the Communist cause, the presence in the city of the radical labor union leaders, some of whom had recently been freed from prison and others of whom had recently had their supply of free food shut off and the absence of troops which might have protected the city, would not have been enough to cause the fall of the city if there had not been some brains and money to take advantage of the opportunity which this combination of circumstances offered. Who supplied the brains and the money?

So far as the Chinese are concerned it is certain that the leaders of certain of the radical labor union leaders were partly responsible. The name of one of the organizers of the Seamans Union appeared as the chairman of the provisional government which was set up by the invaders of the city and one of the generals who commanded troops for the communistic Hankow government was announced to be the head of the military forces. But others than Chinese were involved. Five Russians were caught in the headquarters of the revolutionary government when the regular soldiers recaptured the city after the two days reign of terror and more Russians were taken in other parts of the city. There is no doubt that much of the responsibility for this raid of the communists must be traced to the Russians. The lights of the Russian Consulate were going all night preceeding the morning of the invasion of the Red forces.

The Chinese feel that the Russians are much to blame. They have arrested the Soviet Consul who is still being held in prison. The Soviet consulate has been raided and is under armed guards. For the first time in Canton Russians have been executed by the Chinese authorities. The five Russians captured in the revolutionary headquarters were the first to be killed. Before a large crowd of Chinese and a few foreigners they were stood up against the wall of the building where they had been directing the revolution and were shot on Wednesday afternoon. A shout of approval went up as these five men fell before the firing squad.

The ruthlessness of the police and soldiers in killing after the defeat of the revolutionist was a natural consequence of the reign of terror through which the city had passed. It is impossible to adequately describe the horrors of these two days. Fear of death, looting and fire gripped people as they were trapped within their houses. There were good grounds of these fears. On Sunday night in an effort to dislodge soldiers which were opposing them, the Red forces set fire to the building of the Bank of China and from here the fire spread burning for a day and two nights. The fire departments werenot able to fight the fire and it looked as if most of the city would be burned. More than a thousand of the best business buildings of the city were burned and the fire loss will total more than ten millions of dollars. Pitiful stories are told of the suffering of those who had to escape from the burning buildings when the fear of death from fire was behind them and the fear of bullets from the Red forces were before them. Many have told me of the shoting of friends who were escaping from the fire and their own physical and mental suffering as they made their way to safety in some other part of the city.

The fear of looting was another factor. There was looting in many parts of the city. The gold and silver shops, the jade and pearl shops, the piece goods shops and many of the residences, mostly those of the wealthy in the western suburbs, were looted and not a home in city but feared the same experience. In justice to the Reds it should be said that their object was more than loot. They could have looted all of the city and escaped if they had wanted to do so. That this was not done is an indication that they did have a plan to institute a Soviet government. Even after they captured the city they issued a poster calling for enlistments of those who would join with them. Also, it is impossible to show that the looting was done by Reds. It may have been done by thieves and bandits who took advantage of the absence of the police. One of the first acts of the Reds was to free all prisoners in the city prison. These and others of this sort, always to be found in a city the size of Canton, may have been responsible for the lootings which took place. However this may be, the responsibility for the looting must rest on the Soviets for it was due to their efforts that the city was without police. For a similar reason the responsibility for the fire must be laid upon them.

I went into the city on Monday afternoon when the city was still in the hands of the Reds and walked from Shameen to the Y. M. C. A. building, a distance of more than a mile, passing many of the Red pickets along the way. All had modern rifles and revolvers. Some

of them were dressed in the uniform of the Fourth Division while others were dressed in the clothes of the Chinese workingmen. Each wore some kind of a red ribbon over this clothing. They were not anti-foreign for they allowed me to pass and treated me very courteously when I told them that I was on my way to visit friends at the Y. M. C. A.

The streets were deserted except for the pickets. All shop doors were closed and from the windows of upper story windows faces looked out on the streets below. Shots were being exchanged between the Reds on one side of the river and their enemies on the opposite side but there was no firing on the street on which I walked except at street intersections though I could hear the firing on the water front a block away and soldiers were kneeling behind barricades, their guns pointing up the intersecting streets connecting with the street along the water front to the street on which I was walking. The sentries away from these intersecting streets were many of them fingering their gun triggers in a nervous way which showed that they were not very sure of their safety. Each sentry was armed with a rifle and some of them had machine guns but I did not see any large cannon. The lack of these must have been a serious handicap to the revolutionists in fighting their enemies on the other side of the river.

I walked along the side walk keeping as close to the wall as I could. I was the only pedestrian along this street usually so crowded when to my surprise I saw two women walking down the middle of the street and coming toward me. As they came closer I saw they were dressed in silk dresses and were young, appearing to be students. One of them was carrying a red banner at the end of a pole and her companion held in one hand a long revolver while in the other was a long rapier sword. We saw each other at the same moment and the incongruity of seeing such beautifully gowned women so armed struck me as so rediculous that my face broke into a smile to which they responded with a grin as broad as mine. We bowed to each other and went on our different ways. No one knows exactly how many women were involved in this Soviet attempt but there were some captured and shot on Tuesday and Wednesday.

I went back into the city again on Tuesday afternoon only a few hours after the Reds had been driven out. The regular troops from the Honam side of the river landed under the protection of fire from a gun boat and the Reds, already weakened by the desertion of some of their troops on the evening previous, did not put up much of a fight. As I walked along the Bund which skirts the water front hundreds of bits of discarded red ribbon could be seen underfoot. Scattered along the street were the bodies of those who had been killed as the Communists were fleeing from the city. A beggar lying face downward, his begger's bowl by his side, had been released from his life of squalor. Soldiers and police were going about searching for Reds. No time was taken to give suspects a trial. Estimates of the number killed since the re-entry of the police and the regular soldiers vary from one to three thousand. The number must be large. Automobile trucks have been going about the city for four days picking up dead bodies. The bodies I saw were evidently those of workingmen and

soldiers, men without education and probably followers instead of leaders. The police have been particularly ruthless in killing those whom they have thought responsible for the capture of the city. I saw them stop a man, evidently a workingman, ask him a few questions and then shoot him down passing along without a word, not appearing to feel any mercy for those whom they were killing. Some of the Reds lying dead on the street had skulls crushed probably by the blow from the butt of a rifle. One body covered with matting had a bowl on top of it and a few hastily written Chinese characters making an appeal for help in providing burial. A few candles and some paper prayers were burning at the foot of another corpse.

One result of this unsuccessful attempt of the Reds to rule Canton is to completely discredit the Communist party in South China. In its circulars issued on the day of the capture of the city the Reds openly attacked the Nationalist party claiming that it had had a chance and had failed. It announced that the first Soviet rule in Asia was to be set up in Canton and called upon youth to join in the effort to destroy the capitalists and divide wealth among the peasants, the soldiers and the workingmen. If the Reds had captured the city, held it for a time and then retreated with loss of life it is almost certain that they would have been able to draw large numbers under the Red flag and some sort of a communist experiment in Canton would have been inevitable. But the looting and the loss through fire has caused general dondemnation of the Reds and they will always be regarded, whether rightly or wrongly, as robbers and looters, destroyers of life and property.

One interesting phase of this attempt of the Reds is the fact that it claimed to be a movement of soldiers, peasants and laborers. No mention was made of students in the official announcements from the revolutionary headquarters. Still another interesting fact was the use of the term "Soviet" into Chinese instead of the use of the term for communists which has been used in China. This change in the term may have been due to a desire to show clearly the break from the old policy of cooperation with the Nationalist party which the Communist party followed up until last spring.

It has already been five days since the re-capture of the city by the regular soldiers but conditions have not become normal as they usually do after a fight between two military generals. On Tuesday people acted as if they were just recovering from nervous prostration. They were still pinching themselves to see if they were really alive. Few people dared to go out on the streets for fear that some searching party might pick them up and kill them before an explanation could be made. Gradually the population began to move about a little more and friends meeting each other would exchange with each other their experiences during the days just past. Even at this time, however, most of the shop doors are still kept closed. There was a complete break down in all of the ordinary fire and police protection in the city and this has been such a shock to the nerves that it will take some time to recover. Rumors are thick.

The result of this desperate attempt of the Soviets to rule Canton has been the loss of life of from a thousand to three thousand

of soldiers, robbers and workingmen who were suspected or known to have had a part in the reign of terror; the loss by fire of more than a thousand buildings entailing a financial loss of ten million or more dollars; the condemnation of the Russians and the Communist party in the spirit of bitterness which makes their recovery of favor seem absolutely impossible; the looting of hundreds of shops during the period of Red occupation and the loss of life of a few hundred of people who were not Reds but who were killed by the Reds when they were seizing power. Other indirect and probable results will be the loss of prestige of those of the Nationalist leaders connected with the Communist rule in Hankow even though they have since disavowed allegiance to the Chinese Communist party. The troops brought back to Canton from Hankow by some of these leaders were the ones who made this reign of terror in Canton possible and even though the leaders themselves are not directly responsible they must bear a part of the blame. General Wong and General Cheung who commanded these troops and who drove out General Li Chai Sam who had been in control in Canton for two years have already resigned their power andmore will have to follow them.

In a desperate attempt to unite China the Chinese Nationalist leaders more than two years ago called in the Russians to help them thinking they could use the doctrines of communism to stir up the people and then when they wished they could discard the Russians who had helped them. The Soviets did put life into the Nationalist movement but it was life based mostly on hatred and that spirit of hatred has now turned upon those who have used it and has destroyed much of life and property in this center of the Nationalist movement. As a party the Communists are eliminated from south China but it remains to be seen how deeply the doctrines of class hatred have sent their roots into the life of the working people. Will this hatred make for a permanent improvement in the condition of the workers or will it result in such a blocking of capital that China must wait much longer than it might have for the industrial development which will give to life the lift which always follows economic development? It is a wise man who can answer this question.

December 17, 1927.

April 9, 1928

Mr. Eugene E. Barnett
Young Men's Christian Association
20 Museum Road
Shanghai, China

My dear Gene:

Thank you very much for your letter of February 23 and all the material that came with it. This is just what I want -- to be included on your address list and get these reports and your sizing up of the China situation at various times. You little know how deep a dependence I place upon your vision and judgment, etc., etc.!

There are without any question gains in the Christian movement in China, and I think you have analyzed them well. That is a vivid account which came, too, from Mr. Lockwood of the Soviet uprising in Canton last December. I had not seen anything so intimate from that point before. I wonder if he overdraws the situation at all. There seems to me a slight implication that Soviet or Communist terrorism is more fearful and more reprehensible than the terrorism which has been exercised by other parties or leaders in that city. It may be just so, but I just raise the question.

No, I did not go to Jerusalem, but stayed by the stuff. The hints of the study and preparation for the Conference have been valuable to us here. I think your groups in China have probably done more prolonged, close study than those outside delegates in this country. That pamphlet by Rufus Jones is a remarkably keen one. It is amazing, is it not, to see how we realize clearly now how none of the religions of the world are our real enemies, but rather this world-wide philosophy or thought-and-life-habit which he calls "secular civilization." What a splendidly sympathetic and wife paper Dr. Stuart wrote in dealing with Confucianism! It was based, of course, largely upon work by D. Willard Lyon.

I am trying to think things out and express some of these newer tendencies here on due occasion. It involves real religion to have faith and let yourself go on some of the new propositions connected with Christianity out there or back here. I believe people are ready for real religion when you can get next to them. It was a great joy to me to see the first significant message coming back from the Jerusalem Conference. This was the Good Friday message, and its few paragraphs expressed certain things which have never been put out by a general conference of this kind before. There ought to be a new word from Jerusalem on Good Friday.

At the solicitation of our Board here we are staying on in the home work for a little longer than first planned. There is certainly an opportunity to be of some service to China. I think others quite as capable as I can carry this work, however. I am making nominations. And Mrs. Chandler and I expect to be starting back for China in about a year. Perhaps in April, 1929 we may arrive among you. That will be a thrilling day.

Please give our very best regards to Mrs. Barnett. You helped set up a rich evening for us when we were in Shanghai before.

Yours as ever,

Robert E. Chandler

REC/M

S. C. CHU, CHAIRMAN

N. L. HAN, TREASURER

THE NATIONAL COMMITTEE

YOUNG MEN'S CHRISTIAN ASSOCIATION OF CHINA

20 MUSEUM ROAD, SHANGHAI

DAVID Z. T. YUI, GENERAL SECRETARY
JOHN Y. LEE, ASSOCIATE GENERAL SECRETARY
C. W. HARVEY, ASSOCIATE GENERAL SECRETARY
T. Z. KOO, ASSOCIATE GENERAL SECRETARY
H. A. WILBUR, ASSOCIATE GENERAL SECRETARY

POST OFFICE BOX No. 924
TELEGRAPHIC ADDRESS: "COMMITTEE, SHANGHAI."
TELEPHONES: CENTRAL 5286, 5287, 5288, 5289

RECEIVED
FOREIGN DEPARTMENT
JUN 1 - 1928

May 10, 1928.

Ans. 2 July

Rev. Robert E. Chandler,
14 Beacon Street,
Boston, Mass.,
U. S. A.

My dear Robert,

I was glad to get in yesterday's mail your letter of April 9th. I was sorry, however, to learn that your return to China has been postponed. I trust it will not be delayed beyond the spring of next year when you now expect to come back.

Enclosed I am sending you a copy of another of T. Z's letters. You will be especially interested in it as it describes conditions in "yours and Chang Tso-lin's" territory.

News from Shantung the past week has been very disquieting. I am certain that so far as the leaders are concerned, the Nationalists have tried their utmost to avoid a clash with Japan in Shantung. It will be hard for the Japanese to convince China that they did not deliberately precipitate a situation in Shantung - perhaps to buttress up Chang Tso-lin, perhaps to help the Government in Tokyo by the aid of a foreign diversion to strengthen a shaky position at home, perhaps for both of these reasons. The Nanking Government and people's organizations here are working hard to prevent untoward outbreaks among the people.

With cordial greetings from the Barnetts to both of you, I am,

Sincerely yours,

Eugene E. Barnett

Eugene E. Barnett.

EEB/w
Enc.

Chandler 112

S. C. CHU, CHAIRMAN N. L. HAN, TREASURER DAVID Z. T. YUI, GENERAL SECRETARY

THE NATIONAL COMMITTEE
YOUNG MEN'S CHRISTIAN ASSOCIATION OF CHINA
20 MUSEUM ROAD, SHANGHAI

PERSONNEL BUREAU

POST OFFICE BOX No. 924
TELEGRAPHIC ADDRESS: "COMMITTEE, SHANGHAI."
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RECEIVED
FOREIGN DEPARTMENT
JUN 22 1928
Ans.

May 15, 1928

Letter from
Eugene E. Barnett,
Shanghai, China.

How is the Young Men's Christian Association in China faring under the ordeal of revolution, civil war and (in some quarters) anti-Christian attack? Enough time has now elapsed for at least a tentative answer to this question. I am glad at once to say that the Associations are not only surviving these shocks, but are looked to as one of the most important stabilizing and constructive forces at work in the midst of universal upheaval and change.

One year ago Associations in the southern half of China were bearing the brunt of the revolutionary disturbances. Work received a sudden check and in several cities the Associations were turned out of their own buildings. In Changsha the splendid Association building recently completed was in use as a People's (Communistic) Club. The Hangchow Association building was being used as headquarters of a new (and short lived) Municipal regime. Our buildings in Nanchang and Nanking were occupied by troops. Now every building in the country is again in our full possession. Losses entailed by temporary occupation we estimate have not exceeded more than G$2,500.00. Public sentiment has unmistakably been with us. The highest Government authorities have cordially lent their utmost support in safeguarding our work from unnecessary interference.

Recent successes in membership and finance campaigns reveal at once the vitality of our Associations and the place they occupy in the hearts of the people. The Tsinan Association, for example, went out just before the recent disturbances in that city, for $7,500.00 and secured $10,000.00 in cash. V. M. Zia writes from Ningpo, "It is through God's blessing that we have finished the membership and finance campaign successfully. Our purpose this time was to raise $6,000, but when the campaign closed we had received $8,947.00". Shanghai, in an effort to raise $35,000.00, has secured more than $36,000.00. A telegram has just come from E. H. Munson reporting that in Foochow, for several years the center of extraordinary anti-Christian agitation, the Association's campaign for $15,000.00 has realized more than $19,000.00. All these Associations are in territory which a year ago was being swept by the unpent forces of revolution, at that time under the strong influence of communistic anti-Christian elements. It is gratifying to see these same Associations, though somewhat battered, still going strong with the generous confidence and support of their communities.

Three Associations have during the past month received new gifts of property. Mr. Liu Shou Shan, a well-to-do Christian layman and philanthropist of Tsingtau, has presented the flourishing young Association in that city with a building and lot on a main street in the business section. For several years Mr. Liu has planned to make such a donation to the Association as soon as it developed a directorate, staff and constituency which promised permanence to the work. In Chungking, the gateway city to Szechuen, eight hundred miles from the coast, the heroic achievements of the Association have been rewarded by a gift of land 250 x 1,000 feet in size. General Secretary T. L. Chang writes that this ground is located in a growing industrial district, and will be used as the site for a "Model Village" for workers' families. Meanwhile, the Shanghai Association is raising funds to build forty additional cottages in its Model Village, planted two years ago in the densely populated industrial district of Pootung. Madam Sun Yat-sen, Generalissimo and Madam Chiang Kai-shek, Minister of Industry and Madam H. H. Kung, and Minister of Finance and Madam T. V. Soong are recent contributors to this fund, giving sums sufficient to erect four of the forty new cottages. Also an American visitor made a voluntary gift the other day with which to purchase additional land for a permanent playground and breathing space in connection with this enterprise.

Doors of opportunity for Association service which communistic forces were trying a year ago to close and lock remain open. This is true in both North and South China. T. Z. Koo, our Associate General Secretary, is just back from a six weeks' visit in Chihli and Manchuria, and reports large meetings both of students and of non-student Association members in both provinces. A. J. Allen writes from Nanchang of meetings held by the Association in that city in which C. Y. Hsu, also of our staff, addressed audiences totalling more than 6,000 people. Every Government school in the city opened its doors for meetings, and on the last day of Hsu's visit he gave four addresses, two hours each in length, and conducted an open forum discussion between times lasting another hour and a half! Everywhere there is an atmosphere at once of depression and expectancy. Men feel that great changes are afoot, the outcome of which still lies in the lap of the gods. Men with a real message are heard eagerly. This situation is fraught with new opportunities which the Associations are seeking to meet.

In reporting his recent visit North, T. Z. Koo has spoken especially of the open-minded reception given to Christian messages when presented in terms which people can understand. Indications are that the anti-religion movement, by its sharp challenge to religion, will prove to have given us our greatest opportunity for vital Christian work. In the north the Tientsin Association led by L. N. Hayes has recently conducted a "Bible Study Week", in which carefully prepared charts were effectively displayed, two meetings held daily were well attended and more than one hundred and fifty men were enrolled in Bible study classes. In the south the Foochow Asso-

ciation has more than nine hundred men enrolled in its Bible study groups this spring.

In Nanking, Nationalist capital and stronghold, the Association has had prominent Nationalist officials delivering straightforward religious addresses from its platform. These have included General Chang Chih Chiang, chief lieutenant of Marshall Feng Yu-hsiang, and an ardent lay preacher; General Niu Yung Chien, an old colleague of Dr. Sun Yat-sen and at present civil head of Kiangsu Province; and Hsieh Tu Pi, Minister of the Interior. It is equally significant that men in their positions should be speaking boldly on Christian themes, and that the Association should give them the platform from which to speak.

We are trying to focus our religious work at present in the observance of the Nineteenth Centenary of Jesus' Public Ministry -- a Movement, by the way, which the National Christian Council, following our lead, is actively promoting also among the churches of China.

Please do not conclude that conditions either in China or in the Association are "back to normalcy". This is by no means the case. China is being shaken from center to circumference by the earthquake forces of revolution. Such forces when once unloosed do not quickly subside. The Association, in common with other institutions and movements in the country, is in the crucible. The days of anxiety and suffering through which the Movement has already passed are only the beginning of the ordeal by which it must yet be tested.

I want you to know, however, that our men -- and this includes both laymen and secretaries -- are carrying on heroically in the work of the Young Men's Christian Association in China. In it they see an instrument of reconstruction never more needed than now. It is impossible to tell you what the friendship and help of America means to them at this time. I do not believe that any finer example of genuine Christian international fellowship can be found anywhere than that which we have experienced in the Association movement during the past two or three years of misunderstanding and strain. What this demonstration of unconquerable Christian goodwill and cooperation will come to mean in the wider international relations out here in the future, time only will tell.

July 2, 1928

Mr. Eugene E. Barnett
Young Men's Christian Association
20 Museum Road
Shanghai, China

My dear Gene:

Thank you very much for your letter of May 10. It is splendid material that you sent along with it, both from your own pen and the letter from T. Z. Koo. You were entirely right that I was interested in his work and his impressions of "mine and Chang Tso Lin's" territory. I hope it will be mine much longer than Chang's. The other gentleman has gone his way, and what a relatively quiet collapse it was at the end! It has been difficult to know the authenticity of his death reports, but they seem to be accepted now. It is most interesting that Manchuria in general seems to be sliding the way of the Nationalists, but without military occupation.

It is time for the Militarist Party in Japan to slide also, and it looked from the day of the evacuation of Peking that their diplomacy was seeking an emergency exit. Certainly we have to give credit to a strong liberal opinion among the people of Japan. It has found expression in their newspapers. These reports from you and others we have received show leadership of a high order in the Nationalist Government and with the armies. It was fine for them to go straight ahead on the business they had in hand without attempting to attack the Japanese in Tsinan or settle up that matter. The constructive plans which are now being partially reported look very hopeful indeed. There is a new and splendid opportunity. There are great difficulties. There have been failures behind and there will be ahead. Still we are full of hope.

I am glad for all the good word you can give about the Association in the various parts of China. I am glad you are there in those cities holding steady in this time.

The young men and the older men of China have reason to think very seriously and to be less blatantly demonstrative than they were a year ago. If you can bring them to look to Jesus Christ and His teachings for this day in China, it is the highest and the deepest thing you can possibly do. I know that T. Z. Koo and the rest of you are doing just that day by day. If you think of it when you see him, please express my personal gratitude for the reading of his bulletins. We quote from them a good deal every now and then, though not by name and I think with proper safeguards. The news which he brings is often too good to be kept from the earnest Christian friends in America who really want to know the things in the soul of China.

The Jerusalem Conference did splendid work, and I think we shall all try to build up on the line of the pronouncements they made. It was fine to have eight Chinese recently at a Commission on Mission Policies and Methods in China which was held at Hartford, Connecticut. Mrs. C. C. Ch'en of Shanghai and T. C. Bau and Y. Y. Tsu were among them. They made me think often of the N.C.C. For nearly all of the Board Secretaries present it was a totally new experience. They have heard C. Y. Ch'eng, perhaps, give some address and they have asked him a few questions and gone their way. This time, in a quiet place of retreat, we had a whole group of Chinese to talk things over face to face for four days.

We still have our hopes set on starting back for China in the spring of 1929. Sometimes the hope grows a little dim; but events may pull for us as easily as against us. Meanwhile we are really enjoying the job right here. It seems worth while at least most of the time.

Our cordial greetings to you and Mrs. Barnett as ever.

Sincerely yours,

Robert E. Chandler

REC/M

Not to be Published

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Report Letter of Eugene E. Barnett of the Y.M.C.A., Shanghai, China, of his trip made in October 1928 through parts of central China.

INTRODUCTION I have just visited Nanking, Changsha, Wuchang, Hankow, and Nanchang in company with Mr. C. A. Herschleb and before returning to Shanghai will visit Wuhu. Mr. Herschleb and I left Shanghai on the night train, Friday, October 12. We spent one day in Nanking, new capital of the Nationalist Government, two days in Nanchang, capital of Kiangsi Province, one day in Hankow, and Wuchang, provincial seat of Hupeh Province, and two days in Changsha, capital of Hunan Province. Mr. Herschleb left me at Changsha to continue his journey through South China before going on to the Philippine Islands. I remained in Changsha four days after his departure and then revisited Wuchang and Hankow two days each. I am now in Kiukiang (one hour too late to catch the one train per day to Nanchang). Tomorrow I shall go to Nanchang for a four days' return visit, after which I plan to visit Wuhu, chief city of Anhui Province, for two days, and then re-visit Nanking for several days before returning home. I want in this report to summarize some of my impressions of the general situation, reserving for a separate statement my report of Association matters as I have observed them in each of these cities.

GENERAL

THEN AND NOW My last visit into this area was in December, 1926, when I was asked by Dr. David Yui to come up to Hankow to confer with Association leaders regarding the new situation which then confronted them. Hankow had just been made the seat of the Nationalist Government. The rift between the Right and Left Wing was getting wider every day. Chiang Kai Shek had moved on to Nanchang where three months later he was to throw down the gauntlet to his Left Wing rivals. In Hankow, Borodin the Russian advisor was seemingly at the height of his power. Labor Unions were springing up by hundreds, tools in the hands of Left Wing agitators. Harrowing tales were beginning to come up from the adjoining province of Hunan of open and above board Communism of the Russian type. City walls were plastered over with lurid posters damning imperialists, capitalists, militarists, Christians, compradores, local gentry, politicians, and counter-revolutionists of every brand and fashion. The "destructive phase" of the Revolution was on with a vengeance. It is a far different atmosphere I find on my present journey, less than two years later.

"HSÜN LIEN --CHIEN SHÊ" These are the master words in common currency at the present time -- "tutelage" and "construction." They have taken the place of "ta tao," or "down with," which provided the motif of thought and propaganda two years ago. Dr. Sun Yat Sen taught that the Revolution must pass through three stages -- the military (also called the destructive) period; the period of tutelage (in self-government) and of construction; and finally the period of constitutional government of the people, for the people, and by the people. With the fall of Peking to the Nationalists and the establishment in Nanking of a central government for the entire country, followers of Dr. Sun declare that the period of tutelage and construction has begun. It is surprising how almost

every one with whom one talks assumes that this is the case -- which surely is a long step toward making it the case! Plans for the rehabilitation and modernization of the country are being turned out at a phenomenal rate. It will take years to carry them out but it is none the less thrilling to see a people setting itself resolutely to the task.

COMMUNISM I shall have occasion in later paragraphs to report on the after effects of the Communist Red Terror in Central China. I want to say at once, however, that the very name of communism is now anathema everywhere I have been. During their ascendancy the Communists tried to dub every one who opposed them counter-revolutionists, than which there was not a more terrifying epithet with which to frighten timid souls. Now the tables are turned and to be called a communist is calculated to strike even greater terror in the person so charged, for the authorities are dealing severely with communists. I am inclined to think that the authorities have dealt too severely with them but gentle folk with whom I have talked who have lived under the Communist regime declare that there is no other way. On the other hand it would be a mistake to assume that Communism is finished. Among the general run of people it is thoroughly discredited but among many of the younger people, especially students of radical temper, it has been driven underground, not defeated. One of our Chinese secretaries who has just returned from attending the Olympic Games in Amsterdam told me in Wuchang of meeting an old friend of his in Paris, one of the three Chinese members of the Executive Committee of the Third International. This man said, "Wait three years and we shall be back in power in China." It is a real struggle that is on between the forces of moderation and the forces of violence working for the rehabitation of China.

ROAD BUILDING The most evident example of constructive enterprise which one sees is in street widening and highway building. This is going on everywhere. City walls are being torn down to give place to round-the-city-boulevards. Wide streets are plowing north and south, east and west through crowded cities, province wide highways are being surveyed, and in a number of cases trunk lines are already under construction connecting the provincial capital with leading cities in the province. One has often wondered what American motor car manufacturers will do when they have saturated the American market with their products. The manufacturers themselves have professed no misgivings on this score, I believe, but if they have harbored secret fears of the future they will find much in China's present orgy of road building to give them courage.

DISBANDMENT OF TROOPS The disbandment of superfluous troops is another step which one high official after another told us would soon be carried out. Military expenditures will be curtailed and diverted to constructive works. Needless to say this is easier said than done. What will be done with the demobilized soldiers? The labor market can hardly absorb them unless they are scientifically enrolled for some of the big national undertakings, such as highway construction, now being projected. Unemployed soldiers drift easily into the ranks of banditry preying upon the people, not for wealth but for a mere subsistence. Moreover the habits of many years must be overcome before military generals will actually let go their troops, allowing some to be demobilized

and the rest to be absorbed into a national army. Certainly some leaders are doing this, but in Hunan I was told that new troops were being recruited and I saw one awkward squad being drilled for what certainly seemed to be the first time!

TAXES While there is much in the new spirit of hope and enterprise which fairly thrills one, there are also murmurs of complaint among the people. Most complaints are levelled at the numerous taxes which are being imposed. Since starting this page I have had a talk with a business man here in Kiukiang who tells me that not less than twenty different taxes must be paid on certain goods shipped from Kiukiang to Nanchang one hundred and twenty miles away. These include customs import duty, stamp duty, special stamp on bill of lading, import surtax, dyke tax, contribution to chamber of commerce, interior surtax, etc. Special war conditions have of course given rise to most of these special taxes and in time they will be done away. Indeed a unified financial system for the nation is one of the main items on the agenda of the Government and one should allow time for the Government to work the problem out. At the moment however, chaotic and excessive taxation is causing suffering and discontent among many people.

INTERNATIONAL COOPERATION We have heard from leaders both in the national and provincial governments repeated expressions of desire for cooperation from other nations, especially America, in the huge program of reconstruction now getting under way. General Feng Yu-hsiang stated that cooperation is wanted not only in capital but also in men of high technical skill and experience. I have discovered no trace of willingness, however, to accept foreign aid at the price of foreign control. This creates a difficult situation, for foreign capital has become accustomed to all sorts of "safeguards" in its China investments which they cannot have henceforth. Probably China will have to advance more slowly than one would wish in her great program of construction while she improves internal conditions, and while foreign capital meanwhile develops more confidence in China as a field of investment and accustoms itself to the idea of making investments "unprotected" by extraterritorial or other special safeguards.

MODERN TRAINED MEN IN DEMAND Nothing impresses one more as he goes about these days than that the old type of official has passed off the stage and a new breed has taken his place. The modern trained students, especially the returned student from the West, is for the first time having his chance. Perhaps the elimination of the older men has been too wholesale; one sees good men who have had years of experience in public service laid on the shelf and wonders whether their experience could and should not be utilized. However, the new crowd have introduced a new spirit and an order of things which contrasts vividly with the old. There is a spirit of alertness, frankness, and industry which impresses a Westerner favorably. It is the spirit of youth sobered by the magnitude of the task undertaken and also by the uncertainty which still hovers over the whole situation.

THE FUTURE "The good old days" are gone forever. There is no turning back. Whether the nation will find it possible quickly get on the track and then move steadily forward toward a happy,

prosperous, and progressive nationhood depends on many unpredictable factors in and out of China. There may still be backwashes of conflict and disorder. Or "The period of tutelage and construction" may move steadily toward that goal of nationalism, democracy, and economic well being for which the People's Revolution is being waged. At best, however, with the most favoring conditions possible, a good deal of time must be allowed. A cabinet Minister in Nanking told us that in his judgment the period of tutelage would last not less than five years. We ought not to be surprised if it continues twice that long. Long or short, however, I find nowhere any doubt whatever in the minds of the people of the ultimate success of the struggle. Indeed one of the greatest assets of the Chinese people during these critical days is their unbroken faith in themselves and in the ultimate outcome of their struggles. Foreigners really in touch with the Chinese people are not less sure of the final issue - though they may find it necessary from time to time to adjust their thinking by lengthening the estimated period which must intervene.

NANKING

We reached Nanking Saturday morning, October 13, and left the next morning. Thanks to the kindness of Daniel Fu and Plummer Mills we made good use of every minute of the time we were there. They met us at the station with a motor car which we kept all day, and with which we were able to do as much in a day as we could have done in ricshaw days in a week.

STREET WIDENING AND PAVING The first thing which caught our eye as we started toward the city was the great Chung San (Sun Yat Sen) Boulevard now being built through the city. From Hsiakwan to the Drum Tower it is to be one hundred and twenty feet wide, I believe, and from there on sixty feet wide. It is only one of a system of wide paved streets soon to be built. One heard much of inadequate compensation paid by the government to those whose property has had to be sacrificed for the new streets. However, some measures are being employed to mitigate the losses and certainly the people as a whole will benefit greatly by the improvements.

SCIENCE One gets another start when he reaches the Drum Tower and reads the huge characters which have been painted over its ancient archways. On one side one reads, "All true knowledge and all special skills come from science." On the other side one reads, "All things in the universe are within the sphere of knowledge." More than once during the day we were to be told by high officials that China's backwardness is due to her lack of science, of scientifically trained men. This new note starts various strains of speculation in one's thinking. Has this great people actually right about faced and set its vision on a Golden Age to be rather than one in the past? Are China's natural resources, vast beyond the dreams of avarice, now about to be opened up and developed? Are we entering a period of utter materialism such as Japan passed through during her days of modernization? Is it possible for China to acquire modern civilization with all its amenities and at the same time preserve her ancient culture and absorb the spiritual values in Christianity?

DR. SUN'S TOMB We made our pilgrimage to the Tomb of Dr. Sun Yat Sen now being built on Purple Mountain just beyond the Tombs of the Ming Emperors. A wide boulevard is under construction

from the city to the base of the mountain. Three hundred and sixty broad granite steps lead up to the tomb. The whole lay out is on a truly imperial scale and will be a national shrine worthy of a great people. Three main extrances open into the mausoleum and over their arches are inscribed the Three People's Principles -- Nationalism, Democracy, and Livelihood (or Economic Betterment.) It is sighificant that the main archway, in the center, is dedicated to Livelihood. The architect and builder of the Tomb is a returned student from the West. Materials used in its construction are drawn from many parts of China and from foreign lands, including America, Italy, France, etc. -- a fact symbolic of Dr. Sun's life, of his principles, and of the New China herself.

INDEPENDENCE DAY Three days before our arrival Nanking had celebrated Independence Day, October 10. It was a gala day, we were told. The flag of "the blue sky and the white sun" floated from a central pole and flanking it were big flags of the nations topped by the colors of America, Great Britain, Japan and France. Germany and Great Britain were the only foreign powers represented officially in the celebration, other nations being conspicuous by the absence of their diplomatic or even consular representatives. I was sorry to learn this in Nanking. Several days later I read an editorial in a vernacular newspaper in Nanchang which commented unfavorably on the circumstance.

GOVERNMENT ORGANIZATION We found a good deal of optimism in Nanking over the fact that the new Government had just been successfully organized. The organization provides for Five Boards and Ten Ministries. The Five Boards are Legislative, Executive, Judicial, Examining and Censoring; all five of them are headed by civilians! Of the ten ministries five or six are headed by Christians! Minister of Foreign Affairs, Dr. C. T. Wang, former general secretary of the National Committee Y.M.C.A.; Minister of Commerce and Industry, Dr. H. H. Kung, at one time secretary of the Tokyo Chinese Y.M.C.A. and still concurrently serving as principal of a Christian school in Shansi; Minister of Finance, Mr. T. V. Soong, son of a lay preacher in the Southern Methodist Church; Minister of Justice, Dr. Wang Chung-hui, son of a pastor; Minister of War, General Feng Yu Hsiang; Minister of Interior, Mr. Hsueh Tu-pi (since resigned). It is interesting that China should be turning to civilians and to Christians for leadership as she enters upon this constructive period of her Revolution.

INTERVIEWS During the day we called on several of the present leaders in the Central Government. Col. Thomas Chu, former industrial secretary of our National Committee and now head of the Industrial Section of the Ministry of Commerce and Industry, was most helpful in assisting Fu and Mills to set up these interviews. Herschleb acted as spokesman and we worked out three leading questions which we used in almost every interview. (1) What are the next immediate steps which the National Government proposes to take in this period of tutelage and construction? (2) What help if any does China want from America during this period? (3) What can the Y.M.C.A. do to help the Government and People during this period?

GENERAL AND MADAM CHIANG KAI SHEK We were particularly fortunate in reaching General Chiang Kai-shek, the present head of the Government. We were received first by Madam Chiang, former student of Wesleyan College (Macon, Ga.) and graduate of Wellesley. She and her sisters, Madam H.H. Kung, and

Madam Sun Yat Sen, are remarkable women and their brother, Minister of Finance T. V. Soong, is considered by many the Alexander Hamilton (and certainly one of the ablest men) in the present regime. We have known Madam Chiang (as Miss Mayling Soong) for years and she was very warm and gracious in her reception of us. In the city we heard that she is exercising a considerable influence in the present Government in Nanking and is exerting it along lines which we as Christians would desire.

GENERAL CHIANG'S VIEWS General Chiang stated at once in answer to our first question that the first thing to be done is to complete the unification of the country. He stated that the Government is working out elaborate plans for national reconstruction which will call for large capital. When these plans are completed China will wish to lay them before friends in America and enlist cooperation through loans. He believed the Y.M.C.A. could help by instilling right ideas in the minds of the youth of the country. He believes greatly in physical education and hopes the Y.M.C.A. will exert itself to promote this greatly needed line of training.

GENERAL HO YIN CHING We also had a good interview with General Ho. Yin Ching, General Chiang's first lieutenant in the Northern Expedition, his present chief of staff, and concurrently head of the Government of Chekiang Province. This was the first time I had met this outstanding national leader and I was greatly impressed by his simple and friendly manner and by his direct and business-like ways. The first thing the Government must do, he said, is to complete the unification of the country -- in its civil administration, finances, and military affairs. At the same time a huge program of railway and highway building must be pushed forward in which help from America is most earnestly desired. He hoped the Y.M.C.A. would muster its forces to promote and carry on scientific education to train men for the constructive enterprises under way.

MINISTER HSUEH TU PI One of the keenest, simplest, and most earnest men we met, or that I have met anywhere, was Mr. Hsueh Tu-pi, Minister of Interior. He also declared that the complete civil, financial, and military unification of the country was the first thing toward which the Government will strive. He was much encouraged by the success just achieved in setting up the machinery of the new government -- the Five Boards and Ten Ministries referred to above. However, no system, however good, will work without good men. The training of such mean was the most important problem of the nation. He thought the Period of Tutelage would last at least five years; districts (hsien) in a province would be given self-government when they come up to certain required standards, provinces would become self-governing when they reach certain standards; and when a majority of the provinces have fulfilled the requirements set up the government would be placed on a constitutional basis. Meanwhile work is going on to get a satisfactory constitution prepared. Mr. Hsueh is regarded as one of Marshall Feng's ablest lieutenants and his record in administration is a good one.

GENERAL FENG YU HSIANG The most interesting person we called on was Marshall Feng Yu Hsiang, the "Christian General." He had just reached Nanking and his presence in the

capital was regarded as a great accession of strength to the Government. We called on him at 6 A.M. Sunday morning. Marshall Feng is too well known and the limits of this report are too circumscribed to make any description of him necessary or appropriate. His tall and portly figure, his austere simplicity in dress and manner, his slow but weighty speech, the genial puckers which wrinkle the corners of his mouth and eyes -- all belong already to the "legend of Feng Yu Hsiang." I noted with interest that his answers to our questions did not run absolutely true to form. That is, he did not come back at us at once with the "orthodox formulas." He did not comment directly at all on our question regarding "next steps." Instead he revealed his habit of preacher by pointing out two needs in the present situation. First, he said, we need more "morning atmosphere." (At 6 A.M. I thought it singularly fitting for him to make this point!) We must shake off the robes of senility and gird ourselves in the garments of youth. The spirit of the dawn and not of the twilight must possess us. Second, we must have men who will accept responsibility and see through whatever they undertake.

HELP FROM AMERICA As to help from America, Marshall Feng said that China will want help in men and money in carrying out her program of building 200,000 li (70,000 miles) of railway. He hopes America will not be timid and distrustful of China. Of course, he said, help must be given on terms of utter equality between the two nations.

THE Y.M.C.A. In the past, he said, the Y.M.C.A. in China has led, in opium reform, anti-foot binding, and education. "We, friends in the Y.M.C.A. must continue to keep in the vanguard or drop out entirely. The country's greatest need at present is for scientific education. Out of ten schools we do not have one which is giving good scientific training. We must learn the methods of science. We must multiply our productive power by putting machines in the hands of our people and teaching them to use them."

CHANGSHA

COMMUNIST TERROR One heard almost nothing of Communism in Nanking only a little in Nanchang, somewhat more in Hankow and Wuchang, but in Changsha it was the main topic of conversation. Well it might be if one-tenth of the stories told us of the Communist Red Terror are true. The Revolutionary Movement on its arrival in Hunan, on its Northern Expedition from Canton in the fall of 1926, fell bag and baggage into the control of the Left Wing or Communist elements in the Party. For two months or more they reigned in unchallenged supremacy in the provincial capital of Changsha. Presently they were unseated in Changsha whereupon they moved out and proceeded to prey upon district after district in different parts of the province.

EXTENT OF COMMUNISM AND ITS SUPPRESSION I was told by several high officials that not less than one hundred thousand persons had been slaughtered by the Communists and that ten thousand or more Communists have either been killed in battle or executed in the campaign which is still being waged against them. Communism is reported to have prevailed in 20 out of the 76 districts (hsien) of Hunan. I had a leisurely visit with General Wu Hsiang,

Commissioner in charge of bandit and communist suppression, and he described the methods in use. Communist leaders and those members who have been guilty of participation in capital crimes during their communist activities are summarily executed. Others are placed in reformatories where party evangelists are appointed to preach to them the pure word according to Sun Yat Sen and to expose and denounce the heresies of Karl Marx. Several thousand Communists, mainly young people (boys and girls), are in these reformatories.

EXECUTIONS Executions have become commonplace. Our boys work secretary told me that make believe executions have become a favorite pastime of children in their play. Two men were executed near Veryard's house the day before I came away. One of them went quietly to his death. The other went shouting. Long Live Communism. His guards tried to silence him by jabbing him in one jaw and then the other with their bayonets, but from blood streaming mouth he continued to cry, Long Live Communism! Down the street they marched him and out the city gate to his death, prodding him with their bayonets as they went, but still he shouted his cry. Why do they do it? One wishes that such courage and devotion (and it is not uncommon among young communists) could be devoted to nobler causes.

CRIMES OF COMMUNISTS I find it difficult to credit the ruthless crimes and unnatural sins attributed to the Communists. For example one man told these two stories. A woman wishing to prove her uttermost espousal of Communism murdered her son and father and tried to kill her husband who succeeded however in making his escape. Another woman having bound feet and being too weak to commit murder compromised by committing incest with her son in token of her break with "slave morality" and her commitment to the Communist cause. Not a few persons told me of wholesale slaughter of towns and villages in certain districts in the province. For example in Liling Hsien, one day's journey from Changsha, I was told that 20,000 people had been murdered in cold blood by the Communists. I do not record these stories as facts for I had no way to attest them and in any case I fancy they are exaggerated. But imagine the state of mind of a people who have fed for two years on such stories and believe them true. No wonder so many of them are shell shocked.

SEXUAL IMMORALITY There seems no doubt that sexual immorality was rampant for a period. Boys and girls are said to have lived promiscuously in certain "schools", salacious literature flooded the city, and the sex appeal was used effectively to win adherents to the Cause. There is a strict ban on sex literature now including well known books on sale almost everywhere else.

SCHOOLS Schools are open again this fall but the authorities are extremely wary about whom they admit as students. Every applicant for admission is asked whether or not he has been a member of the Communist Party. One hesitates to deny it if he has been for of course membership lists are in the hands of the authorities and they are not inclined to be lenient with those who try to cover up their record. Confession and repentance on the other hand are rewarded by leniency. In any case a student must have a reputable shop or firm "guarantee" him, or go his bond, before a school will admit him. Schools are also imposing other restrictions on the activities of students and some are wondering whether this may not produce an unfavorable reaction later on.

GROUP RESPONSIBILITY Another method used in some schools for checking communism is to divide up the student body into groups of five and to make each person in the group responsible for the good behavior of all five.

NOT ENTIRELY UPROOTED While Communism is being vigorously fought by the Government and is thoroughly hated by the people its influence is by no means destroyed especially among the students. One Christian school teacher told me that in his judgment eighty per cent of the students are still, in greater or less degree, infected by Communist ideas of the Bolshevist brand. The same teacher reported that there are students, presumably members of the anti-Christian group recently so virulent but not quiescent, who watch the churches on Sunday and keep tab on the students who attend Christian services. In spite of this fact the Student Y.M.C.A. is carrying on at Yale-in-China (Middle School), and there is a strong Y.W.C.A. in the Fu Hsiang (Christian ~~School~~) Girls' School. I spoke at chapel in both schools where attendance is voluntary and I was favorably impressed by both the size and the attentiveness of the audiences. Every student in the girls' school, 98 in number, is in a voluntary Bible class.

GOVERNOR LU TI PIN We had an hour's interview with Lu Ti Ping, head of the provincial government. He had a good deal to say about the bandit and communist suppression campaign carried on at present by the Government, its difficulties and successes. He then spoke at length of the program of construction now being drawn up by the Government. Street paving is already in progress in Changsha and a waterworks system is under consideration. Provincial highways are also being surveyed and here and there construction has begun. Two major projects are on the cards when sufficient funds are available -- one, dredging the river connecting Changsha with Hankow so as to make it navigable all the year, the other, completing the Hankow Canton Railway by constructing Northern Kwangtung. The latter project, it is estimated, will cost Ch. $50,000,000. This trunk railway line when completed will give through rail connection between Canton and Peking via Hankow. With life of Hunan province which is rich in mineral resources not yet accessible to the markets. These include coal, antimony, and sulphur in abundance. Hunan is rich, its people poor. The releasing of this unexploited wealth will be one of the most effective measures of "bandit and communist suppression" which the Government could employ.

THE CHURCHES I had a three hours meeting with eight or ten pastors representing half a dozen denominations. Missionary work in Changsha is notably international as well as interdenominational, there being American, British, German, Norwegian, and Swedish missions working in the city. Excepting one English missionary and an English Y.M.C.A. secretary, however, all who met me in the group were Chinese. I wanted particularly to find out how the Church has fared under the fires of its persecution. I was told that not a few of the weaker members had fallen by the wayside, that evangelistic work had been greatly slowed up, and that Christian enterprises in general had received a decided check. I was sorry to find that the Christians had not drawn together in any special way, in fact were probably less united than they had been in cooperative

activities of various kinds before the upheaval. The consensus of opinion was that there is no real obstacle in the way of active Christian propaganda at the preseht time. One hopes and prays that the Churches will rise to the occasion. When the Communists were in power the Church was a main target of their attack. Will the present turn against Communists bring about a favorable reaction of attitude toward Christianity? The pastors did not think this has happened yet but may it not still do so? In fact I often wonder whether Communism is not doing Christianity a real service by drawing so uncompromisingly the issue between stark materialism and a religious view of life.

CONDITIONS IN INTERIOR I also met missionaries from several interior stations in the province. All of them reported friendliness toward them on the part of the people. "It's better than it has been for four or five years," one English missionary from Southwest Hunan told me. Another made a similar report of conditions in Paoching, one hundred and fifty miles from Changsha. He also told me that he had recently made the journey to his city leaving Changsha after breakfast and arriving at 2:30 o'clock in the afternoon. The journey formerly took five days. The difference is a motor bus line. Half of the highway was built in 1922 with Famine Relief Funds and famine labor, the other half has been completed during the past six months as part of the "program of construction."

In short, Hunan struck me as being remarkably convalescent from the maladies of two years past but still haunted by fears of relapse. How much these fears are the result of shaken nerves, how much of actual disease germs at work in the Province, it is hard to say. Should the present moderate Government in Nanking fail to make the grade and the Communists return to power, I am inclined to think they would lift their heads in considerable power again in Hunan. Certainly the great majority of the people repudiate them completely, but an alliance of desperate student radicals, discontented soldiers, and nondescripts drawn from the army of the unemployed would be hard to handle.

WUCHANG HANKOW

SIGNS OF CONSTRUCTION Like every other city I have visited in this trip Wuchang presented a busy aspect of reconstruction. The city wall is in process of demolition. Wide paved streets are cutting swathes through the crowded city. A water famine has dried up most of the wells and there is talk of modern waterworks to prevent the recurrence of such conditions. Schools and college report large student bodies. (A reformatory for repentant Communist youths enrolls seven hundred young people, the main lecturer being an ex-Christian who now holds to a strange eclectic belief he has worked out himself.)

PROVINCIAL FINANCES I heard good things about the honesty and efficiency of the present Government. I was told that salaries of officials have been considerably increased and that squeeze is being drastically punished. "Old Man Chang," as the Commissioner of Finance is called, is held in high esteem as an eccentric but honest and able administrator. He recently suspected his son of having received a bribe from a certain office seeker and straightway had him arrested. His son in law who had made away with certain government funds under an earlier administration came back

hoping for a job under his father in law but received a jail sentence instead. The papers reported while I was in Hankow the execution of a district magistrate in the province convicted of having received a bribe. Provincial revenues have doubled under his administration.

FOREIGN TRAINED ENGINEERS The Hupeh Construction Bureau provides a good example of how modern trained students are coming to the front. The head of the Bureau is an English returned student. He has divided the province into four sections for a province wide highway survey. The engineer in charge of one section studied in Belgium and the other three are graduates of Ohio State University, Lehigh, and Massachusetts Institute of Technology.

GENERAL LI CHUNG JEN On my return to Hankow from Changsha I called on General Li Chung Jen, head of the Hupeh Provincial Government and leader of the so-called Kwangsi Party which now controls Hupeh, Hunan, Kwangsi, and Kwangtung. He is one of the most conspicuous leaders in the public eye at present, partly because his loyalty and that of the four provinces named to the Nanking Government is still somewhat in question. I was told as we entered his headquarters that General Chen Chien, head of the troops which precipitated the Nanking Incident, was, or had been, a prisoner inside. In Changsha I had been told that he was spending all of his time of imprisonment in reading Buddhist books and reciting Buddhist prayers. In Hankow I found rumors floating around that he had been sent on his way into the Western Paradise -- executed for his "crimes and misdemeanors." General belief however was that reports of his death were exaggerated!

PLANS OF GOVERNMENT General Li is a small, alert, friendly man. Likes clothes as simple and plain as those worn by his soldiers. He has a pleasant smile, remarkably bright eyes, and a quick decisive way of coming to the point in what he says. He declared that Hupeh had as yet done very little in actual constructive work. It could not do much until it had cleaned out the Communists and reorganized the Government. Hard work was being done in this direction. In due time, however, great constructive undertakings would get under way, and China would hope for cooperation through loans from foreign countries, especially from America.

ATTITUDE TOWARD Y.M.C.A. Having heard that he was skeptical of Christianity as being in alliance with foreign imperialism, I took occasion to explain to him briefly the character and purposes of the Y.M.C.A. as a Chinese organization and its relationships with similar movements around the world. He listened very attentively and went on to say that certain Party people had felt that the Y.M.C.A. had not been sympathetic with them as they felt a Movement professing to base itself on love should; that he had not had direct contacts himself with the Association and he supposed the attitude of Party members referred to was due to misunderstandings; that the aims of the Y.M.C.A. were indeed worthy and good; and that he would be glad to help its work in his area if he could. I could not help telling him that die-hard foreigners had been even more suspicious of us than had the Party People, regarding us as the "walking dogs" of Revolution and even of anti-foreignism!! He got the point immediately and smiled at the predicament indicated. I assured him of the sympathy of Y.M.C.A. leaders and members with the Revolution and expressed the hope that in this new era of "tutelage" and "construction" we might be able to help. I greatly appreciated the frank-

ness of the whole interview and its friendliness too.

Business is much better in Wuhan (Wuchang, Hankow and Hanyang) than for the past two years and there is a distinct note of optimism in the air.

NANCHANG

KIUKIANG To get to Nanchang one leaves the Yangtse steamer at Kiukiang and takes the Kiukiang-Nanchang Railway to the provincial capital. A word about Kiukiang might not be amiss in passing. Here too street widening and paving is going on. I have been in shops this afternoon which have had to give up as much as a third or half of their fronts to make way for a modern concrete covered street; even at that their gain in enhanced values will probably be greater than their loss in land and building. The mayor of the city is a returned student from England, son of a well known Christian family.

KULING Kiukiang is the starting point also of the road to Kuling, the premier mountain summer resort of Central China. I was told in Nanchang the other night by a member of the Provincial Executive Committee that this Committee had that day voted an appropriation of Ch. $500,000 to construct a motor road to the top of the mountain. I learn from the business manager of the Kuling Rest House here that there was probably not more than a third of the normal number of foreign visitors at Kuling during the past summer and two or three times the normal number of Chinese visitors. He also tells me that Mr. E. S. Little, founder of Kuling or at least of the part of it which has been held exclusively for foreign residents, has just sold his place on the mountain to a wealthy Chinese from South China. This probably means that in the future Chinese will buy and build and live in the environs of the so-called Estate from which they have hitherto been barred and that foreigners will enjoy similar provileges in the so-called "Chinese" area. It of course remains to be seen whether or not this surmise is correct.

MONUMENT TO DEAD SOLDIERS Nanchang is separated from its railway station by a river. Around this station occurred some of the bloodiest fighting of the Revolution -- between Sun Chuan Fang's men and Southern troops officered by Chiang Kai-Shek's Whangpoo Cadets. The latter were largely students drawn from different parts of the country, the finest soldiery in modern Chinese history. The first thing which greets one's eyes on leaving the train is a monolithic monument going up in memory of the large number of these men and boys who fell in the desperate fighting which resulted in the capture of Nanchang from the North.

PROGRESS The first thing one notes after crossing the river is that the fine old city wall, part of which dates back to B.C. 225, has been torn down to make way for a broad boulevard now under construction. I was glad to learn that one gate and a small section of the wall have been left standing as a relic of "the glory that was" Nanchang. The man in charge of the building this boulevard and similar thoroughfares inside the city is Mr. Chen Luh-kwan, a young American trained engineer and a new member of the Nanchang Y.M.C.A. Board of Directors. I also heard of highway building in the province and of street paving going on in other cities in the province. The

number of automobiles in Nanchang has suddenly risen to five, all Chevrolets. Before long the famous squeak of Nanchang's immemorial wheel-barrows will be silenced by the honk of American imported motor cars.

GOVERNOR CHU General Chu Pei Teh, head of the Provincial Government, told us that the Government intends to reduce materially the number of its troops and to devote one-fourth of the provincial income to "constructive work." What will become of these demobilized troops and how letting them go will react on the Government's program of bandit suppression constitutes a serious problem. General Chu expressed the hope of American cooperation in helping finance constructive programs. He felt the Y.M.C.A. could help by preaching the Three People's Principles in its Citizenship Training Program and by backing up the Government's Program of Construction among the people.

ATHLETIC MEET Since starting this report I have been back in Nanchang for four days. I found the city thronged with students come up from all parts of Kiangsi for a Provincial Athletic Meet. The newspaper which I bought on the train this morning reports more than 10,000 participants, boys and girls. Such Western contests as basketball and football, mass and group drills, field and track events, and Chinese boxing and fencing make up the program. The man in charge is Commissioner of Education Chen Li Chang, also an American returned student and a hard working official. He is filling his post with unusual success and is pushing with special zest his campaign of mass education against illiteracy. He told the officials of the Meet at the beginning that he had set his heart on making the occasion a success, and that if it came off well he would willingly pawn his pants to hold another one in the near future! It seems likely that he will have to pawn his pants for the Meet was going exceedingly well frmm all accounts I could gather.

DAWN I have visited Nanchang off and on for the past seven years. It has always impressed me as a city on which the dead hand of the past rested heavily. I could not doubt this time, however, that something has happened. The old city has come to, is rubbing its eyes, and is beginning to bestir itself. A "morning atmosphere" is blowing, however gently, down its musty old streets.

WUHU

Wuhu isthe commercial center of Anhui province, its political seat being in Anking further up the Yangtse River. One detected a different atmosphere in Wuhu from that prevailing in any of the other cities visited on this tour. Business is fair but one saw or heard little indicative of fresh spirit or new enterprises. One explanation given me of the difference was the fact that the Province is still ruled by one of the old militarists, Chen Tiao Yuan, converted to Nationalism purely for strategical reasons. It may be that the inherent conservatism for which Anhui has long been famous is also an important cause of the general condition of backwardness.

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PROTECTION IN CHINA

Proposed Petition to the UNITED STATES GOVERNMENT.

The undersigned Mission Boards, speaking for themselves and their missionaries working in China, desire to express to the United States Government their very cordial approval of the recent friendly and liberal policy of the Government towards China. Specifically they are grateful that the Government has not intervened with military force in the internal affairs of China, that the Nationalist Government was promptly recognized and a treaty promising tariff autonomy was signed, and that the United States Government is prepared to proceed with thorough revision of the China treaties.

In line with such a friendly policy, the Mission Boards desire to present certain petitions to the United States Government on the matter of protection for American citizens in China. The Boards recognize that the United States Government cannot bind itself in advance as to the use, or non-use, of military force for protection of its citizens. The policy in the particular case has to be determined at the particular time.

But these Mission Boards will not ask the United States Government for military protection for their missionaries outside the concessions or protected areas. Indeed they do not desire it.

Further, the Mission Boards will not ask for indemnity for life, and in view of the transitional situation in China at the present time, the Boards will not make demands through the United States Government for property losses sustained by themselves or their missionaries in China.

The Mission Boards then petition the United States Government:

1. That the Government will instruct its Consuls to give information and advice as now to Americans living in the interior of China, but that the Consuls should recognize the right of such citizens to accept or reject such advice according to their judgment and conscience.

2. That the Government will instruct its consuls to assist in the securing from the Chinese Government of Chinese passports for American citizens who desire them.

3. That the Government will, in general, follow a policy of not providing military protection for missionaries of these Boards living outside the concessions or protected areas.

4. That in case of injury to life of missionaries of these Boards the Government will not in behalf of the Boards ~~or of such individuals~~ demand reparation or indemnities nor send punitive expeditions, and furthermore, in view of the transitional situation in China at the present time, in case of injury to property of these Boards or of their missionaries, the Government will also not demand reparation or indemnities.

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CHRISTIAN MISSIONS AND TREATIES WITH CHINA
(Memorandum prepared by Rev. A.L. Warnshuis, D.D., secretary of the International Missionary Council)

Recent events in China have centered the attention of the world upon the treaties between western Powers and China. For several years the Chinese have been protesting with increasing earnestness against what they considered the inequality of these treaties, and now by means of strikes and boycotts they have succeeded in bringing to the western peoples a fuller realization of the depth of feeling and the passionate patriotism that underlie the protests against the special privileges that the treaties give to foreigners. These are not new methods for them to employ, for in local affairs the Chinese long ago became expert in closing up their shops and in refusing to work when dissatisfied with the actions of their own officials, and they have previously demonstrated the ffectiveness of a boycott against Japanese goods. They have now taken up this powerful weapon against western governments, who were apparently unifluenced by merely verbal arguments.

The circumstances under which the treaties with China were negotiated suggest the character of these agreements. The principles underlying the existing treaties were first formulated in the treaties of 1842-44 and 1858-60 when China's arrogant attitude of superiority over western peoples and her desire to maintain her distinctive civilization and seclusion were opposed by the determination of European and American governments to open the ports of China to foreign trade. Christian missions were not leath to endeavor at the same time to break down the wall that prevented them from entering China. #

The treaties now in force were made in 1902-3, at the end of the Boxer Uprising, when the government of China made its last effort to resist the intruding forces of the west and to maintain her isolation. All of these treaties were accepted by China under duress of military forces, and the purpose of the western Powers was not primarily to secure justice but rather to obtain privileges of trade and freedom for missionary activity. ## In these treaties

(Footnote:- # In an address before the North China Branch of the Royal Asiatic Society in 1870, J. Barr Robertson said: "It is not too much to say that ten years later the treaty of Tientsin (1858) in its entirely would have been an impossibility; not but what the Chinese authorities could have been compelled to yield all it contains; but that the British government, yielding to the democratic impulse that has in the interval passed over Europe and America, would have hesitated to impose all the conditions to which the Chinese government then submitted." Quoted by Tyler Dennett in "Americans in Eastern Asia.", page 510)

See Tyler Bennett's -"Americans in Eastern Asia," pages 489-490. Also Arthur H. Smith- China in Convulsion, Vol. 1, pp. 14 ff.

Missions are inextricably intertwined with trade, however much the motives may differ. To the Chinese, both commerce, and missions were western forces seeking to encroach upon China's interests. It is now China's turn to protest against western arrogance and assumed superiority. In considering this protest, we must take into account with sympathetic appreciation the changes that have taken place in China during the last twenty years and the progress that China has made in incorporating western ideas and customs in her age old civilization. In government and national aspirations, in commerce and industry, and in education the China of today is very different from that which accepted the treaties even of 1903.

In the readjustment of China's foreign relations, it is understood that some settlement of China's internal political difficulties is essential. To establish an effective central government to determine the relations that should exist between the provincial and central governments, to demobilize the excessively large numbers of men under arms, to create a uniformed stable currency, to complete the codification of the laws of the Republic, and to carry forward the establishmen of a satisfactory administration of those laws- these are only some of the principal tasks awaiting achievement, It is unfortunate that the quarrels with foreign powers tend to distract the attention of China's citizens from these difficult problems in their domestic affairs. Foreign intervention in these matters is entirely out of the question. So long as foreigner attempt to have anything to say about these things, the Chinese will continue to blame them for conditions which the Chinese themselves must remedy. A policy of complete silence in this realm on the part of the foreigners is urgently necessary, so that the Chinese people may see clearly that the government which they have is that for which they alone are responsible. The most helpful thing that foreigners can do is to cooperate in settling as quickly as possible the questions in which they are involved, so that the Chinese people may give undivided attention to the attainment of stability and order in their own governmental affairs. The carrying out of internal reforms necessarily depends upon the development of a national spirit. It may be regretted that such a spirit being aroused by self-assertion in criticizing the actions of the western powers, but the attitude of westerners in such circumstances should be that of pressing forward to right any wrong which the Chinese may rightly charge against them. The present situation in China is not to be used by foreigners as an excuse for doing nothing, but rather as an added reason for hastening to do all that is just and right as far as they are concerned.

Opinions will differ widely with reference to the part that missionaries and churches should take in the discussion of proposed revision of the treaties. For various reasons both missionaries themselves and also the commercial and diplomatic people will urge that the missions should keep themselves aloof from these discussions. On the other hand, it is important to remember that the missionaries continue to be nationals who share in the responsibilities for the policies of their governments, and are looked upon in that way by the Chinese because of the extraterritorial privileges which the missionaries enjoy in common with their fellow nationals. So long as they are citizens of their respective countries they cannot

as individuals renounce the protection and obligations conferred by the existing treaties, and any modifications that they may desire in the provisions of these treaties relative to themselves can be secured only by a revision of the treaties. Moreover, the missionaries took a responsible part as advisors as well as interpreters of the representatives of their governments who negotiated the early treaties that have so largely determined the relations of western peoples with China up to the present time. The writer frankly believes that the missionaries will be more honorable if, instead of an attempt at aloofness, they will endeavor in rightful ways to use whatever knowledge and influence they possess in securing such a revision of the treaties as will more truly express the Christian principles that ought to prevail in international relations. In doing so, they need not express any opinion about the action of their predecessors, nor judge them by standards other than those that prevailed two or three generations ago. They sought what they thought to be the best interests of China. But when in the light of today and in consideration of the changes that have occurred in China, they disapprove these treaties, it would seem to be their duty to lend their aid in making such modifications as appear now to be required by the demands of justices.

The privileges of extraterritorial jurisdiction are a principal cause of Chinese complaint. In this question the interests of missionaries are not practically affected to any great extent, excepting as some of them reside in the foreign settlements at the open ports. This is so because they are not involved in lawsuits that require the intervention of courts of law. There has been much vagueness of thinking at this point on the part of missionaries, whose special privileges are granted to them under other treaty provisions that will be discussed in the following paragraphs of this paper. The foreign merchants in whose business the validity of contracts and the interpretation of law are essential factors, on the other hand are very directly concerned in the settlement of this controversy. It is desirable that missionaries should therefore exercise some self-restraint in the discussion of this question, not necessarily refraining from the rightful exercise of their judgment as citizens who share in determining governmental policies, but certainly making sure that they understand fully and give due consideration to the just claims both of the Chinese and of their fellow nationals who are engaged in commerce or who follow other than missionary vocations in China. The eventual abolition of extraterritorial jurisdiction in China has been promised in the treaties of 1902-3 and again in those of 1922, and the fulfillment of these promises has been made dependent upon China's legal and judicial development. China is the last great country in which extraterritorial jurisdiction is maintained, and it is certainly doomed to disappear there. It is now only a question of when and how, whether by gradual stages or otherwise. The preliminary investigation of this question and the formulation of proposals as to the time and method of abolition have been referred to an international commission, composed presumably of competent logal experts, who, it is expected, will meet for this purpose in the near future. They will consider the facts regarding the revised laws of China, and the administration of the courts of justice, and the bearing of these developments upon the harmonious relations between the Chinese and foreigners. The loyal carrying out of this plan by all those

concerned should lead to the just settlement of this part of the present controversy. It is to be hoped that public opinion both in China and in the west will enable the governments to accept without delay the reasonable recommendations of the Commission.

The special privileges enjoyed by missionaries in China are secured for them by what are known as the "toleration clauses" in the treaties, and to a considertion of these it is highly important that missionaries and their home boards should give earnest thought. The privileges conferred by these clauses are those of freedom to teach the Christian religion, to travel and reside any where in China, and to acquire and occupy property for missionary purposes. In the same clauses, Chinese are promised freedom to accept and practice the Christian religion. These are special privileges that are extended only to Christian missionaries and that are not given to other foreigners in China. These privileges are entirely separate and distinct from those of extraterritorial jurisdiction. A brief review of the history of these toleration clauses may help to illuminate the discussion of them.

Before 1842, Roman Catholic missionaries had been at work in China for more than three hundred years. During part of this time they had enjoyed the favor of the imperial court in Peking. At other times they suffered opposition and persecution. Whatever the attitude of the government was, they persisted in their devoted efforts with a considerable measure of success. Without the protection of any treaties or the intervention of any western government, they had entered most of the eighteen provinces of China, even in the far west where some of their most fruitful work was achieved. However, because under edicts issued in the 18th century for the suppression of Christianity it was not lawful for any Chinese to become a Christian, the Roman Catholic missionaries were the first to seek the aid of western governments when these began to intervene on behalf of trading interests.

The treaties of 1842 and 1844 which secured the opening of five ports for foreign residence and certain limited trading privileges did not include any clauses regarding missionary work. The missionaries, like other foreigners could reside in the open ports, and were permitted to erect churches there, but there was no stipulation giving them any liberty to seek converts and they had no legal right to reside or even to travel in the interior, or to purchase property there.# It was through the efforts of the French envoy that toleration for Chinese Christians was obtained by an imperial edict on December 28, 1844. The terms of this decree at first applied only to Roman Catholic Christians but by a despatch issued on December 22, 1845 it was interpreted so as to include all Christians.## It is important to note that this toleration edict, although issued in response to representations of the French envoy on behalf of the Roman Catholic missionaries, was entirely a free act for the Chinese government, and the Chinese Christians were in

See Tyler Dennett, "Americans in Eastern Asia" pp 559 ff.
S. WellsWilliams, "The Middle Kingdom," Vol 1 pp 357, 358.
H.B.Moore, "International Relations of the Chinese Empire," Vol 1,pp691.

no way placed under the protection of any foreign powers. Toleration at that time was dependent entirely upon the goodwill of the Chinese government and people. The same edict definitely prohibited the missionaries from entering the interior of the country to propagate religion.

Then the treaties were revised in 1858-60, each of these contained a guarantee of toleration for Christianity, and a promise of protection in the exercise of their faith not only to missionaries but either explicity or by implication to Chinese Christians. The Russian minister was the first to formulate such an article on religious toleration, by which the Chinese government agreed "not to persecute its Christian subjects for the exercise of the duties of their religion", and to give permission to a fixed number of missionaries to travel in the interior to propagate their faith. In the negotiation of the American treaty of 1858, an article on Christianity was inserted as a result of the persistent efforts of the interpreters, S. Wells Williams and W.A.P. Martin, both of whom were missionaries, This article reads as follows:-

Article XXIX.-- The principles of the Christian religion as professed by the protestant and Roman Catholic churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who according to these tenets peaceably teaches and practises the principles of Christianity, shall in no case be interfered with or molested."

An abrigment of this article was included in the British treaty. The French treaty provided that "the members of all Christian communions" should "enjoy entire security for their persons, property, and the free exercise of their religious practices," and that protection should be given to missionaries travelling in the interior with passports. It recognized the right of any person in China to embrace the Christian faith and provided for the abrogation of all edicts against Christianity. The British and French treaties were not ratified till 1860, and then in a supplementary convention the French secured the affirmation of the imperial edict of 1844 for the toleration of Christianity. Moreover, the Chinese text of this paragraph, which differed materially from the authoritative Frech text, promised that the toleration of Catholicism should be promulgated throughout all China, that those who illegally arrested Christians should be punished, that churches, schools, cemeteries, lands and buildings taken from the Catholics in earlier persecution and before 1842 should be resotred to the Christians in the localities concerned,# and that it should be "permitted to French missionaries to rent and purchase land in all the provinces and to erect buildings thereon at pleasure.##

These treaties of 1858 and 1860 obviously worked a very great change in the status of missionaries and Chinese Christians.

#This also had been previously provided for in an imperial edict dated February 20, 1846

All of these articles are quoted in full by S. Wells Williams, "The Middle Kingdom", Vol II pp 360.

The permission to travel in the interior was a direct reversal of the earlier arrangement by which foreigners found beyond a certain distance from the treaty ports were to be arrested and conveyed to the nearest consul. They might meet opposition from the populace, the local gentry, or even the officials, and the Peking government might at best give them only half-hearted support, but back of them were the Western Powers, who were also pledged to ensure the protection of Chinese Christians. Western governments and merchants might be lukewarm toward missionary work, but if the Chinese denied any rights guaranteed in these treaties the interests of all foreigners and of commerce and the security of the whole of foreign intercourse would suffer. Religious toleration was not voluntary on the part of the Chinese, but assumed the character of still another imposition by foreign powers. As Mr. Dennett has commented, "The Chinese were free to abstain from Christianity as from opium, but they were not free to prohibit them." (American in Eastern Asia, page 574.)

The privileges conferred by the interpolated clauses in the Chinese text of the Frech treaty were long a subject of debate and often a cause of friction. The Chinese authorities seem never to have contested its authoritativeness, and in the Berhtemy Convention in 1865 they partially assented to it, but there were frequently great difficulties in obtaining its enforcement. As these privileges were claimed by the French missionaries, the American and British governments felt themselves constrained to claim equal privileges for missionaries from their countries. Some of the difficulties were cleared away by decrees obtained by the American minister Mr. Denby, in 1897. In the treaties that were made in 1902-3 after the Boxer Uprising, toleration clauses were included that more clearly defined and confirmed these missionary privileges and the principle of religious toleration. The most complete statement is that of the American treaty which is as follows:-

Article IV.-- Christianity; its teachers and followers not to be discriminated against. Rights and duties of missionaries - The rpinciples of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good and to do to others as they would have others do to them. Those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity shall in no case be interfered with or molested therefor. No restrictions shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the laws of China, and shall pay due respect to those in authority, living together in peace and amity; and the fact of being converts shall not protect them from the consequences of any offense they may have committed before or may commit after their admission into the church, or exempt them from

paying legal taxes levied on Chinese subjects generally, except taxes levied and contributions for the support of religious customs and practices contrary to their faith. Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over chinese subjects; nor shall the native authorities make any distinction between converts and non-converts; but shall administer the laws without partiality so that both classes can live together in peace.

Property; land purchases by missionary societies.- Missionary societies of the United States shall be permitted to rent and to lease in perpetuity, as the property of such societies, buildings or lands in all parts of the Empire for missionary purposes and after the title deeds have been found in order and duly stamped by the local authorities, to erect such suitable buildings as may be required for carrying on their good work."

The advantages and disadvantages of these toleration clauses have been debated by missionaries from the time of their first enactment#. Among the advantages claimed, it is pointed out that these clauses have made possible most of the missionary activity of the Christian Church in the interior in China from 1858 to this day. To the missionaries was given the right to preach throughout the empire, and the protection of law for their lives and property. While Christianity does not depend upon treaties and politial power for its propagation, these articles prevented the government of China from becoming a persecuting agency. The weak and inexperienced churches were spared the ordeal of persecution and were sheltered, until time had been given for their growth in numbers, influence, and intelligent comprehension, and in faith and course. On the other hand, the very serious disadvantage that arose out of the placing of Chinese Christians under the protection of foreign powers must be recognized. To be sure, it was only as protectors of the faith of the converts that a foreign power could legally intervene, but in practice the result was to separate the Chinese Christians from the mass of their fellow countrymen, and to make of them an enclave under the defence of aliens. So much was this the case, that until comparatively recent years the Chinese authorities unwisely but persistently made a sharp distinction in the terms used to describe Christian and other Chinese subjects. Moreover, because of this protection, there were brought into the churches those who feigned conversion with unworthy motives. These clauses were a serious blow to the prostige and sovereignty of the Chinese state as they practically removed Chinese Christians from its jurisdiction. Under them the missionary came as part of the aggressive West, depending on agreements wrested from the Chinese government by wars. His message, accordingly could not but be compromised and his Lord often misunderstood. By no means every missionary or Chinese Christian invoked their defence, and so far as the Christians are concerned these clauses in practice have overcome their disadvantages of these treaties and have witnessed to the coming of a new spiritual and religious power into the ancient Middle Kingdom.##

#For important discussions of these, see Mission Problems and Mission Methods in South China, by J. Campbell Gibson, pp 287 ff.
Partly quoted from an unpublished manuscript by Prof. Kenneth S. Lathourette.

In passing, as we study these treaty provisions, it should be noted that it appears from the record of the negotiations in 1858 that the Chinese were then not unwilling to allow the missionaries to travel in the interior of the country because they could usually speak the language, and they opposed a like permission to merchants who could not do so, and they feared this ignorance would lead to trouble. They therefore readily agreed to the clauses proposed by the Russian minister which referred to the Greek Catholic missionaries in Peking with whom the Chinese authorities were acquainted. In later negotiations with other powers, they objected at first to giving such permission to Protestant missionaries because they were married, and they feared that for that reason trouble might also result. The objections were not on doctrinal or cultural grounds.

So, it should be observed that both before and after 1842 the opposition to Christian missions has never been for purely religious reasons. Whenever such opposition has been manifested, it has been because of political fears lest this foreign religion should result in movements that aimed to overthrow the Manchu dynasty. This fear was fulfilled in some respects in the Taiping Rebellion. It is important to remember this fact in connection with the political developments in China since it became a republic and in connection with its foreign relations. This will help to explain the intense desire of Chinese Christians to demonstrate their loyal patriotism, and to emphasize the necessity for the separation of the missionary movement from any of the political purposes and actions of western governments.

The present situation in China and the impending revision of the treaties make it important to consider now what the effect would be upon missionary work in that country if the toleration clauses are not reenacted. Without entering upon too detailed a discussion of these questions, it is suggested that the effect with reference to the special missionary privileges would be as follows:-

(1) Religious toleration. It has been stated above that generally speaking, these clauses are already obsolete so far as the protection of Chinese Christians is concerned. Religious liberty and freedom of conscience in China are no longer dependent upon treaties with foreign powers. The Chinese people themselves will strenuously defend this principle. In the framing of a constitution for the Republic, efforts were made repeatedly for the recognition of Confucieanism as the state religion. Christians, Buddhists and Moslems united in successful opposition to that proposal. There is great gain in having these universal rights recognized in the national laws of China rather than to depend upon the enforcement of them by foreign powers.

(2) Missionary travel and residence. The right of missionaries to travel and to reside for the purposes of their work anywhere in China might be curtailed if the treaties do not continue to provide for these privileges. This possibility should not be overlooked and the risks should be bravely accepted. At the same time, it must be said that such a result is now extremely unlikely. The missionary stations already established would be protected as being already in the legal possession of themissions, and the opening of new stations would depend upon winning the goodwill of the local gentry

and people, as is now the case. Furthermore, it should not be impossible to safeguard these privileges in so far as that may be desirable and right in the negotiations for the revision of these treaties, so that they will be guaranteed by voluntary legislation of the government. It would again be a great gain if these privileges could be secured in that way rather than to have them imposed upon China by western governments.

(3) Missionary safety. For the safety of their lives, excepting as they reside in the treaty ports, the missionaries do not now depend upon foreign gunboars or governments. Such protection is practically impossible and ineffective for the missionaris, most of whom now live in the interior, many of them far beyond the range of foreign police or military forces. These missionaries are now and have always been dependent upon the goodwill of the people among whom they linve and upon the protection of the Chinese government authorities. When missionary lives have been lost through local riots or other disturbances, it has been the general rule not to ask indemnities for them. The frank and complete recognition of this reliance upon the Chinese government and upon the goodwill of the Chinese people would also be a great gain.

(4) Property titles. It is exceedingly difficult to secure a clear title to land in China. The deeds of all property owned by foreign missions are registered in the consulates as well as by the Chinese government authorities. Such consular registration has been a most valuable means of safeguarding the security of property titles. The writer personally knows of a number of cases in which Chinese churches long independent and self-supporting that have purchased land with their own funds, have voluntarily transferred the title to a foreign mission in order that the deeds might be registered in the consulate. These churches have also refused to permit the missions to transfer the title to their property to themselves when they have become self-supporting and have been so for a long time. The purpose in such cases has been simply to avoid troublesome litigation. It may be that in this way the churches have been coddled by the missions, when they should have shared as Chinese institutions in the insecurities and inefficiency of their own government in the matter of enforcing laws that will give adequate security of property titles. In the future, the property of the churches in China in increasing measure will be acquired by those churches themselves and should be in all respects subject to the laws of China and of Chinese administration. The security of the titles of foreign property will be safeguarded in the same way as all the other legal interests of all foreigners in China. In other words, these property interests of the missions will be included in the consideration of the question of extraterritorial jurisdiction. If thenew codes of law in China and the new courts are found to be sufficiently satisfactory by the international commission to be appointed to inquire regarding these matters, the missions will then have no reason to ask for any exception to be made in their favor, but together with all other foreign interests in China may entrust the legal protection of their property to the Chinese courts. If it should be found necessary to provide during some transitional or preparatory period for certain special courts or other legal safeguards, the missions would naturally and readily accept such arrangements. It would appear, therefore, that these

property interests need not be an insuperable difficulty when the toleration clauses no longer protect them.

This brief review of what the probably effects of the annulling of the toleration clauses in the treaties would have upon missionary work in China is not complete unless we think also of what the favorable results would be. No consideration need be given to the suggestion that such a change would do much to win the goodwill of the leaders of Chinese public opinion. Questions of what is just and right should not be influenced by considerations of more policy. It is important, however, to recognize the benefit that will be secured by relieving the church in China of the handicap of these unnecessary connections with foreign governments, and the missionaries of working under conditions imposed by military power. The spiritual message of the Christian religion, the gospel of Jesus Christ will be more easily understood and more readily accepted if entirely set free from any connection with foreign governments. #

If these considerations are to any extent a fair statement of the issues, it would seem that the missions from America, Great Britain and countries on the continent of Europe should not wait too long in taking action that will result quickly in the removal of these toleration clauses from the treaties of foreign powers with China. Instead of waiting until and international conference decides to annul these clauses, it would be well for the Boards that are supporting missions in China to make representations to their own governments expressing their willingness and desire to have the treaties modified in this way, and so to help in adjusting the treaty relations of China in accordance with present day conditions.

#The missions in Japan and Korea have never had any treaty protection, but the differing circumstances make a comparison very difficult. See Tyler Dennet "Americans in Far East" pp 564 ff.

A.L. Warnshuis,

August 18, 1925

Dr. James L. Barton Documents 119
N. China

CABLE ADDRESS: "INCULCATE NEW YORK" TELEPHONE WATKINS 8191

Rec'd SEP 15 1925

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK

August 31, 1925

CONDITIONS IN CHINA
As Reported in Letters from Presbyterian Missionaries
Written in China during June and July, 1925.

Shanghai and Central China

I. From Shanghai:

"You are all aware of the extreme seriousness of the situation which has arisen in Shanghai as a result of the clash of the students and the police on Saturday last. The general facts of the situation and of the strike which has been called must be known to you all by this time. It is, however, growing increasingly evident that many accounts are abroad which are not trustworthy. The statements which appear in the foreign papers are radically different from those which appear in the Chinese papers. No one has yet attempted a full analysis of the different accounts of the same incidents which are given to the public.

The central fact, however, that the police fired upon the students and killed a number of them is, of course, admitted by everyone. Efforts are being made at the present time to prepare a statement that will enable foreigners to compare the accounts given out through the Chinese and the foreign press, as the difference between them is an important factor that must be kept in mind in trying to arrive at a solution of local difficulties arising from this Shanghai incident. It is probable, however, that we should be unable to get an authoritative statement until a thorough official investigation has been made. I have it on trustworthy authority that such an investigation will be made. No announcement of the fact has, as yet, been made public pending the arrival of the commissioners sent to Shanghai by the Peking Government to make an investigation. Everyone, however, realizes that the incident is not merely a local interest but of international importance.

The issues at stake in this incident are very far reaching indeed, and raise for us, as Christian workers in China, fundamental questions both to our own Christian attitude toward justice and fair dealing and our methods of work in a country where there may justly be differences of opinion as to what course of action a Christian should choose."

II. From Hangchow:

"The Shanghai affair started in the death of a Chinese workman during a strike of Chinese workers in a Japanese cotton mill. Agitators have been at work for some months in the cotton milling district. Taking advantage of this incident the agitators among the students planned the demonstration of May 30 on the borders of the

Settlement. Feeling that it would give added publicity to their cause to clash with authorities they came into the Settlement and began their lecturing along Nanking Road. The police arrested a few of the students which was the very thing the students wanted. The crowds gathered, traffic was blocked, the few police on duty were not able to scatter the crowd. Rather the crowd forced the police back to the door of the Police Station where they fired, killing nine and wounding many others. For several days following the police fired on other crowds to disperse them.

At first the feeling of the students was against the Japanese because of the mill strike. After the shooting the feeling was directed against the British since the police were British and the British predominate in the International Settlement. Though the feeling is against foreign aggression in general the Japanese and British have been the chief objects of attack up to the present. This is shown in the attitude toward British Mission Work.

Trials of the students arrested on the 30th have begun in the Lixed Court. Yesterday a British Missionary, who saw the shooting, testified that there was nothing left for the police to do, that the shooting was necessary. Today's paper tells of two American Missionaries who were also present but who said that the crowd was mostly of unarmed students and not of such a threatening mood as to require such an extreme measure. An investigation by representatives appointed by the Peking Government is under way. After they report the Peking Government will negotiate with the Diplomatic Corps about a settlement.

The students have been making all kinds of demands such as:

1. A public apology on the part of the Shanghai Municipal Council.
2. Indemnity for the families of those killed.
3. The Municipal Council to erect a memorial to the dead.
4. Punishment of the police who did the killing.
5. Abolish foreign settlements in China.
6. Break financial relationships with foreign countries. (The Chinese banks are refusing to honor British Bank notes and checks).
7. Abolish the mixed court of Shanghai, etc.

The motive back of it all is probably the patriotic feeling of the students against foreign aggression which first expressed itself in the student movement of 1919 against Japan.

The charge of anti-Christian propagandists, that Christianity denationalizes its converts, has not been borne out in this affair. The Christians are a unit in support of the Chinese point of view and pastors and leaders are taking leading part in stirring up feeling against foreign aggression. We cannot help but sympathize with their patriotic aspirations. But with the present disorganized state of the country and lack of clear thinking on the part of the students we wonder where the movement will finally lead."

III. The following paragraphs indicate something of the tenseness of the situation as it concerns the work of our missionaries:

"We have been trying to go about our work quietly and while there is a good deal of strained feelings and some queer looks, things are settling down to quiet again. Even so, no one knows when something else will happen somewhere else for this new nationalism is bound to find some way by which it can feed the flames of hate and race prejudice which lies so deeply engrained in the heart. The Chinese have suffered at the hands of the foreigner and they have also received many good things from his hands but there is nothing going to satisfy them now till extrality, unequal treaties, et cetera are all made right. Meanwhile we who have come with nothing to ask but a hearing for the only thing that can keep them and the rest of the world right must as never before realize that we are branded and our work circumscribed."

"Our personal friends among the Chinese have done all they could to assure us of their own personal friendship, but out position has been much like that of the Germans in America during the war....I suppose we are to blame for much of it. This bitterness against the white man for his arrogance is not without cause. I was talking the other day to one of our fine Christian men about the question of all missionaries withdrawing from China. He said, 'That would mean a failure on the part of Christianity. We must learn to work together.' I think he was right and I suppose the lesson is needed as much on one side as the other."

IV. From two letters of July 2, 1925:

"The situation continues to be critical. Everybody is in a state of anxious, more or less nervous, waiting and watchfulness. A great source of trouble lies in two facts:

First, that the Chinese, including our Christians, from the first took an extremist attitude in interpreting the events, particularly of May 30th. To their minds there was nothing but cold blooded murder,-unjustifiable. The disturbances caused by the students preceding the shooting and the fact that when fired upon they were in the act of lawbreaking was completely lost sight of. They docused all their thought upon the shooting itself. Apparently the Chinese have no conception whatever of a 'legalized' shooting, that is, in the enforcement of law, or of martial law.

The second factor is that the students and the strike agitators have launched out upon a campaign of mendacity, telegraphing and otherwise spreading extremely exaggerated versions of the several events.

The phase of the present difficulty which causes all of us the greatest concern lies in the threatened estrangement between our Chinese Christians and our missionary forces. This has manifested itself in various ways and in carying degrees. I presume such centers as Shanghai or Peking with their groups of independent thinking Chinese leaders will be most affected in this respect. Some of our number express grave fear that the

outcome will be the loss to us of cooperation from these leaders, and that we may be forced to begin again with the coolie or lower classes, losing the quite respectable crop of well trained Chinese who are just now becoming influential. Whether the outcome proves to be so bad as this or not one would not venture to predict. Our hope and prayer is that such a calamity may be obviated. The numerous slights and painful experiences such as ingratitude for past advantages or favors felt on every hand, according to reports, may easily be endured. Most of them are due to the excitement of the moment and will pass. The thing I most fear is that some of the more outspoken leaders having taken such extreme positions and having made such assertions as they have will find themselves unable to retract or forget without such loss of face as to alienate them from us in the end.

As to the effect of all this upon our own interests, but little can yet be said. As was remarked recently about the only sure thing is that we will all within the next few months be compelled to face very radical adjustment in our relations, our work policies, and our programs. In other denominations a few schools have already announced they will not reopen for a year. None of ours so far has reported any such action."

"In seeking the causes of the present amazing outbreak of feeling, among many of them there seems to me to be the desire for a standing among the nations which the other nations, even including Japan, are enjoying, and while it takes expression in anti-foreign demonstrations which are bitter and very dangerous and may become more frequent and serious than at present, the inner motive seems to me to be the desire for a truly independent standing among the nations of the world. This, China does not seem to be prepared to assume and maintain, yet one wonders whether if by due course of governmental precedure she is granted the control of all her territory which she desires this ebullition of feeling would not subside and matters proceed under the new regime perhaps not in all respect as satisfactory to us abroad, but without the irritating occasion for that bitter feeling which seems now to be so deeply in the hearts of the Chinese.

Close Christian friends of the two races who have been associated for years in the common work are in many cases now separated in spirit and the foreign comrade viewed as a stranger and even in some cases as a foe. Pastors are in many cases eloquently advocating the complete change of governmental relations and the independence of the Chinese Church from all relation to foreign influence. Christians in some localities are talking of the mission property as being virtually the property of the Church, and even discussing the use which will be made of it when foreigners soon are removed from it.

A letter from South China Mission speaks of the uncertainty of carrying on work in the City of Canton in the fall.

It is almost impossible for you to conceive the radical difference in point of view regarding the relation of foreigners to the Chinese which now obtains in the Christian community.

It may be the Lord's way for hastening the independent life of the Chinese Church and freeing her sooner than any of us expected from anything like domination by those from afar. Any measure of this independence which she obtains if in a spirit of friendliness and consideration will, of course, be hailed with joy by right minded missionaries, and we can but think that real good is to issue from this strange and sudden upheavel in the land where we are dwelling.

It is a great opportunity for patience, forbearance, that supreme grace of meekness - the ability to endure misunderstanding and wrong without the expression of resentment, and supremely without the feeling of resentment - this our Saviour was daily obliged to exercise and did manifest with that infinite perfection which characterized his relation to men - when among them. The situation though so amazing and even alarming is indeed one that has at the same time hope, and we are confident that some great blessing will yet attend this which is now such a source of anxiety and distress to our hearts."

In explanation somewhat of the cablegrams asking the Board to delay sailings through August, we quote the following from a letter of July 25:

"As to the situation, little can be added to previous correspondence. Nothing has occurred to change those impressions of the situation. One of the factors which I have not mentioned, but which weighed somewhat in our consideration is the danger of stoppage in travel upon the Yangtze. The incident of the steamer "Lungwo", a British steamer which stranded, has caused some serious thinking in this connection. The only steamers which now ply on the Yangtze are Chinese - the strike has affected all others. The Lungwo in distress signalled to a vessel of the China Navigation Company whose Captain immediately responded. However, his 2000 Chinese passengers, according to report, threatened not only his life, but the lives of his foreign passengers, and compelled him, much against his will, to proceed leaving the Lungwo to her fate. This indicates the danger. It would be but a very easy step in the present tense situation for the Chinese to refuse to carry on the Chinese steamers any foreigners, in which case you can imagine the plight of all our foreign forces should any outbreaks occur."

and a letter of July 23 :

"The disturbances in the interior and the rumors, which are very serious among the Chinese, of possible conflict during the summer between the military leaders who are rivals in the land, led us to advise as we did - suggesting postponement of the sailings. We hope to send word later in the month indicating for what Missions the return of furloughed workers is most advisable. South China, particularly has been disturbed beyond all others, and at present it is impossible to predict what the situation will be after the summer weeks are over, but in general, we have felt that our course is to patiently prepare for opening the work as usual, in the hope that the present excitement and accompanying opposition to foreigners in addition to the particular anti-British feeling may subside.

The more intelligent Chinese have for long years been accustomed to characterize the Christian religion by two adjectives which were Romanized as 'Chien' and 'Jen', the first of which means firm and the second enduring, or, able to suffer without loss of heart. This present crisis affords a new opportunity of revealing the qualities which have been so strikingly discerned, though the observers do not realize that they are born of a faith in Him who is changeless and almighty as well as compassionate toward China and all the world. No one can at present predict what form the opinion of the student class and the community influenced by them may take in the autumn months, and we are using every means to forecast the situation then. Most important is it to entertain the spirit of sympathy with the Chinese in this excitement of theirs insofar as it expresses a desire to be reckoned as one of the sister nations of the world, and equally important is it to resist the spirit of resentment which so easily arises in the heart when many kindnesses and the long years of interested service and endeavor are for the time forgotten by our neighbors and friends. If the church in China emerges from this experience with a firm determination to plan for itself and carry on the work of evangelizing the country we will rejoice with them. Our only desire is that any such new determination should be made in the spirit of fellowship with those who have come from afar, rather than in that of antagonism or ill feeling. In our own Mission throughout the land there has not been a marked expression of illwill or a serious severance between the missionaries and their Chinese brothers and sisters. In many quarters relations continue as unbroken and delightful as in the past."

From a letter of July 24, speaking of a settlement or an understanding, we quote:

"At present there is absolutely nothing in the way of constructive effort, of which we have knowledge. There are a dozen or more different suggestions under consideration in some way or other for the adjustment of affairs, but no one of these at the moment seems to hold any promise of immediate results. Perhaps I might venture to say that a judicial inquiry made locally is in the lead of all the possibilities. Were one to hazard a prophecy, he might say that two things conceivably will mark a time element. First, when a decision or real move of any sort is made by the powers that be, the reaction of the student body and others all over China may be violent. The second may come at the time of attempted opening of schools in the autumn when the student bodies begin to assemble. Barring these two, the time when will be pure accident. Something must sooner or later happen however, The feeling seems to grow more intense and more widespread as time goes on.

From our missionary viewpoint one of the unfortunate features lies in the aloofness which is increasing between the missionary body and the Chinese Christian body. The Chinese Christians can ill afford to refuse to allign themselves with the socalled patriotic movement. They have in the past been branded as the slaves of the foreigners. For them to hold back in the present situation would be but to lay themselves as Christians open to all sorts of intimidation, as well as ill treatment.

Many of them presumably are carried off through conviction. Others merely because they cannot withstand the influences brought to bear upon them. Whatever the influence, they are with almost no exception, going with the crowd. The missionary on the other hand, however he may deplore it, feels that kindness and consideration for his Chinese Christian friends would constrain him to refrain him from associating himself intimately as of old. All this lends itself to a widening of the breach. In several places there have broken out organized movements for independence of the foreigner or his funds. Generally speaking but for the motive which is behind this movement, we would rejoice exceedingly. A Church, however, founded upon hatred and ill will can scarcely be blessed in the end."

V. From a Y.M.C.A. worker in Shanghai:

"The chances are that there is going to be serious trouble and that most of the foreigners will be flocking to the concessions. I say this because the foreigners seem determined to use their favorite methods of repression and ruthless force, and I prophecy that by so doing they will bring the day when they will be pitched out of the country. The Chinese are in earnest this time and are willing to die rather than be used as a door mat any longer."

VI. From Soochow:

"Now the student trouble has arisen and we are in the midst of great trouble indeed. What will the end be? It is impossible to guess at this time of wild rumors. But the missionary is at once in a new category. Two weeks ago I was exceedingly popular, and then within a week I was slapped in the face by a student during a demonstration. The Lord was with me and I was able to take it smilingly so that no bad results have come from it. I told a friend I was trying to follow Paul when he said I know how to be abased and I know how to abound. But if in the end Jesus Christ may be exalted we care nothing for what may happen. The students have everything in control. So to be a foreigner is a very risky thing just now. When I was attacked I was riding in a ricksha. I passed a crowd of students and they seeing only a foreigner made a rush. They have stirred themselves to a state of perfect frenzy....There is no use to argue. They won't argue. If let run it will mean the total distruction of all these years work. If, however, we can in some way help direct the course of this thing it may be brought to some good end. It is a time to be very quiet and use as little demonstration as possible.

We have just finished up some meetings in the country. The results were fine but the foreigner is no more popular there than here in the city."

VII. From Nanking:

"Since the sad affair of the 30th in Shanghai and the shooting of the students, there has been a most tense situation, more tense than I have known in the twenty-five years of our experience in China. The student feeling has been far more definite and intense than anything that occurred in 1919 or 1920, and until there has been a full and fair investigation of the deaths in Shanghai and a settlement that will appeal to the better judgment of the Chinese we do not know what may eventuate. Aside from the death of the students there is a very strong and determined feeling on the part of all the Chinese, not only in Shanghai but throughout the country, to have a reform of the present method of control in the Shanghai Settlements. The Chinese are not able to persuade themselves that the government in Shanghai is on a fair and just basis. With a total population of about a million, about nine thousand foreigners have all the governmental control, the Chinese not being represented directly in any way, and yet the Chinese own about 80 to 90% of all the property. The Chinese will probably never rest until these conditions are radically revised. The agitation for the revision of unequal treaties may abate some of its present intensity, but will undoubtedly persist until they achieve a great deal of reform.

The fundamental difficulty in China is that they have no government they must respect and lawlessness or anarchy is steadily growing in China. The better class of people feel keenly the unequal treaties but if they could have real government in China they could clear up unequal treaties soon."

VIII. From Hanan:

"One thing has been more disappointing to me than anything else and that is the fact that the great majority of the Chinese have not discriminated. All foreigners are blamed equally for the incident in Shanghai and they have tried to create riots to kill all foreigners and burn all foreign property. On the other hand to counteract this there has been it seems a special effort on the part of many Chinese to be friendly to us in order, I presume, to show that their confidence in us has not been shaken. We have in this experience as in most experiences, the happy and the unhappy, the cheerful and the cheerless, the encouraging and the discouraging. In the minds of some people the question has arisen whether we can remain in China and do Christian work. It is true that the feeling has run so high against us that the question of our usefulness has been raised but I think that the majority of Chinese Christians still say that we ought to stay. My feeling is that we are here by appointment from God and that we are alone serving Him and trying to show forth His love."

North China

IX. From an inland station in northern China:

"Chinese opinion to a man sympathizes with the Shanghai students and their aims and hoots at the idea of Bolshevik influence."

"The safety of missionaries in China and especially in inland China depends absolutely on Chinese friendship and good will rather than upon treaty rights and foreign force of arms. It is obvious that should serious trouble arise troops and arms will arrive too late to help those concerned. Troops and treaty rights only endanger safety by endangering Chinese goodwill.

But more serious even before the Shanghai riots, from our experience in Nanhsuchow in the last two or three years anti-Christian opposition has centered in the exterritorial and treaty right protection of Christian work accusing us of being agents of foreign aggression and imperialism rather than ambassadors of Christ. In one of the particularly clever anti-Christian propaganda sheets gotten out last winter it was asserted that Christian missionaries were now reaching the non-resistant gospel of love as a "slave morality" to prevent Chinese opposition to foreign aggression.

It is not Bolshevism but rising national feeling that is characteristic of this period of Chinese life. This national feeling even shows itself among our Christian workers who demand the leadersh ip of the church and mission affairs. Non-Christian patriots see foreign missionaries' activities in most every city protected by exterritorial rights and foreign troops stationed in treaty ports in China and they question the purity of our motives. Last winter I taught English to a large class of government school students and teachers. One told me he had been a Christian for three years but he persistently refuses to join the church for fear of being called unpatriotic by his friends. Another student told me that the leader of the anti-Christian opposition in the city had nothing to say against Christ but opposed Christianity. because he had no assurances that foreign aggressive powers were not still using the missionary enterprise to gain footholds on China's territory and sovereignty. We are not worried about our safety but about the further affectiveness of our work unless missionary opinion sympathizes with national aspirations or at least unites to revive existing treaties. In the name of Christian work can't something be done to remove this greatest stumbling block to the acceptance of Christ in China - gunboat protection of the gospel of love.

Not out of excitement or fear but from conviction of justice in the case and anxiety over the work to which we have dedicated our lives - I have written hoping that a viewpoint which is shared by a larger part of the mission body than myself alone may be considered by our Home Board in formulating their attitude to the Shanghai affair and more important to the present diplomatic status of missionary work."

X. <u>From Peking</u>:

"We have been expecially interested to see the students of Yenching, the mission university, taking the lead in much of the student organization. It has been a tribute to the ability of the students, but more so the foreign teachers. They have handled their realtion to the entire matter so as to win the confidence of the Chinese and the students have not been discriminated against even though they are associated with foreigners.

China is beginning to have a new feeling of nationalism. As always pressure from the outside is tending to unite the nation despite the self-seeking of the various generals. It is a differe China from that of a few years ago. Individual foreigners are able to meet the Chinese on a basis of friendship and understandin Will the various governments be able to do it? As one man put it, 'The West reacts powerfully to law, order and quick decisive action, China to friendship, personality and compromise.' We are hoping that the differences can be understood. The negotiations of the next few weeks will be very important for the future relations of the West with China."

XI. "One of the sweeping accusations of the critics of Christian education is that the students in the Mission schools are not so patriotic as the students of the government schools, because the missionaries denationalize their students. No amount of argument would be of any avail in proving the contrary if our students took no part in the present agitation. This and other equally sweeping charges indicate that there is considerable misunderstanding on the part of the Chinese as well as on the part of the foreigners and we in Yenching must labor long and patiently to clear it all up. But I have said before that we are glad of the privilege to share in this mighty task, and we are proud of the record already attained by this international and interdenominational group of mutual good will, understanding and cooperation in our common task. Our magnificient new plant is already attracting nation wide attention and we are aware that our critics are closely watching for an opportunity to "get something on us". So we must be entirely loyal to our Christian ideals of self-forgetful loving service, believing that the love of our Master, Jesus Christ, can draw all men to Him."

XII. <u>A critical opinion from Shantung</u>:

"China is just now stirred to the depths, mainly, I take it, as the result of Bolshevistic and Anti-Christian propaganda. First the workmen in several Japanese mills and factories in Tsingtau and Shanghai began communistic tactics with several casualties as the result. (This was not due to ill treatment for those who know affirm that the condition of the workmen was better than in Chinese controlled factories). Then the students began their pernicious activities inflaming the populace in the large cities and towns by mendacious reports, lurid posters, leaflets, sheet tracts, etc., the result being a decided increase in casualties, as the police, naval forces, etc., after warning the mobs to proceed no further, were compelled in Shanghai,

Hankow and Canton to use their guns in self defence. In Canton it was a return fire, as the students, led by their Bolshevist officers, opened fire first.

Though my sympathies are entirely with the Chinese in their endeavor to secure 'equality of treatment ', etc., yet, as in the Boxer War, there is no excuse for the insensate means employed to secure their end. One of the demands is for the return of the concessions in Shanghai, Tientsin, and elsewhere, to complete Chinese sovereignty. This is natural, as such conditions do not obtain anywhere in Europe or America, nor in Japan. But the origin of these concessions should be noted. At first, China was unwilling that foreigners should be permitted to live anywhere except in a very few ports, where tracts of land, not always desirable, were set apart for their business and residence. Through energy and the expenditure of much money, these self governing communities have now become desirable locations, and the young Chinese want them back, but to gather mobs and attack the premises is precisely the best way to defeat their own desires. The foreign concessions quite naturally do not wish to be under the control of such representatives as the mobs which these hairbrained students have gathered together. As to the abolition of extra-territoriality, which would place us all under the control of Chinese courts and officials instead of the foreign ministers and consuls, I think that that will be granted just as soon as China trates her own citizens with a fair approximation of justice. When we see, as was pointed out by a young foreign educated Chinese, the four highest officials of the Kiaochow-Tsinan R.R. arrested two weeks ago and held in durance, simply because Chang Tso Lin wished to replace them by his own men, we naturally feel some reticence abour placing ourselves under complete Chinese control. The treatment of the ordinary Chinese citizen by the soldiery also acts as a powerful deterrent. He has no redress even when horses are tethered in his wheat field, for the civil magistrate is powerless in the face of the military commander-it is the guns which count here. The foreigner is as yet under protection of his own country, and while the soldiery may be rude - sometime refusing to protect - yet as a rule, they realize that it is not safe for them directly to inflict any real injury."

XIII. <u>Another of the older China missionaries writes</u>:

"There are some points of similarity between the present movement and the Boxer but there are some points very different. Many Chinese students have been studying world history and are not willing to submit to certain indignities and signs of inferiority that they have endured in days gone by. The mass movement is the thing to be reckoned with now. In fact, there is a persistent call for the taking up of a number of questions which really should be changed, such as allowing China to have tariff autonomy (it does seem that this should be granted); the doing away with extraterritoriality, larger representation of Chinese on different important governing bodies, etc., etc.... I personally have never before known such a tense feeling on the part of our Chinese friends. They want to treat us well but seem to be under the spell of some power which they cannot withstand...

It does not seem wise to prophesy, but we cannot but wonder what of the future."

XIV. From Chefoo:

"In regard to the disturbances in China we have been wonderfully favored here in Chefoo. Early in June the Shanghai Student Committee tried their best to persuade our Yih Wen School students to go on a strike such as has taken place in nearly all our mission advanced schools. We are glad to report that our students refused to accede, went on with their review studies, examinations, and commencement exercises.

As our school with its more than 500 students is the most influential school not only in Chefoo but in this part of the province, it was an important question as to what our school would do. It was not only the question of going on a strike in the school but also in heading a general strike in the business community such as happened elsewhere.

So concerned was our American consul over the matter and Admiral Washington of the American fleet that they called us hastily one day to a conference at the consulate. Mr. Booth, Dr. Dunlap. and I represented our Mission.

We were able to reassure the Admiral and the consul that our students would behave and take no active part in any anti-foreign movement in the city. Our students did take part as private individuals in a parade and disseminated some student literature, but this is all we know of and there was nod disturbance.

Outside of the boycott of English bank notes, of English goods, and steamers, there is no other anti-foreign movement noticeable in Chefoo. Both here, in Tsingtau, and other places, the agitators made an exception of Americans and American goods. The movement has been mainly directed against the British and secondarily against the Japanese.

The presence of the American fleet here since the beginning of June has had a stabilizing influence. The fact also that the fleet spends a couple of hundred thousand dollars here during their stay is another factor why the Chinese officials do not wish any disturbance here."

Southern China

XV. One of our missionaries writing of the situation in South China makes this remark concerning his own statements:

"Some are fact, some only opinion and others no more than rumor. Take it all as you would information coming out of a rather exciting situation."

In the South China situation, there is more mention of Communistic influence and, because of this there is probably more concern for the future. Practically all foreign missionaries left Canton temporarily.

XVI. Who started the firing in the Shameen episode (Canton) is another mooted question which may never be satisfactorily settled. The account which follows was written by a missionary (not a Presbyterian):

"I find from speaking to Chinese friends that all I have spoken with are of the definite belief that the Shameen people began the firing and that it was not till after the residents of Shameen had fired on the procession that the armed portion of it returned the fire.

I was not in Shameen, but at the Long Naam on that day. The first accounts of it I heard came through the students, who all reported that the British fired first.

Yesterday (Wednesday) I came down to Hongkong and before going on the boat, and on the boat I met some who were actual eye witnesses of what occurred. It is this testimony that I want to put before you. All these witnesses agreed on these points:

(1) All the Shameen Volunteers, who were on guard had their guns unloaded and they did not load them until they had first been fired on from Sha Kei.

(2) That while the procession was passing along Sha Kei they were all watching it closely, but that none of them had their guns in their hands, as all the guns were lying against the sand bags unloaded. Every gun was inspected before the procession came along so as to make sure that they were all unloaded and all had strict orders not to show a gun at all as the procession passed. The men, who were appointed to work the machine guns were not standing by their guns, but were kept out of sight.

(3) When the armed portion of the procession (whether it was the cadets of the Whampoa Military School, or not, the people on Shameen would hardly be able to say) came along they lined the side of the Canal from the English Bridge to quite a distance towards the French Bridge. Suddenly they were seen to be loading their rifles and then without a moment's pause, at a signal from some one standing outside the gate of the English Bridge, they fired a volley into the verandahs of the Shameen Hotel. One of my informants was on guard there. He told me that all the Volunteers were simply watching the procession and were completely taken by surprise. They ducked to avoid the firing and rushed for their guns, loaded, and awaited orders to fire.

(4) Either by this firing from Sha Kee, or from a machine gun stationed on the buildings opposite to French Bridge, a leading Frenchman on Shameen was killed and another wounded. It was after that, that the order was given to return the fire from both the British and French sections of the Shameen.

(5) From what I heard also, the heaviest losses were the result of the firing from the French end of the Concession as the armed and other members of the procession were endeavoring to scatter. The French are responsible entirely for what happened at their end. They acted in the whole matter on their own initiative. I may say that one of the first of the Canton Christian College students or representatives to return after the firing reported that they were fired on from the "Tung Kiu", (French Bridge) East Bridge.

(6) Have you seen the copy of the despatch that the British Consul General sent on Monday to Mr. C.C. Wu? It has appeared in the Hongkong papers. In it he says:-

"I learn from sources, which I have every reason to believe to be trustworthy, that in the course of a patriotic demonstration arranged for tomorrow, the student element intend to make martyrs of themselves by attacking the bridges leading to Shameen."

This seems to me to be exactly what happened. Time will show whether this was after all a part of a deeply laid scheme on the part of the Russian leaders of the Whampoa students, who plotted to expose the students to the fire of the defenders of Shameen so that they might use this incident to raise up more anti-foreign feeling."

XVII. From Hainan comes the following:

"On Thursday, June 26, a British submarine appeared in the harbor. The officers came ashore and after consultation with the British Consul we were told to pack immediately and prepare to leave the island on the first steamer. The officers had brought the news of the Shameen trouble and several students had also come to Hainan to arouse the students and workmen there. The women and children of the Consulate were ordered to leave also.... on Saturday, June 27, those of us in Kiungchow and Hoihow, a party of thirteen grown-ups and five children belonging to the Mission and several other women and children of the foreign communityin Hoihow went on board the French coast steamer "Hanoi" for Haiphong. We had a very comfortable trip considering that the steamer had not been able to stay in Hongkong long enough to take on supplies."

The letter continues by stating that the others of the Hainan Mission with the exception of Dr. McCandliss, Mr. Tappan, Mr. Steiner, and Dr. Salsbury are away from Hainan, chiefly in French Indo-China, and further:

"It remains to be seen what the outcome will be. The military governor in Hainan has told his officers and the students that anyone attempting to destroy any goods in the shops or to molest any foreigners will be shot without trial and consequently things seem to be very quiet in Kiungchow and Hoihow."

The South China Mission have not had their Mission Meeting but they expect to have it immediately after September 1. It may be necessary, they think, to change many policies and methods of work but there is every confidence that progress will continue unabated. The South China Mission has requested the Board to hold up sailings in only one case of a mother with four small children. With the Hainan missionaries, there is every hope that they may return to their work early in September.

XVIII. The Secretary of the National Christian Council of China summarizes the situation:

"Chinese Christians have been stirred as never before. They have been profoundly shocked not only by the actions of the police in shooting into an unarmed crowd composed mostly of students and by similar shootings elsewhere, but even more by the divided opinion of missionaries as to whether these acts of foreigners could be justified. Sharp differences of opinion have developed. These have been due in part to the wide divergence in the accounts of what actually happened in Shanghai, Canton, Hankow and elsewhere.

As a result, the relations between missionaries and their Chinese colleagues have been more severely strained than on nay previous occasion. There is much uncertainty as to the future. This has resulted in a good deal of depression on the part of many missionaries and has led some of the most thoughtful Chinese Christians to question whether the Christian religion is, after all, adequate to meet China's deepest needs.

The difficulty of the church becoming involved in political questions has been felt much more keenly by the missionaries than by the Chinese. The latter, finding existing Christian organizations hampered in saying that which was in their hearts, have in a number of the larger cities formed "City Christians' Unions", (e.g. Shanghai Christians' Union). These bodies have taken an active part in the fight of the past weeks. Some have feared that these Unions would become permanent organizations and tend to develop a separate movement alongside of existing Christian organizations. The best Chinese Christian opinion is, I believe, opposed to this. My colleague, Dr. C.Y. Cheng, feels that the Unions should disband when their immediate task has been accomplished. He feels, moreover, that while a movement for the development of independent churches would at the present time meet with hearty repsonse, it would be most unfortunate to encourage the movement just at this time.

It is still too early to express an opinion regarding the effect of the present national uprising upon the immediate future of Christian education. There seems to be nothing to do but to wait until the governments reach a decision regarding not merely the Shanghai incident but the broader international questions at issue. Their decision will profoundly affect, for good or evil, the whole future of Christian work in this land. By the autumn, after the school term begins, we shall be in a better position to face the situation.

These are days that call for earnest prayer that we may all know what God's will for us is. They call also for plans adequate to meet the needs of the New Day which has already opened,- plans that can onoly be wisely formed after the most thorcughgoing re-evaluation of the aims, policies, methods and achievements of the whole missionary movement. We shall do what we can here. We need your sympathetic understanding of the situation and your cooperation in discovering what changes should be made and in helping us give effect to them."

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Rec'd Mar. 10, 1926

Church Publications — 120

Conference of Missionary Societies in Great Britain and Ireland

MISSIONARIES AND THE CHINESE GOVERNMENT

During recent months wide attention has been directed to the problem of the relations between China and the Powers. In this connection the British Protestant Missionary Societies working in China have sought to express what they believe to be the principles which should govern the life and service of missionaries in that country.

They have taken occasion to express to His Excellency the Chinese Minister in London their appreciation of the friendship and goodwill shown them by the officials and people of China, and their desire to work in harmony with the laws and customs of the country, and to abstain from intervention in the administration of justice and public business. Missions exist as a means of expressing goodwill and have not been established for material gain. At a time like the present it seems especially necessary to make this clear.

In China missionary work has been rendered possible by treaties in which special rights have been accorded to missionaries to reside and travel in the interior, and which have permitted the purchase of property in connection with this work. The treaties conferring such rights having come up for criticism in China to-day, His Majesty's Government has clearly expressed its readiness to enter upon a comprehensive revision of these. The British Missionary Societies have expressed themselves as welcoming this step.

The Resolutions annexed (received for publication up to 10th December, 1925) are published in order to make clear the large amount of agreement reached by the Missionary Societies in regard to these important issues. That agreement may be said broadly to cover the following points:

(a) The support of His Majesty's Government in proceeding to carry out the Washington agreements and to reconsider the whole of the treaty provisions in a generous spirit.

(b) A desire to rest their work in future, not upon treaties reluctantly accepted by China, but upon such provisions as may be freely accorded to them by China as a Sovereign Power and as shall be mutually agreed upon in equal conference between Britain and China.

(c) A readiness to accept as British subjects living in China, such rights, in place of extra-territoriality, as shall be accorded in a similar manner.

It is the earnest desire of British Missionary Societies that the negotiations now proceeding may be carried through to completion, that they may serve to give China a freer field for the development of her own national life, and that they may conduce to co-operation between Great Britain and China in the interests of both and for the peace of the Far East.

On behalf of the Standing Committee of the Conference of Missionary Societies in Great Britain and Ireland

F. H. HAWKINS, *Chairman.*

KENNETH MACLENNAN, *Secretary.*

10th December, 1925.

RESOLUTIONS ADOPTED BY THE UNDERMENTIONED BRITISH MISSIONARY SOCIETIES WORKING IN CHINA

Received for publication up to 10th December, 1925.

BAPTIST MISSIONARY SOCIETY, 18th November, 1925.

The Committee of the Baptist Missionary Society wish to make it known that they do not desire that the legal rights of their missions and missionaries in China should in future rest upon existing treaties between Great Britain and China, and in particular upon the so-called toleration clauses in these treaties dealing specifically with missionary work, and they desire that their future legal rights and liberties should be those freely accorded to them by China as a Sovereign Power and mutually agreed upon in equal conference between China and Great Britain.

The Committee of the Baptist Missionary Society note with satisfaction the announcement of His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China. So far as the interests of missions and missionaries are concerned they would welcome the abolition of the present articles relating to extra-territoriality, and the substitution for them of such provisions for the administration of justice and the protection of the life and property of British nationals as may be mutually agreed upon in equal conference between China and Great Britain.

CHINA INLAND MISSION, 28th October, 1925.

The China Inland Mission has noted with satisfaction the announcement that steps are being taken towards a comprehensive reconsideration of the existing treaties between China, Great Britain and the other Powers. It will welcome all decisions which will help to remove present friction and misunderstandings.

As an international organisation having home centres in Great Britain, North America, Australasia and the Continent of Europe, the China Inland Mission in London, without the delay for consultation which would be necessary if a new declaration were to be made, is glad to re-affirm that from the Mission's foundation its principles and practice have been not to rely upon Government protection, not to make demands for rights or restitution, but rather to accept as a privilege what may be offered by its own and the Chinese Government, to avoid appeals to Consuls and Chinese officials, to show honour to all in authority, whether Chinese or their own Government officials, as required by the Word of God, and to recognise practically that the weapons of its warfare are spiritual and moral and not carnal.

The China Inland Mission will therefore loyally welcome and accept such provisions for the administration of justice and the protection of life and property as may be mutually agreed upon in equal conference between China and Great Britain.

CHURCH MISSIONARY SOCIETY, 10th November, 1925.

1. That the object of the Church Missionary Society has ever been to preach the Gospel and to seek to bring spiritual and material benefits to the peoples of those lands wherein its representatives labour, and has always sought to carry on its work in co-operation with the governments and peoples of those lands, and it has never sought or desired special privileges for its missionaries.

2. That the Committee of the Church Missionary Society place on record their cordial acceptance of the principles agreed upon in the Treaty signed by the Nine Powers at Washington in February, 1922, relating to China, as specifically set forth in Article I of the Treaty. They welcome the announcements recently made by the Secretary of State for Foreign Affairs and by the Prime Minister in London and in Brighton.

3. That they note with satisfaction the announcement of His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China. So far as the interests of Missions are concerned the Committee would welcome the abolition of the present articles relating to extra-territoriality and the substitution for them of such provisions for the administration of justice and the protection of life and property of British nationals as may be mutually agreed upon in equal conference between China and Great Britain.

4. That they wish it to be understood that they do not desire to retain any distinctive privileges for missions and missionaries which have been imposed by treaty upon the Chinese Government and people, and they desire that their future rights and liberties should be those freely accorded to them by China.

5. That they also desire to place on record their thanks for the assistance that the Society and its missionaries have ever received from His Majesty's Government and its representatives in China, representatives who have always shown themselves to be actuated with the utmost good will towards China. The Committee likewise acknowledge the spirit of friendship and of goodwill evinced by the officials and peoples of China to the Society, practical evidences of which are to be seen in every Province of China in which the Society is at work.

6. That in conclusion they desire to express their humble thanks to God for His blessings on their labours in China in past years, and they reverently pray that Divine guidance may be given to British and Chinese negotiators to the end that the Gospel may be preached without let or hindrance and the principles of religious liberty fully recognised in China as in the British Commonwealth of Nations.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY,

General Committee, 18th November, 1925.

That this Society having considered the resolutions passed by the Standing Committee of the Conference of Missionary Societies in Great Britain and Ireland on October 9th, 1925, *re* situation in China, desire to express their general sympathy with the resolutions subject to the proviso that such revisions of existing treaties as proposed be not ratified unless and until His Majesty's Government is satisfied that it is dealing with "an effective and stable Government" in China (vide Article I, Washington Treaty, 1922).

The Committee wish to make known their desire that in future their legal rights and liberties, instead of depending on existing treaties between Great Britain and China, should be those freely accorded to them by China as a Sovereign Power, and mutually agreed upon in equal conference between China and Great Britain.

The Committee notes with satisfaction the announcement of His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China. They desire to state that, so far as the interests of missions and missionary societies are concerned, they would welcome the substitution, for the present articles relating to extra-territoriality, of such provisions for the administration of justice and the adequate protection of life and property, as may be mutually agreed upon in equal conference between China and Great Britain.

The Committee regret that there has not been time to consult their missionaries in China, and on this account desire to make it clear that the above is to be taken only as a general expression of the Committee's opinion. The Bishop in Fukien, on furlough, was consulted, and wired on November 3rd, "Believe Fukien Conference would unanimously generally approve resolutions Conference on China. Hind."

CHURCH OF SCOTLAND, Foreign Mission Committee, 18th November, 1925.

TREATIES WITH CHINA.—The Convener reported that the Standing Committee of British Missionary Societies, at a meeting held in London on 9th October, unanimously agreed to submit the following resolutions to their constituent Missionary Societies, and to inquire whether they are prepared to associate themselves with a declaration in these terms:—

1. The under-named British Missionary Societies working in China wish to make it known that they do not desire that the legal rights of their missions and missionaries in China should in future rest upon existing treaties between Great Britain and China, and in particular upon the so-called toleration clauses in these treaties dealing specifically with missionary work, and they desire that their future legal rights and liberties should be those freely accorded to them by China as a Sovereign Power, and mutually agreed upon in equal conference between China and Great Britain.

2. The under-named British Missionary Societies note with satisfaction the announcement of His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China. So far as the interests of missions and missionaries are concerned, they would welcome the abolition of the present articles relating to extra-territoriality, and the substitution for them of such provisions for the administration of justice and the protection of the life and property of British nationals as may be mutually agreed upon in equal conference between China and Great Britain.

The Foreign Mission Committee approved of, and associated themselves with, the foregoing resolutions.

FRIENDS' FOREIGN MISSION ASSOCIATION, 7th November, 1925.

The Friends' Foreign Mission Association join with other British Missionary Societies working in China in making it known that they desire that their future legal rights and liberties should be those freely accorded to them by China as a Sovereign Power and mutually agreed upon in equal conference between China and other nations. They are not satisfied that the legal rights of their missions and missionaries in China should in future rest upon the existing treaties between Great Britain and China, and in particular upon the so-called toleration clauses in these treaties dealing specifically with missionary work.

The Friends' Foreign Mission Association join with other British Missionary Societies in noting with satisfaction the announcement of His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China. So far as the interests of missions and missionaries are concerned, they would welcome the abolition of the present articles relating to extra-territoriality, and the substitution for them of such provisions (for the administration of justice and the protection of the life and property of British nationals) as may be mutually agreed upon in equal conference between China and Great Britain.

LONDON MISSIONARY SOCIETY, 16th November, 1925.

The Directors of the London Missionary Society wish to make it known that they do not desire that the legal rights of their missions and missionaries in China should in future rest upon existing treaties between Great Britain and China, and in particular upon the so-called toleration clauses in these treaties dealing specifically with missionary work, and they desire that their future legal rights and liberties should be those freely accorded to them by China as a Sovereign Power and mutually agreed upon in equal conference between China and other nations.

The Directors of the London Missionary Society note with satisfaction the announcement of His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China. So far as the interests of missions and missionaries are concerned

they would welcome the abolition of the present articles relating to extra-territoriality, and the substitution for them of such provisions for the administration of justice and the protection of the life and property of British nationals as may be mutually agreed upon in equal conference between China and Great Britain.

PRESBYTERIAN CHURCH OF ENGLAND, Foreign Missions Executive Board, 17th November, 1925.

1. This Committee wishes it to be understood that it does not desire any distinctive privileges for its missions and missionaries resting upon the toleration clauses of existing treaties. It would welcome a free re-affirmation by the Chinese Government of the principle of religious liberty as already embodied in the Constitution of the Republic, and would desire that the future legal rights and liberties of missionaries to acquire and hold property for missionary purposes and to carry forward their work in China should be those freely accorded to them by China as a Sovereign Power, and mutually agreed upon in equal conference between China and Great Britain.

2. The Committee notes with sincere satisfaction the announcement by His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China, and desires to state that so far as the interests of missions and missionaries are concerned it would welcome the abolition of the present articles relating to extra-territoriality at such time and under such conditions as His Majesty's Government may determine; and the substitution for them of such provisions for the administration of justice and the protection of the life and property of British nationals as may be mutually agreed upon in equal conference between China and Great Britain.

PRESBYTERIAN CHURCH IN IRELAND, Foreign Mission Board, 9th December, 1925.

While the Board would prefer to suspend judgment on the questions raised by these resolutions till further information is received from the Conference of Missionaries, to be held in Manchuria in January, 1926, yet they join in the earnest hope that as a result of the Conference in Peking a satisfactory solution of the present difficulties may be found. They are prepared to accept such arrangements for the rights and liberties of their missionaries and for the protection of property as may be mutually agreed upon in equal conference between Great Britain and China.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL, Standing Committee, 5th November, 1925.

That the Society for the Propagation of the Gospel in Foreign Parts is heartily thankful for the action of the British Government in conferring with China, under the agreement made by the Nine Powers at Washington. It fully agrees that the Government should include in that Conference the question of revision of extra-territoriality and the question of the special privileges for missionaries, which are based on the existing treaties. The Society is confident that China and Great Britain, in equal conference, will arrange for religious liberty and the continuance of missionary work on a fair and adequate basis.

THE UNITED FREE CHURCH OF SCOTLAND, Foreign Mission Committee, 20th October, 1925.

CONFERENCE ON CHINA.—Under Minute 210 Mrs. Forgan and Mr. Ashcroft reported that they had attended a Conference of Mission Secretaries and Officials at Old Jordans Hostel, on 5th and 6th October, on China, which drew up the

following resolutions, which were afterwards adopted by the Standing Committee of the Conference of British Missionary Societies.

1. The Standing Committee, having considered the present situation in China, more particularly with reference to the existing treaties between Great Britain and China, and having had before it the report of an informal conference of representatives of Missionary Societies, held on October 5th and 6th, and believing it to be advisable that the attitude of the Missionary Societies in these matters, in so far as they may find themselves in agreement with one another, should be made known to all concerned, resolved to submit to the Missionary Societies the following resolutions, Nos. 2 and 3, and to enquire whether they are prepared to associate themselves with a declaration in these terms.

2. The under-named British Missionary Societies working in China wish to make it known that they do not desire that the legal rights of their missions and missionaries in China should in future rest upon existing treaties between Great Britain and China, and in particular upon the so-called toleration clauses in these treaties dealing specifically with missionary work, and they desire that their future legal rights and liberties should be those freely accorded to them by China as a Sovereign Power, and mutually agreed upon in equal conference between China and Great Britain.

3. The under-named British Missionary Societies note with satisfaction the announcement of His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China. So far as the interests of missions and missionaries are concerned, they would welcome the abolition of the present articles relating to extra-territoriality, and the substitution for them of such provisions for the administration of justice and the protection of the life and property of British nationals as may be mutually agreed upon in equal conference between China and Great Britain.

The Committee agreed to concur in these resolutions and to send them to the Manchuria Mission Council.

UNITED METHODIST CHURCH, Foreign Missions Board, 19th November, 1925.

That the United Methodist Foreign Missions Board, having considered the general situation in China, desire to express their support of the action of the British Government at the Washington Disarmament Conference in 1922, and their entire sympathy with the statements recently made by the Prime Minister and the Foreign Secretary with regard to the revision of the existing treaties. The Board pray that Divine guidance may be given to the proposed Conference in Peking and trust that as an outcome there may be entire mutual agreement between China, acting as an equal Sovereign State, and the other Powers concerned, with regard to the basis on which the rights of missionaries and missionary societies in China should in future rest.

WESLEYAN METHODIST MISSIONARY SOCIETY AND WOMEN'S AUXILIARY, General Committee, 25th November, 1925.

1. The General Committee of the Wesleyan Methodist Missionary Society note with satisfaction the announcement of His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China, and earnestly hope that, as early as conditions allow, by a peaceful method satisfactory to all parties, the existing treaties may be so modified as to lead to mutual understanding and friendly co-operation between the people of China and those of other nations.

2. They desire to state that they will welcome such provisions for the administration of justice and the protection of life and property in China as may be mutually agreed upon in equal conference between China and Great Britain.

3. They welcome the acceptance by the Constitution of the Chinese Republic of the principle of religious liberty, and wish to make known their desire that their legal rights and liberties, as Christian missionaries, should be those mutually agreed upon in equal conference between China and Great Britain.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION, Overseas Committee, 25th November, 1925.

The Overseas Committee of the Young Women's Christian Association wish to make it known that they do not desire that the legal rights of their workers in China should in future rest upon existing treaties between Great Britain and China, and in particular upon the so-called toleration clauses in these treaties dealing specifically with missionary work, and they desire that their future legal rights and liberties should be those freely accorded to them by China as a Sovereign Power, and mutually agreed upon in equal conference between China and Great Britain.

The Overseas Committee of the Young Women's Christian Association note with satisfaction the announcement of His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China. So far as the interests of missions and missionaries are concerned, they would welcome the abolition of the present articles relating to extra-territoriality, and the substitution for them of such provisions for the administration of justice and the protection of the life and property of British nationals as may be mutually agreed upon in equal conference between China and Great Britain.

YOUNG MEN'S CHRISTIAN ASSOCIATION, Foreign Committee of the National Council, 15th January, 1926.

The Foreign Committee of the National Council of Young Men's Christian Association in London regards with sympathetic interest the efforts now being exerted to secure a settlement of outstanding difficulties in China, and wishes in every way in its power to support the British Government in such efforts.

It does not desire to claim for itself or its representatives any rights or privileges beyond those accorded to all British subjects and to those of other nations in China.

It is in general agreement with the conclusions reached by the representatives of the British Conference of Missionary Societies in Great Britain and Ireland.

Printed in the City of London at the Edinburgh Press Old Bailey, E.C.

Rec'd MAY 4 1926

Dr Barton

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Confidential

Not to be Published.

MEMORANDUM ON MISSIONARY PROPERTY TITLES IN CHINA

In the recent discussions regarding the revision of the treaties with China, reference has frequently been made to the property interests of the missions in the interior of China. At the present time these property rights are dependent upon the existing treaties, and if these are modified the effect upon the rights of the foreign missionary societies should be carefully considered.

When the treaties with China are revised if extraterritorial jurisdiction and/or the Toleration Clauses are modified or abolished, it may be safely assumed that the new treaties will not contain any clause that would affect the validity of property titles legally good at the time of the signature of the treaty. It is not improbable that the treaty will recognize in some way such titles as are legally valid at that time.

In any event it is important that the properties of the missionary boards in China should be held in accordance with the laws governing such matters. It is not possible in a brief memorandum to make a complete statement of all the laws on this subject, but it is hoped that the following notes may serve to indicate the points to which attention should be given by those concerned.

Acquiring Titles - The present treaty provision governing the acquiring of property titles in the interior of China is as follows:-

> "Missionary societies of the United States shall be permitted to rent and lease in perpetuity, as the property of such societies, buildings or lands in all parts of the Empire for missionary purposes, and, after the title deeds have been found in order and duly stamped by the local authorities to erect such suitable buildings as may be required for carrying on their good work."(Sino-American Treaty of 1903,Art.XIV)

From this section of the treaty it appears

(1) That only "perpetual leases" are legal.
(2) That the property is to be held by the missionary societies as such and for missionary purposes.
(3) That the title deeds shall have been "found in order and duly stamped by the local authorities".

Trustee - The Validity of deeds made out in the name of an individual,

either Chinese or foreign, as trustee for a missionary society is questionable.

The American Minister in 1888 wrote as follows:-

> "The subject of trusts is one of the most difficult. In China it seems to be usual with foreigners, in the interior at least, to have property conveyed to a trustee who executes, as a precaution, a declaration of trust to the cestui qui trust, which is not recorded. The plan is probably legal. But the better plan would, in my opinion, be to have the deed made to the head of the mission in trust for his society, or to the society direct." (Quoted by Willoughby "Foreign Rights",p.203)

It should be noted that this was written by the Minister before the Treaty of 1903 with its specific provisions.

Of opinions subsequent to 1903, the following instructions from Secretary of State Root to Minister Rockhill, March 22, 1906, may be quoted:

"The department has carefully examined the history of the question of the right which American missionaries, as individuals, possess to acquire and hold property in the interior of China. This right must be sought in the various treaties of the United States with China, or it must be obtained indirectly by an application of the favored-nation clause. An examination of these treaties clearly shows such a right to be legally nonexistant; but with respect to certain localties in China there is, nevertheless, an equitable or quasi legal right based upon custom. As to the rights which American missionaries possess to acquire and hold property for the purposes of their mission, the department holds that such rights are legally, and therefore legitimately, based solely upon Article XIV of the treaty of 1903.

"Notwithstanding its adverse opinion on the question of the legal rights of our missionaries, as individuals, under our treaties with China, the department desires to recognize, and does not wish to weaken, any equitable or quasi legal rights which may have arisen from the custom. The fact appears to be that in practice foreigners, nonmembers as well as members of missionary bodies, have purchased land in many instances in all parts of China, and that the Chinese authorities have connived at, acquiesced in, and actually ratified so many such transactions that there is great force in the contention, often made by foreigners in China, that the treaty prohibition against foreigners buying land can no longer be urged in China. These purchases have been made by various railway, mining, and other enterprises; by foreign firms in the interior, for business purposes; and by foreign residents of all nationalities and occupations, for summer homes and for various other purposes.

"In meritorious cases, in which the circumstances were such as to give rise to no objection on other grounds than the unwillingness of China to consent to sales of land to Americans in the interior, this department would find great force in the argument that inasmuch as China, through her officials, has in numerous instances permitted the subjects of other nationalities to purchase land in certain localities in the interior, this Government may, with good reason, consider such purchases as precedents establishing the right of Americans, whether members or nonmembers of a missionary body, to make similar purchases."

(Foreign Relations - Vol I - 1906 - P. 177-178)

For Missionary Purposes - From correspondence with the Chinese Government in 1907 the meaning of the treaty is interpreted as authorizing the purchase by missionary societies only of such property as will be used for missionary purposes. The United States Government agreed to the request of the Chinese Government that this purpose should be clearly stated in the deed, and the action of a magistrate in refusing to stamp a deed not so written was upheld. The following two extracts from the correspondence on this subject are relavent:-

Minister Rockhill to the Secretary of State, July 18, 1907.

"I also see no particular objection to stamping the deeds with characters indicating that the land be held for mission purposes and the character employed; viz., "kung ch'an may be fairly held to indicate this.

"Kung ch'an means public real property, but not Government property. Any piece of real estate owned by an organization, such as a guild, company, community, church, etc., is properly called "kung ch'an". The missionaries should have the property deeded to the missionary society or the native church, as they prefer, and the words "kung ch'an" will then be clearly understood as referring to the property of said society. The words used in the Chinese text of our last treaty are "Wei chiachui kung ch'an" i.e., "as the public property of churches" (church societies) translated in the English text "as the property of such societies" (Art.XIV). The words in the English text "for missionary purposes" are given in the Chinese text as "i pei ch'uan chiao chih yung", which is an excellent translation and should be applicable to purchases for mission purposes, whether made by missionary societies or by an individual unaffiliated missionary." (Foreign Relations, Volume I, 1907, Page 207).

The following note was accepted by the [illegible] Legation, reported to the State Department and forwarded to the consuls in China "for their information and guidance":-

The Prince of Ch'ing to Minister Rockhill - Foreign Office,
Peking, Aug. 29, 1907.

"Your Excellency:-

"I have the honor to acknowledge the receipt of your Excellency's note of August 27th with reference to the words (pen chu-local) in deeds to property purchased by American Missionary Societies. Your Excellency in this note points out that the construction of the sentence in which this expression "pen ch'u" appears in the regulations calls for a different reading than one which would make these words correspond with the similar expression (ko ch'u - all parts) in the treaty. You state that you have no objection to the use of the words "pen ch'u themselves so long as it is clear that they do not qualify or restrict the words (chiao hui - missionary society); that the following phrase for example, would be quite satisfactory: (mei kuo chiao hui tsai mou chou hsien pen ch'u ti-fang yung tzu chih kung ch'an - public property in such and such locality of such and such department or district, leased in perpetuity of the --------

American Missionary Society) and finally that you hope instructions in accordance with the above will be sent to the various local authorities.

In reply I have the honor to state that in the expression as contained in the last dispatch of my board viz: (Pen ch'u mei kuo chiao hui chih kung ch'an - public property of the local missionary society), and the one, contained in your excellency's reply, viz:-(public property in such and such locality of such and such department or district, leased in perpetuity to the------American Missionary Society), the idea is the same.

My board therefore agrees to the use of your expression. Further instructions will be sent accordingly to the various local authorities directing them to order their subordinates to take note and act accordingly. It also becomes my duty to send this reply for your excellency's information.

A necessary dispatch.

(Seal of the Wai-Wu-Pu)."

Stamping of Deeds - With referebce to the stamping of deeds, the American Minister wrote in 1888 as follows:-

"The twelfth article of the treaty of 1858 provides certain conditions which may be held to be conditions precedent to the acquisitions of land. Among them is this: That the legal fees to the officers for applying their seals shall be paid. In the United States a deed would be good inter partes, at least by estoppel, without acknowledgment witnessed by a notarial seal... Whether, under certain circumstances, a court might be held that title passed without the deed being sealed and stamped by the Chinese authorities I cannot undertake to say. But it may be said with positiveness,----that the want of a seal would create difficulty and confusion. Prima facie, there is no consummated legal transfer until the seal has been affixed....."(Quoted by Willoughby "Foreign Rights", page 195).

Again it is to be noted that this was written before the Treaty of 1903. The clear statement in the Treaty would seem to be sufficient to require that all deeds held by missionary societies should be stamped. Failure to secure such approval of the transfer by the local officials would need satisfactory explanation if the title were challenged at any time.

Other requirements - There is no one standard form of deed used throughout China, and local requirements must be considered. It is important that boundaries be accurately defined, and the placing of boundary stones carefully attended to. This memorandum does not profess to discuss these and other important matters of detail.)See Jernigan "China in Law and Commerce", Chapter V). In many, if not all places, the "upper deeds, should accompany a new deed of transfer,

or their absence should be explained in the new deed. In the residential concessions or leased areas in some of the open ports, there are special laws or customs to be observed.

Consular Records - In each American Consulate there is kept a record book in which American citizens may have documents copied upon payment of a small fee. The purpose of copying documents is merely to ensure the existence of a correct copy in the event of the loss of the original. Such recording of copies of deeds for land is desirable for that reason, but the recording has no other effect or value. It has no effect on the validity of the title, which depends upon the seal of the Chinese authorities, as stated above.

Consular services of this nature are performed by American Consuls only for American citizens. Moreover, the rule has been generally enforced that only the deeds of property in which there is substantial American financial interest can be so recorded. This precludes the registration of property owned by Chinese persons or corporations. The Consulate assumes that the deed indicates actual ownership, but this has not prevented the registration of deeds in the names of Americans, bought and controlled by Chinese.

A Consul will not forward a deed to the Chinese authorities unless expressly requested to do so, nor is he permitted to express an opinion as to the legal validity of a title deed. In general all dealings with the Chinese authorities should be carried on through the Consul, there being a provision in the 1858 Treaty (Article XXVIII) to that effect. When deeds are forwarded by the missionary society to the Chinese authorities, the Consul is the proper channel. When requested to do so, the Consul will have copies of the deed made in his record book after they have been received back from the Chinese authorities duly stamped.

Effect of Revision of Treaties.

It is impossible to forecast what the effect of the revision of the treaties will be until the terms of the revision are known. It would seem

to be important to make certain now that every property title held by American missionary societies is in fact a good legal title.

Under extraterritorial jurisdiction it has not been possible to question the title of property of which foreigners are in possession excepting through the consular courts. Experience in many cases has shown that requirement to be sufficient to quiet opposing claims to some properties, and when some such titles have been retransferred to Chinese ownership, which made possible an appeal to the Chinese courts, litigation has followed immediately. It will not be surprising to find, if and when extraterritorial jurisdiction is abolished, that unsatisfied claims may be presented against a large number of property titles now held by foreigners in all good faith. It is for this reason that it is urged simply as a measure of wise precaution that every title deed should be examined to make sure of its legal validity.

Various reasons are given in different cases for not securing a "red deed" (Stamped by the district magistrate) and relying upon "white deeds" (given by the seller but not submitted to the magistrate for approval and therefore unstamped) as proof of ownership. In many cases where a long period of time has elapsed since the transfer and the seller and middleman may no longer be accessible, it will not be difficult to obtain a "red deed". In other cases, there may be other exceptional circumstances that must be considered. In every case, the competent local missionary or church body must be responsible for deciding what is to be done with reference to title deeds that are not legally perfect. It is not said that the title to property which is covered only by a "white deed" is therefore invalid. Doubtless if the title is contested, the courts would take into consideration such facts as undisturbed possession for a period of years, clearly marked and well placed boundary stones, etc. But the cost and trouble of litigation is always to be avoided, if possible, and for that reason it is desirable, that the title deeds of the property of missionary societies in China should be made legally valid in every case.

It is not impossible that the revised treaties will contain a section to cover this subject by which the contracting Powers would agree to recognize the title of foreigners to property in the interior of China if such title is legally valid at the time of the signature of the treaty; and then further prescribe the conditions under which in the future the foreigners may acquire title to property in China. If such a clause were to be adopted, it would be unfortunate to find that any considerable part of missionary property was not covered by it because of neglect to comply completely with earlier treaty and governmental requirements.

I venture, therefore, to recommend to the Missionary Boards working in China that they bring this subject to the attention of their missions in the field with such instructions as each Board may choose to send. It need not be said that publicity with reference to this subject is not desirable. It is important also to avoid an undue stressing of the danger of future difficulties while insisting upon a strict fulfillment of all existing legal requirements.

Rec'd JUN 1 4 1926

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Dr Barton

NEWS LETTER
AMERICAN COMMITTEE FOR JUSTICE TO CHINA
70 Fifth Avenue (Room 931)
New York City.

June 12, 1926.

Since the printing of the last Bulletin of this committee there have been a number of significant events in China and some important documents have reached us containing facts which unfortunately are little known by the American public.

The full report of the International Commission of Judges appointed to inquire into causes of the disturbances at Shanghai on May 30, 1925, was finally published early ~~in~~ this year. The British and Japanese clearly followed their national bias, but the report of the American judge, E. Finley Johnson, Justice of the Supreme Court of the Philippines, was a remarkably impartial and comprehensive document in close harmony with the viewpoint of this Committee. Among Judge Johnson's conclusions the following are particularly significant;

1. That those in authority, with power to act, in order to lessen the complaint of the Chinese people, should as speedily as possible bring to a close the negotiations which have been pending for some years, relating to the status and character of the Mixed Court.

2. That the question of participation on the part of the Chinese people in the actual government of the city of Shanghai, so far as treaty relations will permit, should be taken up, mutually discussed and settled. The present situation, from the standpoint of many, is intolerable and, until settled, will continue to be a source of serious grievances.

3. That the question of extraterritoriality which compels the Chinese people, in his relation with the foreigners and in all of his disputes with them in which he is the aggrieved party, to submit to foreign laws, more or less, should speedily and without delay be mutually discussed and settled. There exists a basis of settlement which would be fair and reasonable to all parties concerned.

4. That the alleged grievance on the part of the Chinese people relating to the loss of sovereignty and territory in the region of the city of Shanghai, is also a question which those in authority should not overlook. It is a serious one and its speedy settlement would greatly allay much of the trouble now existing.

5. That the grievance of the Chinese people concerning unjust treaties negotiated with selfish and perhaps dishonest officials is another question which should be carefully considered, mutually discussed, and justly settled by all of the friendly nations of the Chinese people.

6. That the foreigners in China have failed to take into account the principles of liberty and independence which they themselves have by precept and example, spread abroad throughout China, concerning which the young and rising generation have been apt students.

At a meeting of the foreign taxpayers of the International Settlement of Shanghai, April 16, the American Chairman of the Municipal Council proposed a resolution offering the Chinese taxpayers three seats. An amendment offering the election of Chinese members with due regard to the amount of taxes paid by the Chinese taxpayers was proposed, but the motion was carried by an overwhelming majority. The Chinese, however, refused this partial concession. Their Chamber of Commerce issued a manifesto making three points: (1) Racial Equality is essential to the success of cooperation between foreigners and Chinese in this cosmopolitan city. (2) The status of Chinese taxpayers in this International Settlement should be placed on the basis of absolute equality. (3) The immediate and unconditional return of the Mixed Court to Chinese jurisdiction is required to give effect to the promises of the Powers to China.

In short, there has been no political reform in Shanghai.

The Ultimatum About Taku.

The most important incident of 1926 in the relations between the other Powers and China was the ultimatum of March 16 in which Great Britain, Japan, and the United States, and the other Powers signatory to the Boxer Protocol of 1901 (excepting Russia) ordered China to cease certain defensive measures at Taku, a port near Tientsin. China submitted. Students in Peking conducted a demonstration in protest and sixty were killed by the guards of the Chief Executive. The American State Department holds that the issuance of the ultimatum was entirely in accord with the traditional friendly policy of this government toward China and that it was necessary because the Peking legations were in danger and because Articles 8 and 9 of the Protocol of 1901 were violated.

Eighteen missionaries in Peking carried a protest against this action to Minister MacMurray and thirty Chinese missionaries wrote a protesting letter to Secretary of State Kellogg. The protests embody the following points:

The Protocol of 1901 was designed to provide against a body of isolated foreigners ever again being attacked by the Chinese as they were in 1900. It was not meant to cover interference in a Chinese civil war in which foreigners were endangered. The Protocol is now being interpreted by The Powers in a way in which may create exactly the danger which it meant to ward off. Strictly speaking, the Protocol has not been broken in the Taku case as ships were being allowed to ender the river and proceed to Tientsin after examination, thus maintaining Peking's communication with the sea. The ends sought could have been secured by negotiation. The action endangers Chinese friendship for the United States.

The Peking protesters cabled missionary authorities here asking them to take similar action, but nothing has been done. Concerning this affair a missionary in China writes:

"In joining with the protocol powers in issuing the threat of March 16 it seems that the American government has lost sight of the fact that the world is changing and it is inconceivable that this should be a time to stand out for the observance of the letter of a military protocol enacted twenty-five years ago, a document which needs but to be read to reveal itself an anachronism. Not only has the United States in this instance departed radically and dangerously from our traditional policy of refraining from forcible intervention in China, but she has done so without real justification.

"The chief motive which prompted the Taku ultimatum was apparently the determination to uphold foreign "prestige" in China. Many foreigners have been working for such an ultimatum for a long time. Very few hoped that the United States could be prevailed upon to take a part in it. The believers in a strong policy are gloating over the fact that even America has seen the light. Could it be that the interest of the United States in the campaign to down Soviet Russia partly explains our unexpected change? The Soviet got away with a successful threat of violence recently in connection with the Chinese Eastern Railway dispute and it may be that the Soviet's rivals now deem it necessary to prove by a similar gesture that there are other teeth which are just as sharp as those of Russia's. Whatever prompted the move, the issuance of the ultimatum was unethical and untimely and further procedure along the same line will bring catastrophe."

In a speech at Tsing Hua College this winter Mr. Silas Strawn, representative to the Tariff Conference, stated that China's troubles were not at all due to foreign exploitation or interference but were internal. This view is supported by our State Department, but this missionary's letter declares that although many foreigners in China would like to think that China's troubles are solely internal none of them actually believes it. The chief internal difficulty which China faces is the constant struggle of the military chieftains for power which obviously could not continue if the rival armies were not armed and financed largely by foreign interests.

A Canton Point of View.

A suggestive letter has come from a world traveler who had the opportunity to visit Canton this winter. This brings out very graphically the effect of the anti-British boycott and strike in that city. These have been so effective that the foreign section, Shameen, "is now like a city of the

dead. The strike is not merely economic but political and will go on sustained by that endless Chinese patience and capacity for passive resistance until China has obtained her freedom from foreign domination."

One of the Canton officials with whom this traveler talked opened his interview by saying that the Chinese are friendly to the American people. "But at the same time, the American nation is one of those which has treaty rights derogatory to the Chinese, and these are an obstacle to perfect friendship between the nations. America is still among the group of powers which are considered imperialistic. Among the present powers who still enjoy these prerogative treaty rights we look to America to take a lead in their cancelation."

The two points which stood out in the interview were: "We are beginning to find out that truth and justice and peaceful methods are not enough, and we must have our national freedom. We will fight for it and will get it no matter what the cost."

The Tariff Conference seems to have lost its interest in life and to be marking time, and the Extraterritoriality Commission appears to have lapsed into equal inanition. The excuse given is, of course, the civil war in China. The Powers seem to be acting on the principle that they can do nothing for China until she does everything for herself. This Committee's point of view is that the Chinese difficulties are in a large part due to the foreign interference in Chinese international affairs, and it is our endeavor to induce the American Government to take an active part in measures for relieving China. If the Powers continue to do nothing except when shocked into action by riots and bloodshed, the events of last summer will be repeated on a larger and more bitter scale.

Valuable Articles.

Readers of this News Letter who are interested to get further light on China are referred to dispatches appearing frequently from Thomas F. Millard in the N.Y. Times, and articles by Mrs. Keyes in Good Housekeeping (June 1926), Anna Louise Strong and Lewis S. Gannett in Asia (June 1926) and a series of articles by Lewis S. Gannett of our Committee beginning in the Nation June 23.

A Few Words About the American Committee for Justice to China.

Since our last report the American Committee on Justice to China has been active in getting information of the sort recommended in this news-letter. It has taken part at Washington and as far as possible through thr public press in the protest against American participation in the ultimatum concerning the Taku forts. It has also consulted with the Committee of American Students which is trying to organize student opinion in the United States to an understanding of Chinese problems.

This committee of ours has no overhead. It is necessary that it should have in hand such funds as are required to pay for occasional news letters and the other activities which we have indicated. We have no dues but will welcome such contributions as will make possible continued activity. Checks should be made out to Morris Ernst, Treasurer, and mailed to Room 931, 70 Fifth Avenue, New York.

Besides any contribution you can make in money your great service will be in helping to educate thinking Americans on the importance of Chinese problems. We hope you will find the news-letter serviceable to this end. May we remind you that the American Committee for Justice to China is composed of representative Americans from all sections of the country and of many different political points of view.

HARRY F. WARD, Chairman

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NEWS LETTER

AMERICAN COMMITTEE FOR JUSTICE TO CHINA
Harry F. Ward, Chairman.
70 Fifth Avenue (Room 931)
New York City.

Series 1. No. 3 February 26, 1927.

THE AMERICAN COMMITTEE FOR JUSTICE TO CHINA is sending this news letter to its mailing list and to a considerable number of daily papers. In preparing this letter the committee has had the assistance not only of its own members who are familiar with Chinese affairs but also of a number of Americans resident in China but now in New York on leave of absence. To the voluntary labors of these friends we are deeply indebted.

The military situation in China changes too rapidly for useful report in this bulletin. So far events are favorable to the Nationalist forces as against the mutually suspicious and imperfectly allied Northern generals. The Shanghai strike showed where the sympathy of the workers and even of the merchants lies.

But in understanding the imperfect news dispatches some help may be given by summarizing significant words and deeds of Chinese, Americans and British actors in, and observers of the present conflict.

THE CHINESE POINT OF VIEW.

Chinese are optimistic. "There never was a time in China when peoples hearts bounded with more hope than today. For the first time in the last fifteen years, glimmerings of a possible solution to our problem are visible on the horizon. Expectancy and hope are in the air and a forward move is now possible".

"To the Chinese people who have observed recent developments in China the present situation gives very good reason for optimism."

But there is a growing insistence that American interest and sympathy be made articulate in definite and unequivocable propositions. The Chinese leaders understand and appreciate America's friendship in the past and have been accepting at face value our protestations of friendship today. But their papers have been full of our recent relationships with Mexico and Nicaragua, they have been reading the various statements of Mr. Silas Strawn, and they have seen our aggressive military gesture "to protect lives and property." The voices of those most interested in sowing discord between China and America are finding considerable material for eloquent arguments. Said one of our Chinese friends: "You Americans simply must do something definite so that we can continue our friendship with you and keep our self-respect."

Dr. Hu Shih, one of the most brilliant and popular leaders of the Renaissance, closed his address before the Foreign Policy Association of Boston with this suggestion, "In international relationships one most important matter is the idea of the psychological moment. It is not enough to do a good act; it must be done at the proper moment if it is to produce the full effect. When that moment has passed, the effect is greatly diminished or lost. The American return of the Boxer indemnity money in 1908 was at the psychological moment when China was downtrodden and discouraged. It had a tremendous effect. It changed the anti-American boycott into a strong pro-American propaganda. Eighteen years of continuous education of thousands of students in the United States continue to produce wonderful effects that will be felt for generations to come. The other nations which followed America's example have not produced the expected and desired effect, because the psychological moment had passed. So even more evident the return by Japan of the German possessions in Shantung. Had that return been made in 1914 shortly after its capture by Japan the effect would have radically changed the feeling and relations between China and Japan and would probably have solved many of the outstanding questions between the two countries. When it was actually done, in the Sino-Japanese negotiations resulting from the Washington Conference, the great gift was accepted by the Chinese people not as a sacrifice from Tokio, but as a gift from Washington. Chinese people

This was because the psychological moment had long passed. Now the psychological moment is here for the United States to do some truly epoch making acts in the history of the East. Will the Americans sieze their opportunity?"

We are asked to do something definite, before we have to, and just because we want and think we ought to.

Apropos of Chinese thinking today, the following questionaire submitted to the Senior Class in the Higher Commercial College in Peking, is both interesting and significant.

	Yes	No
Is Russia China's best friend?	10	28
Will Communism solve the world's economic problems?	30	11
Is Communism more effective in conquering selfishness and injustice than is religion?	22	16
Do the Anglo-Saxons have more race prejudice than the other races?	26	12
Will the Foreign Powers give up their unfair treaties only by force?	33	5
Do you believe in inter-racial marriages?	18	20
Do you believe the Missionaries are the tools of the Imperialistic Powers?	27	11
Do you believe the Confucian teachings are the highest yet produced by man?	31	7
Are the Chinese people more intelligent than other races?	31	10

The Seventh Annual Meeting of the Chinese Students' Alliance in America forwarded the following three resolutions to our State Department at Washington:

A. We resent the landing of American Marines and the increase in American naval units in China.

B. We request the American government to refrain from participating with the other foreign governments in interfering with our internal affairs.

C. We request the American Government to take independent, immediate, and concrete steps toward abolishing the unequal treaties, including extra-territoriality, which is at the root of all foreign agitation.

AMERICAN NOTES.

The House of Representatives on February 21 approved the Porter Resolution by a vote of 259 to 43. It now goes to the Senate. Strong and urgent indorsements forwarded to the Senators from their constituencies will help. In the report of the hearings conducted by the Committee on Foreign Affairs (Report #1891) we read, "Practically all the American cultural, financial, and missionary interests having relations with China are united in support of this resolution, as appears from the testimony. These interests have financial investments in China amounting to a total of not less than $150,000,000."

Much has been written of American interests in China. The following facts have been collected by the Foreign Policy Association, 18 East 41st Street, New York City.

American population in China (1924): 8,817. (State Department estimate: 12,000)

U.S. Trade with China (1924): $224,475,000
No foreign possessions
No leased territories
No concessions, but America shares in the municipal government of the International Settlement of Shanghai.
Permanent troops and legation guards: 1,396
No railways
Commercial investments: $70,000,000
Missionary investments: $80,000,000

Are these foreign lives and properties in danger? So far as the Foreign Missions Conference of North America is aware, not one of the Missionary withdrawals has been necessitated by local animosities. It has been due either to the looting of withdrawing soldiers or to the orders of American Consuls who were preparing not against local anti-foreignism but against the issues of possible difficulties in Hankow and Shanghai.

A Methodist Missionary in Kiangsi writes from Kiukiang; "Perhaps you know that in China the Foreign Powers reserve the privilege to themselves of patrolling the waters of the rivers with gunboats. I understand this is for the protection of their nationals and for the purpose of keeping the indigenous population in proper respect of the civilization and power of the West. Now I am an ordinary, plain, garden variety of missionary...I find that my work is seriously affected by just those things mentioned above.....
May 30th, 1925 was a day of big things in China. (This referred to the shooting of students on Nanking Road in Shanghai) At that time I was teaching in the American School in Kuling. I had to take two children from the mountains across the plains for ten miles and bring them into the Kiukiang concessions and return. It was a few days after there had been trouble in the concession. The feeling against foreigners was intense. We were guarded all the way by police. As I started back from the settlement I was warned not to risk my life. I went through the city in spite of that, escorted by two police who took me to the police station. A student looked me over with a hostile glance. Then suddenly his face changed. He smiled. He turned around to the crowd and said: 'I know this man. He is a missionary teacher. He is a good fellow'. What a change followed! Someone guided me to a seat, another brought me a cup of tea. The coolies who carried my chair up the mountain assured me that I needn't fear anything, and they waved off all hostile groups of people by the remark: 'We know this man. He is an American teacher; he is a good friend'. One of our lady teachers was escorted up the mountain by a group of students in order that she might not meet any annoyances. Our mission compound, half an hour from the concessions was untroubled. Meanwhile the concession doors were guarded by groups of machine gunners and the streets patrolled by the marines of different nations. I imagine they did not sleep nearly as well guarded by their gunboats and marines as we did out in our compound where we were at the mercy of any group of people bent on mischief....Now all I have to remark is this: I am not a diplomat nor the son of a diplomat but it looks to me from where I sit, that the presence of gunboats and marines in China today constitutes a greater potential menace to the safety of Americans and Europeans than would possibly ensue if they were withdrawn."

A Y.W.C.A. secretary writes from the Chinese City of Hankow: "We have been all day in the native city. Queer how utterly safe I feel in that mass of non-foreigners, while so many of the foreigners here stick so close to the concession. I am daily deeply thankful not to be burdened by fear".

The Detroit Times makes the somewhat facetious but nevertheless suggestive editorial comment: "It would be pretty droll if China sent a gunboat up the Mississippi to a point opposite Herrin, Illinois, to protect some hand laundries in the vicinity".

Grover Clark, the American Editor of the Pekin Leader has made an interesting suggestion in the New Republic. In substance it is this: Let the President formally announce his willingness to negotiate new treaties with a representative commission of Chinese on which both the principal factions will agree. One of the striking facts about the Chinese situation is that Canton and Peking, the Nationalist Party and their enemies, the old war lords, are and have to be a unit in demanding the revision of the treaties. Dr. Sze, Chinese Minister to Washington is in touch with both Canton and Peking. Almost certainly a representative Chinese commission could be created. If not, it would clearly be the fault of the Chinese, whereas today the failure of any steps toward negotiation is primarily the failure of the United States and other Western Powers. At the same time it has been suggested that the President appoint a representative American commission to visit China and

study all the relevant facts in a spirit of friendship so that we may be able to negotiate intelligently for new treaties.

BRITISH VIEWPOINTS AND ACTIONS

On Saturday, February 19th, British Charge d'Affairs O'Malley, and Foreign Minister (Nationalist government) Eugene Chen concluded their negotiations regarding the British concession in Hankow with an agreement summarized as follows:

"The proper British authorities will summon the annual general meeting of ratepayers in accordance with the land regulation on March 15. The British municipality will thereupon be dissolved and administration of the concession will be formally handed over to the new Chinese municipality. Pending the handing over to the new Chinese municipality on March 15, policing of the concessions and the management of the public works and sanitation will be conducted by the Chinese authorities now in charge thereof.

"The Nationalist Government will, upon the dissolution of the British Council, forthwith set up a special Chinese municipality modeled on that of the special administrative district for the administration of the concession area, under regulations which will be communicated to his Britannic Majesty's Minister by the Minister of Foreign Affairs of the Nationalist Government. These regulations will remain in force until such time as arrangements are negotiated for the amalgamation of the five Hankow concessions and former concessions into one unified municipal district."

Chen stated in correspondence with Mr. O'Malley that the Hankow concession agreement was concluded with special reference to the new status quo in the new area and was not intended to serve as a precedent for the settlement of the future status of any British or other concession elsewhere in China.

This agreement has been characterized by President Hume of Yale in China as "a triumph of remarkable patience and tolerance on the part of the British Home Office, an achievement of real and far seeing Statesmanship". If the British make similar terms at Shanghai Dr. Hume will be proved abundantly right. Unfortunately British troops are arriving there almost daily. It is not Russia which is primarily responsible for anti British feeling in China but, as Bertrand Russell points out in The Nation (March 2) the British record from the Opium Wars until today. Only more concrete proof of a new attitude, like that shown at Hankow, will allay Chinese suspicions.

What we can do: Study the situation, not through the press alone, but through pamphlets and books that are increasingly available. For suggestions and material write to: The China Institute in America, 2 West 45th Street, New York City; The Foreign Policy Association, 18 East 41st Street, New York City; The Kuomingtang, 211 Park Row, New York City.

Write to your Senator endorsing the Porter Resolution.

Insist on "a New Deal for China".

This news letter is the third of a series which we hope to send out fortnightly or monthly as news from China may warrant. The fulfillment of that hope depends entirely upon the interest and response of our readers. If you want to continue this news letter please send such contribution as you are able to Morris L. Ernst, Treasurer, Room 931, 70 Fifth Avenue, New York.

☐ I enclose a contribution of $_____ to help in carrying on the work of the American Committee for Justice to China.

☐ I pledge $_____ to be paid _____

(Checks should be made payable to Morris L. Ernst, Treasurer)

Name _____ Address _____

(China - 2)

THE SITUATION IN CHINA - II.

February 1, 1927.

From the information that has reached me, it appears that missionaries have been compelled to leave their stations, largely as a precautionary measure, only in the following provinces of China, -

Fukien, - only from some of the stations in the northern part of the province.

Hunan, - on the advice of the American Consul, a number of missionaries have left Chang-sha and some other places.

Szechwan, - west of Chung-king. From Chengtu and other centers, a number of the women and children and some of the families whose furloughs were soon due have been evacuated. The latest reports are that it is quiet in Chengtu but because of the prevailing unrest, it was deemed wise to reduce the number of foreigners in this area.

Kwangtung, - The American Baptist missionaries have all been gathered in Swatow for their annual conference, which was attended by Dr. Franklin, and the Society's deputation. The families of these missionaries are temporarily remaining in the port.

Kiangsu, - On the advice of the American Consul, some of the women and children have been brought in from some of the outstations in the Shanghai district.

In all other parts of China, the reports show that the missionaries are continuing their usual work in their stations.

It should be remembered that the Chinese New Years Day (old style) is on February 2nd this year. Normally, the schools would be closed for about a month, - say from January 20th to February 17th.

Some distinctions may well be made between the disturbances in different places: (1) The trouble at Hankow has arisen out of the political situation in which the Nationalist authorities are endeavoring to abolish the special privileges in the British residential concession. At Kiukiang the same situation exists, and there the compound of the Methodist Mission in the native city was unmolested while serious attacks were directed against the British concession. Foreign residential concessions exist in only nine ports in China, and it is only in these places that such trouble may be experienced; (2) At Foochow the attack on the churches and missions was due to the action of a mob that was aroused by the false reports regarding the orphanage of the Dominican sisters. Riots like that can hardly be foreseen, and are not likely to occur in many places or frequently.

Somewhat different from the situation that arises from mobs is that which is caused by the unrest created by the propaganda of the Nationalist Party in the areas that have recently come under their control. The Party is definitely committed to the policy of enlisting the farmers and working people in the present revolution. The third of Sun Yat-Sen's principles commits the Party to a program to mitigate the hard lot of the masses. It is pointed out that in the last fifteen years the price of rice has advanced three times faster than wages. Everywhere unions of all sorts are organized and great increases in wages are demanded. The government is entrusted to committees, - neighborhood, district, city, provincial, and national. Each of these committees seems at present to be pretty much a law unto itself and its activities, therefore, depend on the membership which gets together and gets itself recognized in a given area. A competent observer has reported that the City Committee of Changsha includes seven Left Wing and only three Right Wing members. This would account for the ascendency of the red element in Changsha. In Wuchang, it is said, the Party Committee is composed of six Right Wing and four Left Wing members. This would help explain in turn the better conditions previailing in Wuchang as compared with Changsha, both from the standpoint of labor troubles and of anti-Christian agitation.

In order to give more information regarding the Nationalist Movement in China, I am appending to this note some extracts from a report made by Mr. Eugene E. Barnett, of the staff of the National Committee of the Y. M. C. A., who visited Hankow, December 13-19, 1926, and also from an article written by Mr. T. Z. Koo. The article by Mr. Koo is intended only for private circulation, as it was written for publication in England. Until it has been published, it should not be quoted in any printed form. It is also requested that Mr. Barnett should not be publicly quoted. The other information in this statement, as well as the longer statement issued on November 16, 1926, may be freely used. The desirability of furnishing authoritative information through our church periodicals and other newspapers is obvious.

In all parts of China the "unequal treaties" are denounced, but it is important to note that the antagonism is directed against the special privileges claimed by foreigners more than against them as foreigners. For the present this anti-foreign-privilege slogan is one of the principal bonds that hold the diverse elements in the Party together. Eventually, the main contest will come within the Party between the communistic and other sections. Meanwhile, it seems most desirable that prompt action should be taken by the foreign governments to make clear to China beyond the possibility of doubt that they desire to reach quickly an equitable settlement of the controversies that center round the treaties.

The attitude of the government in Washington is in favor of the negotiation with China of a new treaty on an equitable and reciprocal basis. The Porter resolution, which urges that proposals for such negotiations should be made by the President, has been favorably reported by the Committee on Foreign Affairs, which in its report to the House of Representatives suggests that these proposals should be communicated promptly to China through the Chinese Minister resident in Washington. A copy of this report is enclosed herewith. I venture to suggest that the Mission Boards working in China might well address communications to the Secretary of State, the Senator and the representative of their own district urging that prompt action be taken by the government in accordance with the spirit of this resolution and the statement made by the Secretary of State on January 26th.

With reference to the attitude of the Christian missionary forces towards these great movements that are developing in China, I quote the following from a note written by Dr. E.H. Hume, President of Yale-in-China,-

"Do we not need to bear in mind constantly how much more our Chinese friends are suffering than the foreign workers? Theirs is often real physical danger; their grief over the excesses of the moment is far deeper than most of us realize. It is their country that is full of strife and confusion. For its welfare they are living and their disappointment over the setbacks is intense.

As their fellow-Christians, are we not called upon for a naturalizing of our sympathies in the Chinese atmosphere, so that we feel with them the acuteness of their distress, grieve with them at the temporary triumph of immoderate forces, work with them for the unifying of their land, plan with them for sound civil government to replace militarism, seek with them to establish order within the nation and just relations with other nations? There is a sad note in a recent letter from a leading Chinese Christian educator, as he writes "Most foreigners who are engaged in Christian educational work can only see what is on the surface. They are much worried, annoyed and irritated by the superficial attacks on them by the organized unions, but they have failed to grasp the deeper significance of the underlying motives of the nationalist government."

Can we not also share in the rejoicing of Chinese Christians over the outburst of national consciousness which is such a reality today? How much more ready for reconstruction China is now than when the nation's life was stagnant! As the reservoir of national feeling has become full to overflowing, is it not natural that the violence of the current should strain the structure of the national life to the limit of its endurance? Is not the present movement one of excessive vitality, of kindled emotion, that stand out in striking contrast to the indifference, the solidity, the deadness, of days only recently past? Is it not to be expected that our Chinese fellow-Christians, taught that the truth is a liberating force, should share eagerly in the patriotic movements of the day? Is it surprising that some of them are found among the extremists? Let us be grateful, rather, that China is alive. Her love of fair play and her emphasis on moral values will prevent her from being premanently dominated by subversive forces.

Once more, shall we not rejoice that there is so little evidence of personal antagonism against foreign workers? The commander-in-chief of the Kuomintang armies and several of his colleagues in high office have stated in no uncertain terms their desire to conserve every institution that is serving the community effectively. They insist, however, that these shall become part of the life of China, in spirit as well as in external form and control. Foreign teachers, doctors and church workers, who are willing to identify themselves with the aspirations and needs of the China of today in self-effacing and cooperative spirit, will continue to be used and welcomed for decades to come."

-Call to Prayer -

The present situation in China is a call to prayer. China is in the midst of a vast upheaval, not only political, social, and economic, but also spiritual in character. The spirit of the Christ is most urgently needed for guidance and for strengthening. For these reasons the following are suggested as coming within the realm of prayer needed at this time:

1. That those who are leading Chinese thought may be actuated by unselfish motives, by pure purposes, directed by Divine wisdom, and empowered by the Holy Spirit.

2. That missionaries may be given the discernment of the great love to penetrate "accidentals", finding God's grace underlying and having the supremest consciousness of His undergirding presence, and confidence in His ability.

3. That evilly disposed persons may be effectually hindered from interfering with the legitimate expression and growth of those forces and ideas which directly result from the activity of the spirit of truth.

4. That all Christians may be rendered extremely sensitive to the vastness, the intricacy, the dangers, and the wondrous potency of the upheaval and unrest now manifest in the world as related to the extension of God's Kingdom.

5. That God's spirit may not be fettered in the slightest degree but that because of energies now released His Kingdom might break forth in thenworld in unmeasured richness and power and with a glory never before imagined.

China. No man can gauge her possibilities for affecting the future of the human race. To bring her in to the fold of endeavor and thus to link her up with all those who love God supremely is a task of unequalled magnitude. It challenges the utmost of faith. By joining forces now with God in a renewed devotion and consecration we can bring to pass a revolution of the spirit that shall overwhelm the forces of evil and go far toward the establishment of God's Kingdom in this generation.

The above is quoted from the pamphlet issued by the Committee of Reference and Counsel in December 1925, entitled "The Present Situation in China and its Significance for Christian Missions".

Reference may be made to two books recently published that contain much helpful material for these days.

(1) The China Christian Year Book for 1926. This may be ordered from the Committee of Reference and Counsel, price $2.50.

(2) China Through Chinese Eyes. Second Series. This may be ordered from the Student Volunteer Movement, price $1.00.

A .L. Warnshuis,
Cooperating Secretary,
Committee of Referenfe and Counsel.

Confidential - Not to be reprinted.

"NATION-MAKING IN CHINA"

Events of the greatest significance are happening in China today in such rapid succession that people are becoming obsessed with a sense of bewilderment when they try to follow the ever-changing situation. The following paragraphs are written in the hope that they will help those interested in China's welfare to reach a clearer conception of what is really taking place in our country.

I. The First Fifteen Years:

Our understanding of the present situation in China will be greatly helped when we have grapsed the historical significance of the first fifteen years in the life of the young Republic. Briefly summarised, three distinct periods are noticeable in these fifteen years.

A. The First Period. When the Manchus abdicated in 1911 after a short struggle with the Revolutionary Party, the Republic of China was proclaimed with Dr. Sun Yat-Sen as the first President in Nanking. This event was hailed all over the country with great rejoicing as heralding the dawn of the democratic era in old Cathay. But the high hopes entertained then were not fulfilled. On the advice of his followers but against his own conviction, Dr. Sun yielded his Presidency to Yuan Shih Kai in 1912. By this action, the real revolution suffered a setback the effect of which has taken us all these fifteen years to overcome.

Dr. Sun was persuaded to relinquish the Presidency in favor of Yuan Shih Kai on the ground that the Revolution, having achieved its purpose in the abdication of the Manchu dynasty, now needed a man of proved administrative ability and experience to build up the new Republic. By common consent that man was Yuan Shih Kai rather than Sun Yat-Sen. Many, even among his own followers, thought so and so Dr. Sun retired and Yuan Shih Kai became President.

What we were too blind to see at the time was that Dr. Sun, however inexperienced in political administration he might be, nevertheless was the product of the Revolution and did represent in his person the Spirit of Progressive China. With him as President, real changes in the political thought and life of the Chinese people would have been possible, because, in the eyes of the people, he would stand out in bold relief as a definite break with the past.

Yuan Shih Kai, on the other hand, while a great and able administrator, was the product of the Imperial System and typified in his person the Spirit of the Status Quo. As soon as he took over the Presidency, all those among our people who were not prepared to pay the cost for real change, heaved a sigh of relief, for they now felt assured that the old order would remain. And they were right. The old order did remain all these fifteen years in spite of the Revolution.

The first period is, therefore, a brief one beginning and ending with Dr. Sun's first Presidency. Although brief, no single event in the early history of the Republic has had more to do in shaping the destiny of the nation than this relinquishment of the Presidency by Dr. Sun Yat-Sen in 1912.

B. The Second Period. This period of four years from 1913-1916 was centered round Yuan Shih Kai. As soon as he took over the presidency, he immediately began, with consummate skill, to consolidate his own position. Yuan accomplished this by placing his own most trusted generals as governors of the most important provinces of China. This process went on until 1916 when he felt himself strong enough to declare a new monarchy for China under the title of Hung Hsien with himself as the first emperor. In doing this, however, Yuan Shigh Kai over-reached himself and his carefully laid plans of several years collapsed around him like a house of cards. This period closed with his death.

C. The Third Period. The next period of ten years from 1916-1925 was characterized by a series of internal wars. The generals appointed by Yuan Shigh Kai began to fight among themselves for wealth and power soon after his death. It was in this period that the great militarist factions like the Anfu Clique, the Chihli Party and the Moukden Party rose to struggle against each other for supremacy.

The net result in this period of internal strife was the breakdown of the authority of the Central Government. Peking became the political prize for each militarist faction as it rose in power. Instead of a national government, Peking became the property of the dominant military faction. In that sense, China has not had a central government for the last decade.

II. <u>The Rise of the Nationalist Movement:</u>

But all through these fifteen years, while Yuan Shih Kai was busy maturing his plans for the monarchy and while his generals after him were carrying on that senseless series of internal wars, a strong undercurrent of a totally different nature was slowly gathering strength in the nation. Year after year, the people have watched and suffered with what was to the Western mind, incredible apathy, the gross mismanagement of the affairs of their own nation, both internally and externally. These years of political turmoil, however, were not suffered in vain. For slowly through these years it was borne upon the consciousness of the people that unless they begain to express some interest and to demand a share in the government of their nation, the state of affairs was not going to improve. It was this awakening which laid the foundation for the present nationalist movement.

Three fairly distinct stages in this awakening can be traced. During the earlier years of the Republic up to 1919, the awakening was confined largely to the student and more intelligent merchant classes of China. The high points in this period which focussed attention and roused feeling in a national way were the Twenty-one demands of Japan and the Versailles Peace Treaty. While the central government remained powerless on both occasions, the students and merchants of the country combined in an economic boycott of Japan as a protest against the Twenty-one Demands and in a national strike to compel our peace delegation in Paris to withdraw from the Conference as a protest against the settlement of the Shantung question.

From 1919 to 1925, the awakening entered its second stage when the laboring classes of China were reached. Beginning from South China, the tide of nationalism swept steadily northward through the ranks of labor. From an incoherent mass, labor in China today has become a powerful group to be reckoned with in any national crisis.

The two events which stood out in this period as rallying points in the consciousness of the people were the Seamen's strike of Hongkong in 1923, and the May 30th Shooting affair of Shanghai in 1925. Both events served to intensify and deepen the already growing national consciousness of the Chinese people, particularly in the ranks of labor.

It was during this period that the Russian influence began to be felt in China. Russia, posing as the only country ready to deal with China as an equal, was welcomed by Dr. Sun and his followers and Russian advisers were appointed to the most important departments in the southern Government. The Russian contribution to the Nationalist cause lies chiefly in adding method and experience in party organization and propaganda to the enthusiasm of the nationalists.

Since May 30th, 1925, the Nationalist awakening reached its third stage, when it entered another stratum of Chinese society, namely the farm hands. During the past year farmers unions sprang up rapidly in South China and the movement promises to spread to other pgovinces whenever they came under the influence of the Nationalist Government. It is yet too early to estimate the power and strength of this group when thoroughly awakened to a sense of nationhood but anyone with even a limited understanding of conditions in China will readily see the vast significance in this stage.

III. The Kuo Ming Tang and the Nationalist Movement:

The political expression of the Nationalist Movement is the Kuo Ming Tan or Peoples' Party. This party was originally founded by Dr. Sun Yat-Sen as a secret organization under the name of Tung Men Hui for the purpose of overthrowing the Manchu regime. After the establishment of the Republic, the Tung Men Hui was reorganized and became the Kuo Ming Tang. Through thick and thin, this party has tried to preserve the ideals of the Revolution. During the first years of the Republic, it opposed Yuan Shigh Kai's efforts to abolish the Parliament and suspend the Constitution. Defeated in this struggle, the leaders went down to Canton and established an independent government from Peking. Through many vicissitudes of fortune, this Government has developed into the present Nationalist Government.

The chief source of strength of the Kuo Ming Tang at the present time lies in the fact that it is the only political party which has even the semblance of a constructive national program for the country. Broadly speaking, this program consists of three main sections, namely, the political unification of China under the authority of a nationalist government, the re-adjustment of China's international treaties and the betterment of the condition of hand-workers. With such a program, the Kuo Ming Tang has given voice to the nationalistic sentiment and as a result the Northern Drive succeeded beyond the wildest hopes of its originators. Today, the territory under the control of the Nationalist Government embraces Kwangtung, Kwangsi, Kweichow, Fukien, Hunan, Hupeh, Kiangsi, Shensi and Kansu.

Opposed to the Nationalist Government, we find three military factions. First, and the most powerful, comes the Moukden group under the leadership of Chang Tso Lin which at present controls the Three Eastern Provinces, Chihli and Shantung. Secondly, we have the group under the leadership of Sun Chuan Fang which controls Kiangsu, Chekiang and Anhui. The third group is known as the Chihli Party with General Wu Pei Fu as the leader. This faction has Honan under its control. Outside of these three groups, there are Shansi under Governor Yen and Yunnan under Governor Tang both of whom are maintaining an attitude of watchful waiting. Szechuen is claimed by the Nationalist Government but its real status is still uncertain. Contrasted with the Kuo Ming Tang, these military groups have no program of any kind except unification by military force. They are cordially hated by the people and their elimination is simply a question of time.

IV. The Communists and Kuo Ming Tang:

Ever since the influx of western ideas into China, communism has gained a small band of followers in the ranks of the intelligensia. But the group has remained small and unimportant because of the innate aversion of the Chinese people to radical ideas of social organization. When the Kuo Ming Tang grew in importance and size and in the favor of the people, it led to a desire on the part of the communists to want to throw in their lot with the Kuo Ming Tang, so that under cover of the political influence of the party, they can propagate and put into practice communistic ideas and principles. The Kuo Ming Tang, on the other hand, lacked organization and a passionate purpose and it was felt by the leaders that an influx from the communistic group would be a great asset to their own party machine and spirit. Accordingly, a union of the two was consummated soon after 1921. The division of labor between these two groups seemed to be that the political program of the party is to be in the hands of the Kuo Ming Tang leaders while the propagandist activities are to be in the hands of the communists.

This influx of communistic members into the Kuo Ming Tang has resulted in a sharp division in the rank and file of the party. Those followers of Dr. Sun who are moderates and not sympathetic to communistic ideas are known as the "Rights" while the extremists and communists are known as the "Lefts." Just at present, the lefts are in the ascendency in the party.

The left wing of the party has gained a strong foothold among students through the student unions and among laborers through the labor unions. It is just beginning to organise the farm workers into unions also. Through these means, the left wing has gained tremendous power in the party and the moderates are powerless to overthrow this group for fear it will so shake and disrupt the whole fabric of the party as to endanger the nationalist movement in China. And so the activities of the left wing are tolerated by the party as a whole and, for the same reason, tolerated by the people at large. It is therefore quite wrong to say that China has become communistic. The real situation is that a communistic wing in the Kuo Ming Tang is at present tolerated for the sake of the larger issue before us, namely, the successful prosecution of the nationalist movement.

V. Some Dangers Confronting the Kuo Ming Tang:

From personal observations made in different parts of China, I see the Kuo Ming Tang facing some very serious problems in its immediate future.

The first and most serious of these problems is the question of how long the temporary alliance between the Kuo Ming Tang and the Communistic party can be maintained. Signs of discontent and rivalry between the two groups are already evident. These, if not smoothed over, will inevitably lead to a split in the party.

Secondly, the party's economic program of workers' control of sources of production and a levy on capital, if carried to the extreme, will lead to such a serious disruption of the economic life of the country that it is more than likely to defeat its own end, the betterment of the working man's economic condition. With this end, most people in China are in sympathy. But there is a law of average in the economic world beyond which one can not go. Once this limit is over-stepped, the economic order breaks down. The mass of hand-workers in China are uneducated people. When drunk with power and dazzled by the alluring prospect of high wages and short working hours, who can say to what lengths they will go?

Thirdly, the Kuo Ming Tang in its anti-religion and anti-Christian propaganda is tampering with men's consciences, always a delicate sphere to meddle in. History has shown us that it is literally true that men have no fear of that which kills the body but not the soul when it comes to matters of conscience. The religious forces in any country can develop into a formidable source of opposition to any movement which seriously threatens the liberty of conscience. In attaking religious institutions, I feel the Kuo Ming Tang is embarked on a policy of doubtful wisdom because it is rallying against itself a considerable body of moderate opinion which would otherwise heartily support the party's program.

Fourthly, when one takes a longer view of the situation today, one cannot but feel that the Kuo Ming Tang, in its student program, is so thoroughly disorganising school discipline and disturbing the necessary concentration of attention for study, that it is saddling the future of the country with a heavy disadvantage. This generation of China's youth affected by the Kuo Ming Tang program is growing up with no discipline and very little real study. This is particularly serious for a country like China where the nation's leadership is exclusively drawn from the student class.

Lastly, the Kuo Ming Tang, particularly the left wing, in its appeal to the mass is stirring up much discontent among the workers untempered with a regard for the general welfare. All will be well when the mass is amenable to the leadership of the party. But should the workers thus roused by the Kuo Ming Tang ever get out of hand, then we will have the devil to pay.

VI. The Fundamental Issue.

In the present situation in China, there are two kinds of development going on. To understand the situation right, we need to differentiate between the two and attach to each the correct significance. There is, first, a fundamental process unfolding in China's national life and then, second, there are the particular manifestations of this fundamental process.

The fundamental process I will call the Process of Nation-making. China, as a nation, in the modern sense of the term does not exist. She is, so far, still an aggregate of families just beginning to be conscious of nationhood. Hitherto, the unit of Chinese political thought is the family and not the nation and the unit of political relationship is the family tie rather than the bond of citizenship. Loyalty to the family is far more real than loyalty to the state for the ordinary man. As long as this is true it is unthinkable that China can become democratised. Until the basis of political thinking in China is shifted from the family to the state in the minds of the people, the work of the revolution cannot be said to be complete. At this very moment in our national life, we are seeing the birth of this conception of the nation-state gradually superseding the conception of the family-state. It needed all these years of suffering and turmoil to force men's minds to this change. But at last, this change is well on its way and daily gaining momentum. This is the fundamental issue we need to grasp in order to understand the significance of what is happening in China today.

The Revolution in 1911 was a change in political labels only unaccompanied by a change in political concept. When Dr. Sun relinquished his presidency in favor of Yuan Shih Kai, all hopes for the mental change disappeared. It has taken us all these fifteen years to work back to the point when the necessary mental change begins to be possible again. We may think, therefore, of the northward advance of

the nationalist Government in 1926 as ushering in the second stage in the Peoples' Revolution - a revolution essentially in the peoples' political thinking. This stage will not be complete until this change in political ideals and ideas have permeated the mass of China's four hundred millions. Even with all the forces working in the country, this will take at least another decade. Then and only then we shall see the dawn of the third stage of the Peoples' Revolution, the stage of national reconstruction in our political and social life along indigenous lines.

Now a word about the second phase of this fundamental process, namely the particular manifestations. By these, I am referring to incidents like the May 4th Movement, the Washington Conference agitations, the May 30th shooting affair, the boycott against Japan and now against Great Britain, the Kuo Ming Tang Drive, General Kai Shek, Marshall Sun Chuan Fang, Chang Tso Lin, Wu Pei Fu and Co. etc. These are like the whirl-pools and eddies carried on the surface of the main stream. The nation-making is the main stream. The particular incidents and personalities I have just mentioned are the whirl-pools and eddies. The main stream is permanent and irresistable in its onward sweep. The whirl-pools and eddies are incidental and transient. Therefore, it is of the utmost importance that we differentiate between these two phases of China's growth and refuse to be led astray by accepting the particular manifestations as the whole development. If we fall into this error, we shall become either pessimists or violent patrisans and this is good neither for our health nor for our business.

This fundamental process of nation-making is essentially educational in nature. The term "educational" is here used in its broadest sense. Everything which contributes to the progress of this process is included in the term. The senseless strife between the militarists is as truly educational for the people as the northern drive of the nationalist armies. The only difference is that one is definitely blocking and delaying the process while the other is helping forward the cause. There is no question whatever as to which has the support of the people's will and affection. Today, the militarists are held in universal execration while the nationalists Kuo Ming Tang, with its communistic left wing and all, is hailed as saviours of China. From this, it ought to be clear to us that persons and organisations in China today suspected by the people of blocking the free development of this fundamental process will have their usefulness seriously affected and even their continued existence threatened. The same would be true of governments and nations.

VII. Britain's position in China.

Many British friends of mine have asked me during the past year the question, "Why is Great Britain so unpopular in China today?" There are several answers to this question.

1. Great Britain is looked upon by the politicians of China as the leader of the exploiting nations. If we can force a change of policy on the part of Britain, the other nations will follow suit.

2. To Britain, China has always been a "market". Everything must be sacrificed for trade. British merchant ships must be allowed to move freely in inland waterways even where there is war. If they can not go in peacefully, the British navy is called upon for escort duty. China's struggles in her attempt to work out her problems are nothing but interruptions to normal trade. The Chinese deeply resent this attitude.

3. Britain, rightly or wrongly, is looked upon by the Chinese people as being persistently antagonistic to the nationalist aspirations of China. For this impression, Britain has her own press in China to thank. The three principal British papers in Shanghai, Tientsin and Hankow have with blind pertinacity misread the signs of times and poured ridicule and contumely on the nationalistic cause. It is true that the tone of the British press in China is now beginning to change but unfortunately the damage to international understanding is already done. But for this, I believe Lampson's famous memorandum would not have fallen as flat as it did in China.

VIII. The Church in the Present Situation:

The Christian Church in China today is being attacked mainly along four lines. First, the Church is attacked because of the foreign nature in her organization, administration, personnel and support. She is denounced as the agent of foreign exploitation in China. In this line of attack one hears distinctly the voice of the Nationalist. The attack is not so much on religion here as on foreign influence in religion. Second, the Church is attacked as an instrument of capitalism created by the capitalist class for the sole purpose of drugging the mind and lulling the spirit of the submerged classes in society. In this the Communistic voice is speaking. Third, the Church is denounced as an outworn institution, a relic of superstition and an opponent of human progress. The atheist and the agnostic are speaking in this line of criticism. Fourth, the Church is attacked because she practises not that which she preaches. This is the most common criticism of the man on the street.

Two Christian institutions are being singled out for particular attack at this time. These are, first the schools and colleges, and second, the Y. M. C. A.

The attack on the Christian educational institutions takes two forms. These two forms are expressed in the two popular slogans of the Kuo Ming Tang - "Recovery of Educational Rights" and "Down with Christian Schools." The first slogan embodies the program requiring registration of Christian schools with the Government. The conditions of registration are (A) a Chinese Principal. (B) No compulsory attendance in religious services. (C) The Bible to be excluded from the curriculum. (D) A Chinese board of control. (E) Supervision by Government educationalal authorities. Generally speaking, Chinese Christians are heartily in favor of this program.

The slogan "Down with Christian Schools" expresses the determination of another group in the country inspired by the left wing of the Kuo Ming Tang to put an end to all Christian schools. The method used is to try and break up the Christian school from within by utilising disaffected students and ambitious but credulous teachers. Already in quite a few cities, Christian schools have been broken up. With this program, Chinese Christians can have nothing to do. It directly contravenes the right of any citizen to establish private schools.

The Y. M. C. A. has been early singled out by the Anti-Christian group for destruction. The chief method used so far is to cut off the membership of the Y.M.C.A., thereby cutting off the source of support. As the Y. M. C. A.'s in local centers are entirely dependent upon local subscriptions, the prospect before them is an extremely serious one.

The fundamental issue before the Christian group in this situation, however, is not so much to preserve and save this or that particular institution. The real issue at stake is the question of religious freedom. This freedom must be preserved at all costs and Chinese Christians will be well advised if their main attention and best effort are centered on safeguarding this point.

In conclusion may I add that there never was a time in China when people's hearts are boudmng with more hope than today. For the first time in the last fifteen years, glimmerings of a possible solution to our problem is visible on the horizon. The atmosphere around us strongly reminds us of the Revolution days in 1911. Expectancy and hope are in the air and a forward move is now possible.

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Note: The above article was written by Mr. T. Z. Koo for publication in England. No quotation, from it should be printed until after it has been published.

The following notes are from a report written by an American secretary on the national staff of the Y. M. C. A. who visited Hankow in December, 1926, and who had unusually good opportunities of consulting leaders in the Church and also in the Nationalist Party:

SOME GENERAL IMPRESSIONS AND CONCLUSIONS.

I. General

1. The present movement is, or is rapidly becoming, a real people's Revolution. It is altogether different from the Revolution of 1911 or any of the subsequent so-called revolutions. Those were surface disturbances affecting only a few. This goes much deeper. Those were waves on an inland lake. This is an oncoming sea tide.

2. The main purposes of the present Revolution are such that right-minded persons must sympathize with them. It is reaching out for emancipation: (1) for national freedom; (2) for a government of, for, and by the people; and (3) for economic freedom for the masses.

3. The leaders of the present Movement have started something they cannot control. They have unleashed powers, as in the awakened masses, which will amost surely go to excesses. They have stirred desires and aspirations which cannot be satisfied soon. This means a long period of discontent and striving.

4. Foreign powers will have to adjust themselves to the processes of evolution taking place in the life of China, not vice versa. It will do no good to accuse China of international immorality and to try to hold her up to obsolete treaties. These treaties are unfair and they hold China up in her development. If no other way appears for getting the treaties revised China will cut the Gordian knot by ignoring them. Any other nation would do the same if similarly placed.

5. The New Regime is not afraid of foreign force. It has discovered in the boycott and strike a method of warfare which even an unarmed nation can wage with deadly effectiveness. Armed intervention by foreign forces would defeat the object of intervention: that is, it would make impossible the continuance of trade

and other relations which intervention would be insistong on! What Turkey and Russia have done China can do in getting rid of international arrangements distasteful to her.

6. Russia has played her hand in China with consummate skill. By agreeing to revoke the unequal treaties and treating China as an equal she has commended herselt to Young China as its only friend. The other Powers have in the de facto government in Peking backed the wrong horse. They appear as supporting the forces of darkness and reaction from selfish, mercenary motives. It will take time, sincere dealings, sympathetic understanding, and all sorts of skill to retrieve their present embarrassed position vis a vis China.

7. The present People's Revolution is a minority movement, as every such movement in history has been. It is, however, an intelligent, patriotic, and powerful minority and it is gathering the masses rapidly to its support.

8. One feels in the Revolutionary Leaders the force of an almost religious faith and passion. Sun Yat Sen is practically worshipped. His words are words of scripture. This sort of spirit has drive, it is contagious, it makes men willing to die; it may of course be cooled, even lost, but until then it cannot be defeated by outside forces.

II. <u>The Peoples Revolution and the Christian Movement</u>:

1. As Christians come to understand the main ideals and purposes of the Revolution they will find themselves in sympathy with them. As Chinese they will feel that they must join this movement for the redemption and regeneration of their country.

2. Unfortunately there is an element in the Revolutionary party which is hostile to Christianity. Their opposition is based on their assertion that (a) Christianity is a relic of obsolete superstitution and is an abstacle therefore to progress which depends entirely on science, and (b) that Christianity in China is an instrument of cultural exploitation, denationalizing the people, and the vanguard of political and economic imperialism.

3. Though in the minority, this anti-Christian Communistic Left Wing of the Party exerts great power and in places is in control of the Party. Wherever it has a majority in the membership of a provincial, city, or district (neighborhood) party Committee, it is likely to take the law into its own hands, attacking individual Christians and Christian institutions. This minority group now controls the Propaganda Department of the People's Army.

4. There is danger that the principle of religious liberty may be revoked. This will probably be done if the Left Wing gains control of the Central Government. This they have not yet done. The Central Government and the Army are under the almost absolute control of General Chiang Kai Shek who is more in sympathy with the Right than with the Left Wing.

5. Feng Yu-hsiang's "Christian Army" is another safefuard against anti-Christian measures by the Government. The Central Government has instructed the Propaganda Bureau to let the religious faith of Feng's Army alone.

6. Christians find themselves in an awkward dilemma. (1) To stay out of the Party classifies one as against the Revolution and for the militarists and imperialists. (2) To enter the Party may mean joining a unit in the Party organization which is anti-Christian. The issue with thoughtful Christian leaders in Wuhan has resolved itself into this; how can we as Christians identify ourselves with the People's Revolution without compromising or repudiating our Christian loyalty.

7. Chinese Christians must be freed to follow their own conscience and judgment in working out a solution to this problem. An effort by missionaries to control and decide what shall and shall not be done will (a) stigmatize the Chinese Christians as "foreign dogs" in the eyes of outsiders, and will (b) lead to inevitable schism between Chinese and foreigners in the Christian body.

8. The main problem of the Christian Church is not that of how it can escape the storm which has broken upon it, but rather how it can purify its own life and make its practices more consistent with its own ideals. Christian leaders in the New Government are saying that a Martin Luther is needed. Christian and some non-Christian leaders are saying that the Christian Movement should be the best ally of this People's Revolution working for the salvation of China.

9. Clear thinking on the problem of the relation between Christianity and politics is required. The oldy ready formula will not satisfy.

10. Those who regard Christianity as a way of life will feel that it cannot say it has no relation to this great living Movement, the People's Revolution. At the same time, one's personal conviction is that the organizations of Christianity cannot best serve either this Movement or the more abiding purposes of Christianity itself by convering themselves into branches of the Party organization. Individual Christians will have an easier problem in determining their individual course of action.

Hsi-Yung 1927

THE ORDEAL OF NANKING

M. L. Bates

Thursday, the twenty-fourth of March, dawned bright and relatively quiet after the three days of heavy firing just outside the city to the west and south. Such northern troops as had retreated through the city were in good order; and the dread of destruction at their hands was miraculously changing into the joy of deliverance. During the night the victorious Nationalists had begun to enter from the South Gate, and by six o'clock they reached the Drum Tower in regular ranks. But the flames of old resentments would not be denied, and fanned by new stories of the wrong acts of foreigners in China, they burst forth in violence. Bands of soldiers with the permissive connivance of some of their officers, and with the aid of confederates from the rabble and ultra-radical groups of the city, started out to sack and to burn. The Japanese Consulate next the University was among the first to suffer. The building was plundered, several Japanese were wounded, and the Consul was saved only by the slightest margin from shots fired directly at him.

Soon the soldiers were scattered all over the city, following their eager guides to foreign buildings and to the homes of some Chinese, usually men connected with mission enterprises. No one can tell the full story of the savagery, the suffering and the heroism of the next few hours. It would comprise a hundred minor epics, each of eternal import to the little group of characters who lives it through in concentrated distress and joy. Some public mission buildings were wrecked, though many were preserved with little or no damage. Practically every residence of missionaries was utterly looted, in some cases even to the staircases. Ten mission buildings were burned. This general injury to property gives some idea of the extensiveness of the violence of that morning, and of the numbers of brutal men who were acting against the foreign mission centers. Similar damage was done to foreign business places near the river; the British and the American Consulates were completely pillaged; and a restricted number of Chinese houses also suffered. Even hospital equipment was plundered, and patients were looted.

What of lives? The unrestrained soldiery were mainly Hunanese, noted for their turbulence and impetuosity and notorious for their anti-foreign vehemence. They had concluded a hard campaign with forty-eight hours of continuous attack against an army which was making extensive use of White Russians. Some few appeared to be drunken, and all were mad with fatigue; while there were exceptions, these troops were desperate men, believing there was provocation for any sort of action against

foreigners. Obviously there was no organized program to kill foreigners or not one could have escaped; but there was a readiness to resort to reckless firing whenever it would help the process of plundering, and a thousandfold threatening of death throughout the affair. Dr. J. E. Williams, Vice-President of the University of Nanking, was half-carelessly shot through the head when he dallied in giving his watch to soldiers whom he was trying to dissuade from injuring University homes. Two French fathers were killed, and two Englishmen who were officers of the port. Miss Anna Moffet, secretary of the Presbyterian Mission, was twice wounded by wanton firing at a range of a few feet. The British Consul was wounded, and a number of others suffered minor physical injuries.

Scores of missionaries faced guns again and again, had shots fired over their shoulders or in their rooms, and were pressed about with bayonets and muzzles. Death was very near on every hand, so that lesser things than life itself and integrity of spirit fell quickly from mind. If the soldiers had worked their will without intervention, it seems that few could have survived. For although robbery was a primary motive, men of this type when disappointed would stop at little; and when the same foreigners were visited by successive bands of soldiers, the later ones were desperately resentful at finding nothing worth while. Some were held for ransom for varying periods and under varying conditions; others were delivered by some accident or new opportunity which called their persecutors on; and there were many instances of escape for which no human explanation is evident.

Of the active agents for deliverance, three were of especial importance. Chinese friends appeared from every side to render all possible help at great peril to themselves; they were of every sort and class, from the humblest to the great. They hid foreigners in their own houses, they guided them to places of concealment, they provided information and food for those completely cut off, they paid scores of ransoms from petty sums to hundreds of dollars, they pleaded with soldiers who were in the act of shooting, they stepped between missionaries and their attackers. These actions endangered them at the moment; and, as they well knew, marked them for later persecution. There were no distinctions in this heroism; but perhaps the largest and most conspicuous group was from among the students and Chinese faculty of the University, who gave abundant individual aid, and painfully through twenty four hours gathered all foreigners from the interior of the city into a University building for such protection as they could provide. The number of Chinese who helped at great risk went into many hundreds, and is an impressive evidence of

what Christian work meant in Nanking. There was equal joy over those who acted in gratitude to men who had especially befriended them, and over those less close who met neet with equally courageous humanity.

The other groups of helpers were official in character, both Chinese and foreign. Several of the southern officers did the best they could to save foreigners from the roving bands of troops, often at considerable risk to themselves, and finally took responsibility for protecting the large group gathered in the University building. The pity is that they were too few, and usually too late, to cope with the forces of destruction; nevertheless, their services were beyond value. During the early afternoon, the American Consul and some forty others were surrounded on a hill within the wall, but near the river. The British and American warships were most eager to deliver them with skilled gunnery; but for the sake of the larger group of missionaries in the center of the city, the Consul continually refused such help even when southern bullets were whizzing at his party from every side. Only when hostile soldiers entered the house which was serving as refuge, did he signal for shells. The troops were quickly driven off by a well-placed barrage; and the fugitives were lowered over the wall in baskets and improvised slings, to a landing party of sailors who got them to the ships. A few shells were sent to other points of military importance in the city. After the beginning of this naval firing, bugles sounded and the hands of looting soldiers stopped their evil work to join their units. From five o'clock the city was relatively quiet. American official help was completed next day, when whatever good intentions the southern generals had were encouraged and quickened by ultimatums insisting upon prompt delivery of all foreigners to the river. So at sunset on Friday the twenty-fifth, with a small escort of southern troops, in carriages provided by the earnest Red Swastika Society, one hundred and twenty persons from the missionary families reached the Yangtze and were made as comfortable as could be on board destroyers and other British and American warships—which as soon as possible provided them with transportation to Shanghai. Given the conditions, naval aid was probably the least of evils, and perhaps averted an international catastrophe; but its connection with Missionaries must always be dubious, and many Chinese have heard only that foreign guns fired upon their countrymen.

In telling of help from so many eager and able protectors, we have gone ahead of the story. From ten o'clock in the morning of the fateful Thursday, foreigners were showly escorted from places of danger and of hiding to a University building. Students took the lead in the perilous work, aided by faithful

servants and Chinese friends, and in some cases assisted by army officers. Fortunately, a considerable number of missionaries, especially of women with children, had previously gone to Shanghai upon warnings from the Consul issued in fear of what the defeated northern troops might do. The remainder were carefully checked up; and inquiries and searching groups of Chinese were set in action. By noon perhaps fifty had been gathered. Unhappily, in making other efforts to meet the situation, the most friendly officer felt it necessary to leave the University for a time. Cowering in third-floor closets underneath the rafters, the foreigners sought cover from bullets fired through the windows and into the roof. Students pleaded nobly for restraint; but the doors were crashed in, and with shouts of "Kill the foreigners!", soldiers rushed up the stairs, firing as they came. Death loomed near. But amid much impatience and disputing, and with further intervention by students, the soldiers were content with threats and removing what few articles would still be taken from the persons of their victims, such as clothing and glasses even from the children. In quick succession two other bands of soldiers went through a similar process, making free use of guns and bayonets. Thus the promised safety seemed an illusion, and the future a gloomy question.

But higher officers were brought in by University Chinese, and student members of the Revolutionary Party (Nationalist) were most active in securing relief. It is impossible to know to what extent safety was due to them, and how much to the effects of the shells from the river. The University staff provided food; and while parties worked till eleven at night bringing in other foreigners from straw-piles, coal-bins, and rafters, committees pressed negotiations with political and military officials. Each new arrival in the building was greeted in the third-story refuge with hearty rejoicing, for some had been reported killed or entirely missing. Certain of the faithful Chinese were sought as "foreign dogs". That night over a hundred missionaries were spread out in two rooms,- practicing communism, as they cheerfully reminded themselves. Anxious hearts and strained nerves battled against fatigue, and won the victory of sleeplessness, aided by concrete floors, the occasional cry of a child, and the steps of nurses and doctors. The next day was quiet; so that several could venture from the building escorted by students, in the hope of regaining a few personal papers from the refuse which was the physical remains of a home, or in order to have some last words with Chinese friends and leaders in the Christian enterprises. In the afternoon all were ordered to the river. Negotiations between the admirals, consuls, and Chinese officers were still in progress; while both the Nationalist and the foreign authorities desired testimony from individuals as to what they suffered.

Within thirty six hours all the refugees were started for Shanghai by one craft or another, and by the morning of Monday, the twenty-eighth, all had reached the unhealthy armed peace of the metropolis. All the ships were fired upon at various points along the journey. The one real mishap was poisoning (probably ptomaine), which incapacitated a number of sailors and converted more than thirty refugees into hospital cases, besides giving the others some unhappy hours.

Every one who passed through these days has a new assurance of the things that abide, of faith, and hope, and love. Each has seen the inability of death to conquer spirit, and has lived peace in the face of those who took up the sword. Little or no personal property, whether the irreplacable pictures and keepsakes, or the furniture, books, and clothing slowly gathered through years of economy remains for scores of homes. But for most the pain and the losses can be forgotten in the devotion of Chinese friends; and in the fellowship of suffering which united them with the thousands of Chinese who are victims in each campaign of brutal soldiery. If only love andhelpfulness can continue between the Christians of the west, and the Christian Chinese as well as all who need help in the crisis of China, the wounds can be healed and the temporary breaks restored. Each man and woman who shared in this experience is proud to be one of the group in which he saw so much fortitude and good cheer, such forgetfulness of self, such complete restraint in the midst of utter provocation, so little bitterness or complaint. Not one woman became hysterical; not one man let slip the timely blow which would have been natural but would have increased the danger to all; none, even the youngest, caused others to be unhappy because of his own sufferings or discomforts. Each can testify of his fellow workers that there are still missionaries ready to bear all things and to carry one another's burdens without fainting. Chinese and westerners revealed to each other and to themselves depths of character too seldom realized indaily duties; and when the common life can be restored there will be yet richer fruits of Christian effort.

Such crowded days of course had their lighter sides. One soldier consumed bath salts as foreign candy; another discovered the powers of a telephone in a school building and promptly tore out the receiver in order to carry in his pocket the new invention which he had mastered. One looter was seen preserving the symmetry of a mantel he had stripped, with a candlestick in either hand and a French clock dangling from his mouth; another took the top off one beehive; a third was impatient at the slowness with which his victim wrote a check, and seized the entire book of checks unsigned. On the second day, one man's servant proudly brought him some property that had been rescued; a mortar-board from academic dress, three shoestrings, and a motto to the effect that "The

Beauty of the Home is Order." Another servant regretted that the departure was not honored by firecrackers!

And the future? Just now one thing matters above all else, namely, that conditions in Nanking and its region shall permit the Christian leaders to continue with reorganized effort to work at their tasks. They are imperilled by the aid given to foreign colleagues, by the general anti-Christian and anti-foreign agitations (which up to April first have not been serious in that part of China, however) by the possibility of open war with foreign countries over the problems of the unequal treaties and the pressure of the Nationalist program, and the further possibility that American Christians might lose their nerves and withdraw helpful goodwill at the time of greatest need: Most of the mission groups have able Chinese who will do something worth while if given half a chance. Much depends upon the struggle between violent and moderate factions in the Nationalist Party and upon international attitudes. It seems that the work of missionaries in the Yangtze Valley will be impossible for some months at least. Therefore all who are discouraged or who have personal reasons for doing so, are practically free to return immediately to America, whatever may be their hopes for the ultimate future. A considerable number will stand by in Japan or the Philippines for several weeks or months, to assure themselves of the possibility or impossibility of again taking up their work within a reasonable interval. A few, especially such as have administrative responsibility, will remain in Shanghai for the time being, in order to be in close touch with the Christian Chinese in leading positions. When missionaries are able to return, whether in a few months or a few years, it will be in smaller numbers, and as helpers to Chinese Christian organizations, only as fully acceptable to them and to the Chinese Government. The old order is gone, and the new one for which we have prayed and builded is now come with violence. The foreign warships and the superfluous Chinese armies alike are temporary, but for how long we know not.

The need of China for character, for knowledge, for health, for the inspiring power of Christ, is as great as ever. There are noble Chinese who are striving to meet that need, and no day of crazed violence shall keep us from aiding them to the limit of our faith and ability. These troubles of the present are formed in the complicated evils of the past; but men can and will transcend them.

1927

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SUPPLEMENTARY PERSONAL ACCOUNT

M. L. Bates

At seven forty-five on the morning of Thursday, March 24th; we were finishing breakfast with mutual congratulations at the quick and peaceful turnover of the city to the Nationalist cause. Mr. Liu and I were preparing to go to the regular eight o'clock meeting in the University Chapel. Suddenly four or five soldiers rushed into the neighboring compound, from which all foreigners were absent. I stayed with Lilliath, Mr. Liu's baby, and our own (Mrs. Liu had gone to the Hospital the previous evening as a maternity case); while Mr. Liu and a servant ran to tell the patrol of foreign teachers which had been on duty through the night in anticipation of spasmodic looting. Soon several men came, thinking as we did that the soldiers were stray northerners who could be hurried along by warnings that southern squads were at hand. The soldiers were hungry and recklessly tired. They left the house with little but food, argued with the foreigners and fired past them at close range, threatening them frequently. The whole group passed our house to the corner next the tennis courts, in view from our windows at a distance of a hundred yards. There the soldiers began to strip the foreigners of valuables, and things seemed to be going badly. But a hedge was partly in the way, and amid the general firing from variously directions we did not distinguish the shot which went through Dr. Williams' head, or even know for some minutes just what had happened. Then servants alarmed us, and Mr. Liu after investigating decided to get his child away from the foreign house which had been his reliance for protection during the anxious days of fighting. Foreign nurses came to examine Dr. Williams, but were instantly driven away, as the foreign men had been, by the approach of a new band of soldiers firing and shouting "Kill the foreigners!" I was warned back when I started for the same corner. After a few minutes bearers from the Hospital took away the body.

The immediate neighborhood was then almost deserted though shouting and rifle-fire could be heard continually. A Language School student named Lamson was left alone in a near-by house, whence the women had been evacuated recently to Shanghai. I saw that he was troubled, and called to him to come over. A student soon appeared, a reserved and dignified boy who simply announced that he had come to see me, an act of great courage when its significance is realized. In answer to questions he made it clear that all northern men were gone, and that southern soldiers were looking especially for foreigners' houses. He suggested that we set tea outside the front door as the

customary sign of greeting to the incoming army, and have some food ready. Of course we were to make no sign of resistance to anything they might do. We waited quietly for a considerable time, anxious since the shooting of Dr. Williams, yet trusting that it was an exceptional or even an accidental misfortune. Two Chinese faculty members rushed in by a back way, merely to warn us in terror to be fully prepared, and to make sure that a Chinese of proper attitude was with us.

Time had gone on so far that Lilliath had been bathing the baby, and had begun to feed him, lightly clothed in the warm bath-room. Then several soldiers and a crowd rather rough in appearance approached our compound. I could hear and see men answering the soldiers' shouted questions and pointing out the foreign houses. They broke through the fence and rushed for the front door. The quiet reassuring words of the student were of no avail, for the soldiers did not heed his statements as to our nationality, occupations, and attitude. Three soldiers crowded Lamson and me into the living-room, showing their guns against us and seizing glasses, watches purses, coats, even Lamson's shoes. Others of the crowd began to make way with the furniture and to press upstairs. I urged the student to do what he could for Lilliath, while Lamson and I let ourselves be worked outdoors. There two other soldiers and an armed man in plain clothes took charge of us, while dishes, chairs, and bedding were crowded through the door. Two Chinese expressed sympathy for the destruction. The soldiers were displeased that little or nothing was left on our persons, and insisted that we should be shot at once. They fired over our shoulders, and pushed a revolver and bayonets against us. Somehow I was afraid only of one man, whose eyes were terribly bloodshot, and who acted as if he was crazy drunk or insane, even striking his comrade with a rifle-butt. Then two students came running up from the University. The soldiers agreed to accept $20 apiece for the lives of Lamson and me; it had to be forthcoming immediately, or they would put us out of the way and seek other game. The students hurried off for the money, while the soldiers abused us and wrangled among themselves to whether they should wait for the students or kill at once. When the students reappeared, the soldiers took the money but of course did not want to relinquish such a source. In the course of further negotiations, I was ignored for a moment, and slipped behind the one tree in the compound. The soldiers were so intent upon the students and Lamson (whom they hounded for half an hour and gave up only when the disciplinary blows of an officer followed successive payments), that they did not give more than a glance in

search of me. I perceived a servant at the back of the house, and learned that the baby had been carried to a Chinese hut, while Lilliath was still inside. She now appeared, looking for me. The compound was almost deserted for others. As we hesitated, students ran up with desperate cries, saying that other soldiers were coming to kill foreigners, and we must hide in a Chinese house to save our lives. We slipped out the back gate and toward some tiny Chinese dwellings where our amah lived, and where probably the baby had been taken.

Lilliath had been roughly treated upstairs. She hurried to open the bathroom door in response to harsh threats. In the hall, the soldiers jerked away the silver cup from the baby's hands, tore off his blankets, and pulled off Lilliath's rings so violently that she could not hold Morton. Fortunately our servant was at hand, and received the baby in his arms, turning out of the crush for a moment and then making his way downstairs. With demands for money, soldiers pushed Lilliath into the study with their bayonets, after firing beside her in the tiny hall. But we had little cash on hand, and almost no jewelry, so that there was immediate resentment over the poor reward. Lilliath's skirt was torn, and her body examined for hidden valuables (the customs of Chinese women help to explain his action). The student did his best to protect her, vouching for the honesty of her replies, pointing out the copy of Sun Yat-sens. "Three People's Doctrines" which stood on my shelves, and finally winning a point of novelty with the "Gold" check from North Canton for Morton's birthday, which we had not been able to dispose of in the preceding days of fighting. The house was well wrecked before Lilliath got downstairs, though a few pieces of heavy furniture still remained at that time.

As we started toward the little Chinese houses, encouraged by beckoning from the amah, I saw one of the foreign homes burning. We found the baby wrapped in Chinese bedding for warmth and protection. In a moment the melancholy word came in: "Soldiers here!" We felt that we must go or endanger the Chinese who were helping the baby and ourselves. So I started out while Lilliath lingered for a moment to give instructions for the baby if we didn't come back. I went within a few feet af soldiers who were so busy repacking their plunder that they paid no attention to me. We got out from the enclosure and found no shelter except a pile of fuel to which we were directed by a humble Chinese whom we did not know. There we stayed for about forty minutes, within hearing of the hungry cries of the baby and of the final looting of our own and the adjoining house.

The new friend twice warned us of the approach of soldiers, and students came to tell us that they would try to bring an officer to the vicinity. Finally, in anxious haste, they hurried us with the baby to an adjacent street, and behind an officer to the University. Even as we approached the building of refuge, a few yards from the officer, a soldier stuck his revolver squarely in my face, and I could nothing but wait apathetically till he dropped it.

In the third floor of Baillie Hall, we were crowded into closets under the rafters, keeping low for the protection of bricks against the bullets which were being fired into roof and windows. The forced entry of three successive groups of soldiers and thorough completion of personal llooting were most disheartening: for the margins were close amid continual firing, and there seemed to be no security whatever. But the efforts of students and Chinese faculty were finally successful in getting officers to stay by for protection; and the firing from foreign warships to deliver the beleaguered American Consul and his party was followed by a cessation of looting and the return of soldiers to their units. By this time it was past four o'clock in the afternoon.

Food was supplied by University men, while inquiries and search-parties kept bringing in foreigners from hiding-places till ten o'clock the next morning. The spirit shown by all, Chinese and foreign, was truly splendid. The next day I went back twice to the house under escort, in the hope of finding Lilliath's legal papers and other personal items in the rubbish which was all that remained in the rooms. Some of my books, more or less battered, had been removed from the floors to the University Library. Otherwise our personal property, beyond the scanty clothing left upon us, could have been wrapped in a handkerchief. Several pieces of bedding and a few garments were given us at the University or on the destroyers to which we were taken at sunset on Friday. We suffered somewhat on the Yangtze and in Shanghai from the poisoning (ptomain?) which laid out many sailors and put over thirty of the Nanking refugees into hospital. I was without glasses for a week.

In Shanghai, Miss Vera Barger took us to the YWCA., where she and many others did all that friends could do for us. We were fortunate in getting passage on a local Japanese boat to Kobe (April 1 - 3), whence Mr. Erskine of our Mission brought us to the Crewdsons' in Osaka (Mrs. Crewdson was Luella Hill). It is likely, but not certain,

that we will go to Tokio in a few days, where there is work which I can do for overburdened Mr. McCoy. Any other time goes to long-postponed language work. Postal address: c/o Miss Bertha Clawson, Joshi Sei-Gakuin, Takinogawa, Tokio-fu.

Nanking city was calm in the first few days after we left. International recriminations over the attacks on foreigners and the bombardment of the city are disquieting (fortunately the leading general reported only six Chinese killed by shells; which seems impossibly few after early estimates of two thousand). The immediate local future depends on the policy and power of the left wing of the Nationalist Party, who are now in military control of Nanking. The Chinese organization of the University is in good shape, and will make a fine effort if given any chance at all. The Mission is probably not deeply injured to date, though some pastors suffered.

We have been urged by Dr. Bowen, Mr. Marx, and the Chinese to remain near at hand in the hope of return as soon as possible. This is the more important since Holroyd is leaving for America, Sarvis has resigned, and Hamilton and Ritchey are on furlough; thus we are the only family present from our Mission on the University staff. We expect that by June the situation will be fairly clear one way or another. With rest and regular food all three of us will be in good shape before long, and ready for the best course that conditions seem to indicate.

Written Nagasaki--Osaka, April 2 - 5, 1927.

M. S. BATES

First paper as possible article for "World Call"; Supplementary Account" added for friends. Mimeographed by students of the Christy Institute, Osaka, Japan.

Not for Publication

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Chandler
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May 16, 1928

To the Foreign Policy Committee

Dear Friends:

Herewith I make report to you of the results of our referendum on military protection in China. We regret the length of this report. If one is to quote at all from the expressed opinions of the missionaries, one has to quote a good many and a good deal in order to be fair. I will give you a Table of Contents, and you can take out what is of interest.

This report will be sent to all members of the Prudential Committee as well as simply to the Foreign Policy Committee.

Respectfully submitted,

Robert E. Chandler

REC/M

Enclosures

REFERENDUM ON MILITARY PROTECTION IN CHINA

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I. Analysis of Replies Received

(Prepared by R. E. Chandler)

The very large majority of the replies indicate both a need and a deep desire for changes in the attitude and practice of the American Government or its officers. There have been some particularly earnest and cordial expressions of approval of the Prudential Committee action - more than can be quoted in the material given herewith.

On the other hand, a good many letters showed misunderstanding or uncertainty as to the purport and value of the resolutions. It is not surprising. The resolutions were the product of a highly composite mind. They were stated in general terms and did not come down to specific points. Some missionaries, especially among those residing in interior stations, have questioned, "What does it all mean? We have not had American military protection at all, and in the nature of the case we could not have any. Is any change involved?"

Those who have indicated opposition or question would perhaps not list themselves as opposed to the attitude of the Prudential Committee. A few, however, do express themselves as opposed to any change in the present American policy in China and to the presentation of any petition to the Government from the missionaries or the Board. In point of fact, only four such letters of opposition, representing seven people, have been received. They are from Mr. McCann of Tientsin, Mr. McClure of Foochow, Mrs. Christian of Foochow, and Dr. and Mrs. Parsons of Tehchow.

There is much difference of opinion, as might be expected, in regard to the specific approach to the United States Government. Some few letters have gone into matters of extraterritoriality and the "toleration clauses" (providing special favors to missionaries and Christian converts) in the treaties. None of these special things were under discussion in the action proposed by the Prudential Committee. In our covering letter we asked the missionaries to say whether they favor the attitude in general as indicated by the Prudential Committee, and second, whether they favor the petition to the Government. We stated, however, that the specific points and the form of that petition were certainly not determined in advance and would be subject to change when or if other Boards should join with us.

As you know, the Board of Foreign Missions of the Methodist Episcopal Church, North have expressed themselves by an identical resolution as standing with us.

I will give a list of the specific objections out of the various letters and also of the points of desired petition.

A. Objections

1. The resolutions are pointless if, as appears on the face of them, they ask only for what now exists; but

2. It is inopportune and unwise (if that be the intention) to ask for any change of the policy of the American Government.

3. It is not a good thing to ask the Government to make exceptions for a particular class, the missionaries.

4. It is not a good time to talk about treaty revision. (Other letters state that it is an opportune time.)

These four on the side of opposition. But there were also three objections to the resolutions as being not strong enough:

5. The resolutions request little or no change from the present practice.

6. The missionaries and the Boards would by such resolutions wash their hands of responsibility on the general policy of military occupation by foreign Governments in China. This whole policy is harmful.

7. It is not as important to present such resolutions as it is to improve missionary practice on the field in specific matters. (See the points as given in the letter from the Hopei section of Tientsin Station.)

B. Points of Desired Petition

1. That the United States Government will not provide military protection for people outside the protected areas and will not extend its occupation over the edges of those areas. (The latter is perhaps the most difficult thing to ask of our Government. The military in times of disturbance are not subject to the civil authorities. The difficulties for the missionaries, however, at the marginal points such as Peking Haitien (Yenching University), Tunghsien, and the Chinese city of Tientsin, are far more acute than for those who live well off in the interior.)

2. That Consuls will assist in securing travel passes for missionaries from the Chinese Government. (This is being done for British subjects now by British Consuls. See letter from Fenchow Station.)

3. That Consuls will give information and advice as now, but will not expect to direct the movements of missionaries.

4. That no reparations or indemnities will be asked in case of loss of missionary life or property and no punitive expeditions sent.

The above have come specifically in the letters from the field, and I am sure that they were also in the minds of the Committee as it discussed the resolutions.

5. That American citizens maintain still the right to protest against all military occupation of China. (This is particularly indicated by the groups in Peking and Tientsin. We would maintain that they certainly do have such right. The Prudential Committee is not taking up, however, this general question of military occupation.)

C. Tabulated Results of Referendum

(To May 15)

	Total Force	Approve Attitude	Question Attitude	Approve Petition	Question Petition
South China	1	1	0	0	1
Shaowu	17	12	0	12	0
Foochow	44	35	3	29	9
North China	121	82	3	79	6
	183	130	6	120	16

We regret that the replies are not more complete. We have at this date a clear indication of the attitude of 136 missionaries out of a total force of 183. We have replies from 74.3% only.

Of all the Board's China missionaries, 71% favor the general attitude, 3.3% oppose or question the attitude, while 25.7% have not spoken on this occasion.

Of those replying, 95.6% favor the attitude and 4.4% oppose or question it. Also 11.7% question the specific petition.

It would seem that those clearly opposed would be very likely to write promptly and send in their objections. The most significant point is that of our whole force only 3.3% have shown opposition to the general attitude.

II. Expressions from Mission or Station Groups

A. Foochow Mission by Regular Vote of March 14, 1928:

Voted, that in the judgment of this Mission the use or threat of foreign military force for the protection of missionaries is in general a serious hindrance to missionary work, and that we therefore approve of the efforts of the American Board to limit the protection of missionaries by the American Government to friendly diplomatic means.

B. Peking Station Members to the Foreign Policy Committee, February 3, 1928:

Your letters sent on December 16 to all the members of the North China Mission were duly received, and on January 31, eleven members of the mission who were at the time in Peking, spent a long evening discussing the two specific questions addressed to us with reference to the Winnetka resolutions. Without a dissenting voice the desire to be freed from military "protection" was expressed. There was also a clear expression of opinion that whatever benefits may have in the past or still do come from the presence of armed American forces in China, we feel that now and in the future the fact of their being here places a great handicap upon wholly friendly relations with many of the best class of Chinese. The sentiment of the group was in favor of complete withdrawal of this kind of "protection." If it is impossible to push through such a change, then we favor making the specific request of the Government, either alone or in conjunction with other boards.

It was noted during the discussion that both President Coolidge and Secretary of State Kellogg have publicly stated that the United States Government realizes that the diplomatic arrangements with China should be altered, and that the American Government stands ready to negotiate the matter as soon as China can appoint representatives qualified to speak for the Chinese people. We feel therefore that the officers of our own government have good intentions towards China. We have observed that at rather frequent intervals the British Government issues statements intended to reassure the Chinese people with regard to British intentions towards China's future. If it is impossible to actually negotiate at the present time, we think the officers of the American Government should be urged to again publicly declare their intentions towards China, including a statement of some of the specific matters to be altered. This Winnetka suggestion might be very well included as part of such a statement.

One member present reported what a delegation of New York City students discovered when they went down to Washington in 1926 to discuss China matters with government officials. The military protection now given American citizens in China is based on the protocol of January 16, 1901. On the part of the American Government, this was negotiated by the Department of State. Its provisions can be altered by that department without the concurrence of the Senate.

If the Senate wanted to change it and the State Department did not, that branch of the legislative department of the government would find great obstacles in its path. It seems, therefore, that the procedure outlined in the letter of the Foreign Policy Committee of the ABCFM is the right one. The State Department alone can grant the petition if it will. In presenting it, it will be good psychology to present it as a concrete expression of the good will which President Coolidge and Secretary Kellogg have already once publicly expressed and which now again they desire to reiterate.

In the course of the discussion of these questions, the following points were made:

1. The proposed modification of American practice in giving diplomatic protection to its citizens in China does not rob any of them of rights or privileges now theirs. It merely gives them an option of which they may avail themselves if they so desire.

2. If this petition should be granted, and some of the missionaries resident in China avail themselves of the option so offered them, they will still have the legal and moral right to advocate complete withdrawal of American armed forces from China.

3. There was disagreement as to whether or not those areas outside of but still near the foreign concessions and Legation Quarter (Tientsin Hopei, Peking Teng Shih K'ou, Yen Ching and Tunghsien) are to be considered "outside the protected areas" in the meaning of this resolution. Hence, we did not know whether the Americans resident in these places could or could not avail themselves of the option asked for.

4. If this petition is granted, will it establish any new situation for the American Board missionaries in Shantung and Shansi (places so far from the seats of American military forces that they have never yet received American military attention) or would it simply be a recognition of the situation that already exists?

5. If this petition is granted, it will really make much more difference to those residing in and near Tientsin and Peking than to those in remote places. In these places, American military forces have in the past actually been employed to protect the persons and property of the missionaries, their institutions and the Chinese connected with them. Should any of the missionaries in these places avail themselves of the option that might be granted them, they could not consistently again ask for military guards during times of disturbance. But even though they have voluntarily given up the moral right to depend upon American military strength, the continued presence of American armed forces near them would still be a source of irritation to the Chinese community and would unfavorably affect relations between the two groups.

6. Those individuals who desire to eliminate the special privileges which they enjoy in comparison with their Chinese neighbors, can find many ways to express this desire without waiting for

governmental action. Among the things mentioned in this connection were careful observance of Chinese police regulations and laws, refusal to interfere in Chinese law suits or criminal cases, payment of regular license fees, taxes and special assessments to which Chinese are subject.

This letter has been prepared by Messrs. Shaw and Dutton, but will be circulated among the individual members of the station, and any individual comments they wish to make may be sent to you direct.

C. Tientsin Station, Hopei Section, per W. R. Leete to the Foreign Policy Committee, January 24, 1928:

(This letter was sent "as representing in general the views of the local Station Group." It does not include expressions from those in the Treasury and Business Department of the North China Mission; Mr. Grimes or Mr. and Mrs. McCann.)

It has doubtless already been fully recognized by the Foreign Policy Committee that the Winnetka Resolution and your proposed action are in distinct contrast to the general course of action pursued by missions in their growth in China. First entering China by stealth and contrary to the regulations of the Chinese Empire and the stipulations of early treaties, missions have nevertheless not been slow to take advantage of every new treaty that has been forced on China, to make their status here legal. Even the Treaty of Tientsin (1858) did not make missionary residence outside treaty-ports legal, and it was only the "most favored nation" clause in that treaty coupled with the French Berthemy Convention of 1865 which finally could be claimed as a legal permission. In fact, the American Government has been led to consider missionaries in China as a preferred class (according to Tyler Dennett) only because the French Government had obtained special privileges for its priests and the American Government could not afford to be left behind! Thus both our Government and our Mission Boards have been tempted to press on to get all the privileges possible in the wake of each new war in China. Naturally enough the impression made upon the Chinese nation has been quite contrary to that for which Christian people in America have been pouring out their gifts.

I welcome the Winnetka proposition, in the first place, because it publicly announces that in the future we of the Missions at least are to pursue a different course. It recognizes that good will is worth far more than all the clauses in all the treaties. It makes it impossible for us to put any more missionary clauses in our treaties with China. It is a tangible evidence to the government that missions and missionaries really want the past revoked.

To adopt such a resolution and present it to the Government will help to create a new consciousness both among missionaries and among Christians at home. Heretofore there have been all too many missionaries calling for armed intervention and cases of pulpits in the home land deprecating the defense of business interests alone.

There may still be large numbers of people who feel that missions are being protected by force, or anxious to get such protection. With this resolution adopted by the Boards and duly presented to the Government, the missionary can go about his work with a clearer sense of his own position. It will give the missionary a standard of action - a thing he greatly needs these days. It will assure him that he is justified in taking risks without involving his government.

However, I cannot but point out one or two weaknesses in the resolution as it stands. It asks for the Government to do little more than continue its present practice. As a matter of fact, since last spring only such missionaries have received military protection as have wished it. Only as missionaries come in to certain protected areas has the government attempted to give them military protection. The Board's cable last spring ordering the members of our Mission to come to Tientsin and take no risks was a direct seeking of military protection, as was finally realized when they got to Tientsin and saw the conditions here under which they were expected to live.

(A careful examination of the cable colloquy of last April does not confirm Mr. Leete's description of the Board's action. It was not an order to the members of the Mission to come to Tientsin.)

Although this has been the practice, we have no guarantee that it will continue to be the practice or that there may not at any time arise exceptions which might prove disastrous to missionary work. The situation of our compounds at Teng-shi-k'ou, T'ungchow, Tientsin, and Yenching is so near American military establishments that, as Consul-General Gauss of Tientsin recently remarked, the generals in charge would be sure to intervene in cases of extreme danger. They would probably insist on giving military protection whether the Consul requested it or not! It should be realized by your Committee, therefore, that the Winnetka Resolution is of value especially as it applies to the exceptional case and not as it corrects the regular practice of the Consuls in China which can hardly be critizized

A second weakness, or danger, in the Resolution is that after it is adopted (if it is granted by the Government) both the Boards and the missionaries may feel that they are bound to abstain from calling for the withdrawal of American troops in China. The Government might take this attitude: "Now that we have granted you your request and promised to abstain from using force in protecting you, you must keep quiet about what we do for others: in the future the military policy of the United States in China must be considered none of the business of the missionary." And logically this might seem reasonable.

But we must realize that the incubus of "military protection" under which the missionary enterprise is now laboring is more the result of an impression which foreign military makes in China than of specific cases - though there have also been the latter, as at Nanking this spring. Both in the amount of money invested and in the number of personnel missions outweigh business (American) in China today. To the Chinese it is ridiculous that America should

spend so much only for the protection of its business men when they are in the minority. American military establishments in China, whether they protect the missionary or not, are a big hindrance to the gospel. Therefore we should not come to any arrangement with the American Government which would tie our hands in agitating against the general practice of armed demonstrations in China on the part of our Government.

Finally, a third danger to us all in putting across the proposed appeal, is that it may blind our eyes to the fact that as far as removing the stigma of the past under which we are laboring goes, this will have little result, - and as far as the situation in missionary work in general goes, it is wide of the mark. To dissociate missionary work from foreign governments and their acts in China our biggest job is among ourselves and not with our government. We must take definite steps to prevent any actions on the part of members of our missionary organizations as seem to rely upon the power of our Government. I believe that all of the following propositions should receive the careful consideration of your Committee in connection with the Winnetka Resolution. They cover abuses of the powers now in the hands of foreign missionaries which are all too easy to occur, and many of which can be effectually prevented by instructions from the home offices.

1. The Boards should not allow their missionaries to use the American flag in protecting persons or property - nor to allow others to so use our flag. In the eyes of the Chinese the use of our flag is an appeal to American force. The Boards should rather supply their missionaries with international Church Flags to be used where it is of advantage to indicate places where Christian work is being carried on.

2. The Boards should inform all missionaries that they may not visit local magistrates with any claims for the protection of mission funds, as over against the money of Chinese interests, (e.g. as in the case of bank failures). Missionaries have formerly been instructed to do everything possible to protect the financial interests of the Boards. This has sometimes meant that magistrates must be appealed to, with the result that while all around Chinese business men and people were suffering financial loss the church or mission alone escaped. Upright magistrates who feel the injustice of giving the foreigner preferential treatment are still unwilling to get into trouble with the missions which may cost them their position. Magistrates that are crooked, when the foreign missionary appeals to them for what the missionary considers justice, understand him to be really asking for preferential treatment, which is given him because of the military prestige of his nation. This too, is the impression given to the Chinese communities every time the missionary appeals for the special protection of mission funds at a Chinese court. As long as the Boards ask their missionaries to demand official protection of their funds resolutions asking our home governments to withdraw military protection amount to very little in removing the stigma of our position.

3. The Boards should investigate whether mission property, especially in its large centers, is paying taxes on a par with similar Chinese property. It is quite probable that in many centers it has become the custom to regard mission property as exempt from most if not all taxes. Even though in the past it may have so become the custom, the Boards can ill afford to prejudice its work for the sake of the saving involved in this unequal practice. To be able to own property in the interior at all would seem to be the extent of our seeking for special privileges! It is important at this time to be sure just where our missionary practice stands on this point.

4. The Boards should instruct their missionaries not to request or demand the exemption of Chinese Christians from local taxes of any sort. There may have been and are flagrant cases of injustice and persecution of local Christians in connection with village taxation. There have also been cases where Christians have taken unjust advantage of their supposed immunity from certain taxes. The "toleration clauses" have allowed Christians freedom from paying taxes which are for the purpose of raising money for non-Christian rites and worship. On the face of it, this arrangement would seem to be just; but in practice it has meant haggling, strife, misunderstanding and abuse on the part of unworthy members of the Christian communion. Furthermore, Chinese village and local accounts are not kept in a business-like manner, and it is almost impossible to find out what proportion of the money received from taxation is actually used for heathen worship, or even to distinguish between worship and many of the practices connected with general village life. Until a majority of a village become Christian it is to be expected that the money collected from the minority will be spent in many ways which outrage their desires and convictions.

Instead of waiting for the Government to cancel the "toleration clauses" in the treaties, it would seem more to the point for the Boards to instruct their missionaries to have nothing to do with the enforcement of the stipulations of those clauses. In the past missionaries have often been unwilling to interfere in such matters, but such pressure has been brought to bear upon them that they have taken steps from which they would gladly have found a way of escape. Instructions from the home offices on this point would cease to make action simply a matter of their own decision. The continuation of missionary influence in behalf of the exemption of church members from certain village taxes amounts to an appeal to the force which created these toleration clauses.

5. The Boards should not permit their missionaries to demand reparation for losses, either personal or corporate. The Boards themselves should also adopt this policy in their China missions. This seems to me to be the only way to escape an ultimate appeal to foreign military compulsion. It seems the only way to "put across" in present-day China the distinctive teaching of the Christian faith. If we are not willing to spend money and lose possessions to preach our faith, why have missions at all?

6. The Boards should instruct their missionaries that they are not permitted to intercede in the courts for anyone, even when the courts are doing extreme injustice. Missionary-intercession in any case means either (1) that the missionary mistrusts the ability of the magistrate in charge to get at the facts, or (2) mistrusts his intention of administering justice equitably. Either of these implications can be rightly resented by magistrates. If the missionary is deprived of any option as to whether to intercede in a given case, he will not feel a false responsibility for protecting the innocent, and will be protected from errors of judgment which can easily bring odium upon the Christian movement in all the surrounding region. That a missionary has access to magistrates is largely due to the "toleration clauses." If we wish them canceled, let us first cancel them in practice.

7. The Boards should instruct their missionaries that they are to have nothing to say to any magistrate in connection with any law case, except that the magistrate on his own initiative approaches the missionary for evidence. I have known of cases where missionaries have approached magistrates for information merely - to learn the facts with regard to adherents who have been condemned. In such cases, although the missionary specifically and clearly declared his purpose not to intercede in any way, the fact that he was interested enough to write a letter or to visit the magistrate in person was invariably interpreted by the magistrate as a plea for the guilty person, an extremely courteous plea, if you please! At least, such are the ways of China.

I believe that if the mission boards of America, either individually or collectively, could instruct their missionaries along the lines above noted, the Consuls of the American Government now stationed in China would be highly pleased and won to greater cooperation with the purposes of the Winnetka Resolution. It will make it easier to revise the treaties when it comes to treaty revision. It will do more than anything else can to convince the Government and its representatives of the sincerity of our requests of them, and it is my judgment that action by the Boards on some of these points should precede the presentation to the Government of any resolution against the use of military force for the protection of their missionaries.

D. From Fenchow Missionaries, February 1, 1928:

Last fall the Consul-General at Tientsin disadvised and expressed his distinct disapproval against the return of any Shansi missionaries to their work. As you know, we have returned at our own risk, contrary to Consular advice. In doing so we have felt that our Home Government is not responsible for our protection while in Shansi. In actual fact, we have lived peacefully in Shansi these last seventeen years directly subject to the able administration of Governor Yen Hsi Shan. At the present time, while Shansi is at war with Peking, we cannot get in or out of the Province without a special passport granted by the Governor.

Under the Sino-foreign treaties, provision is made that all foreigners residing or traveling in the interior must carry a Chinese passport issued by the Chinese Foreign Office. This passport is granted upon application made through the foreign consulates. In this way the Consul acts as guarantor to the Chinese Government for the good behavior of the foreigner going into the interior.

Last August the Consul-General at Tientsin wrote a letter to the Shansi missionaries then at the coast reminding them of this clause in the treaty, pointing out that any one going to Shansi without a Chinese passport went in violation of the treaty with China and the United States. When individual missionaries applied to the Consulate for recommendations to get a Chinese passport, the Consul refused, saying that such could not be granted because the United States Government disapproved of its nationals going to the Interior where they could not be protected. The Chinese Foreign Office will not issue a passport without first having the recommendation of the foreign consulate. Under the circumstances, American Board missionaries returned to Shansi at their own risk and without Chinese passports, Obviously, we are here without foreign military protection.

We do feel that you at the Board Rooms can render us a distinct aid by bringing to the attention of the State Department this matter. We would like to have the privilege as individual citizens of the United States of obtaining through the Consulate a Chinese passport on the condition that we file with the Consulate a statement that we travel into the interior at our own risk, thereby absolving our Government from any responsibility for protecting us while in the interior, so that we might live here in keeping with the provisions of the Sino-American treaty.

We are sure you will be interested to know that the British Consul granted recommendations for Chinese passports to the members of the English Baptist Mission in Taiyuanfu, Shansi, on the condition that each individual applying for such passport had to sign a statement that he or she went at his or her own risk and thereby absolved their Government from any responsibility as to their physical protection while resident in the interior.

We would like to see the United States Department make a similar concession, authorizing its China Consuls to grant passports to missionaries to the interior who are willing to sign a statement that they go at their own responsibility. This would place us in a much better position with our own Government and with our Chinese colleagues.

As you know, Mr. and Mrs. Outerbridge in our station are Canadian citizens. Mr. Outerbridge as a Canadian holds a Chinese passport which he obtained by signing a statement absolving his own Government from any responsibility for his protection while he is in the interior of China.

Mr. and Mrs. Outerbridge feel that because this is a petition going to the American Government they should out of courtesy not be among the signatories under the circumstances. At the same time, for your information, they very heartily approve with us of this request.

(Signed)	Gertrude E. Kellogg	(Signed)	Gertrude C. Pye
	Mary L. McClure		Percy T. Watson
	Grace E. McConnaughey		Clara F. Watson
	Sarah W. Beach		
	Emma B. Noreen		
	Alma M. Roisum		

III. American Military and Consular Viewpoints

A. Prospects of Foreign Military Intervention - From G. D. Wilder, Tunghsien, Feb. 3, 1928:

Peabody was down the other day and he said that Captain Betts, military attache' in Peking, a man of liberal views and well informed, told him that the whole drift now is toward intervention on the part of these powers that are so well prepared militarily to do it. He said, however, that it would not be done with such extreme crudeness as in 1900, but that he expected it to be done, Britain and the U. S. of course taking a leading part. You know of course that our American army in Tientsin is way ahead of anything we have ever seen out here before, even in 1900, and the British at Shanghai are also well prepared. What a pity that we have to be so militant. I take it that Captain Betts' remarks are in a way to prepare our minds for what is coming - the inevitable?!!

B. Consular Attitude on Military Protection in North China

In discussion of this question in Tientsin in was remarked that "the situation of our compounds at Teng Shih K'ou (Peking), Tungchow, Tientsin and Yenching is so near American military establishments that, as Consul-General Gauss of Tientsin recently remarked, the Generals in charge would be sure to intervene in cases of extreme danger. They would probably insist on giving military protection whether the Consul requested it or not."

It appears that the Consul-General did not make exactly this remark. The letter quoted below is his reply sent in writing when the remark was referred to him. What is evident in his conversation and always is that American military authorities are not subject to the wishes or instructions of civil authorities, the Consuls-General. In times of danger, and to meet a military situation as they apprehend it, they may and do take whatever military measures they choose.

"I have received your letter of this date, and in reply thereto have to state that the remark attributed to me is not correct.

The policy consistently followed by me in the administration of this Consulate General has been to advise Americans that in times of threatened disturbances or danger in and around Tientsin they should withdraw to the area patrolled by the foreign military forces, i.e., the so-called defence area, which has usually embraced the foreign concessions and certain adjoining foreign residential districts. At Peking, it is my understanding that the Legation has always advised Americans to withdraw to the Legation Quarter and has not attempted to protect them in their places of residence at Teng-shih-k'ou, Tungchow, Yenching, or elsewhere.

As you are aware, I have always emphasized that the Consulate-General would not request the American military authorities to send detachments to points outside the established defense area, either for the purpose of protection or to serve as escorts for Americans finally agreeing to withdraw to the defense area, such Americans always having had ample warning and opportunity to withdraw and being, in my opinion, under the obligation so to withdraw on the first indication of disturbances extending to the Tientsin area without the necessity of any warning or advice from this Consulate-General.

The Consulate-General and the military commanders of the American forces have always been in complete accord on this subject. It should be understood, of course, that the American consular authorities have no control over the American military authorities, but there has been and is complete cooperation between us and the military commanders have been equally as scrupulous as the consular officers in following the instructions and the general policy laid down by the Government at Washington. The military measures necessary to meet an existing military situation, of course, are for the determination of the military officers, taking into consideration their instructions, the policy of their Government, the requirements of the situation, and the forces at their disposal.

The general policy with reference to Americans in China has been, and continues to be, that they should not proceed to interior places in areas threatened by civil war or other disturbances, where they cannot be protected and from which they cannot, if necessary, easily evacuate.

There has been, and is now, no disposition on the part of the American Government or of the American authorities in China, civil or military, to depart from the general proposition that in times of disturbances Americans should withdraw promptly to the ports, where they may be protected or if necessary evacuated.

The avoidance of any possible opportunity for unfortunate incidents by the prompt withdrawal of Americans from areas of civil war or other disturbances is, in my opinion, the best solution of the question."

From Fenchow comes the statement that the British Consul has granted recommendations for Chinese passports to the members of the English Baptist Mission in Taiyuanfu, Shansi, on the condition that each individual applying for such passport aid should sign a statement that he or she went at his or her own risk and thereby absolved their Government from any responsibility as to their physical protection while resident in the interior. Mr. and Mrs. Outerbridge of our own Mission are Canadian citizens. Mr. Outerbridge holds a Chinese passport which he obtained similarly from his own Government through the British Consul-General. The American Consul-General, Mr. Gauss, has been refusing American citizens the recommendation to get a Chinese passport. He stated that such could not be granted because the United States Government disapproved of its nationals going to the interior where they could not be protected.

R.E.C.

IV. Letters of Opposition or Question

A. From James H. McCann, Tientsin

The date you set for a reply being near at hand, and no chance for concerted action, I am venturing to write you on my own behalf. I have read the letter and the resolutions carefully trying to get the idea, but I must confess that I fail to see what the point is; that may be attributed to my own lack of knowledge or of intelligence. On page two of the letter you ask: "Do you favor the attitude in general in regard to the protection of missionaries in China?" The question which arises in the minds of most of the people that I have talked with is: What attitude? For the life of me I can see no difference between what is proposed in these resolutions and the conditions under which we have lived and are living unless there is something in the minds of the authors unexpressed. I have known of people ready to renounce protection of any kind; I wondered if that was in mind?

I do not know who was responsible for the resolutions but I would infer that it was someone who either had little personal experience or whose knowledge was limited to a very narrow line of information. I was driven back on my own experience in order to see if there was anything there that would make such resolutions necessary. This year rounds out thirty years' service in China for Mrs. McCann and myself, three decades affording as varied an experience as any similar period in China's history. We arrived in 1898 just at the time of the coup d'etat when Kuang Hsu was displaced. The Boxer uprising followed; beginning with the winter of 1898-9 for a year and a half we were in the region which was the cradle of that movement. Mrs. McCann and I spent the summer of 1899 alone in Lintsing, save for a fellow lady missionary who arrived in China at the same time as we did. Boxers were active and raiding all around us. In the following winter the situation became more acute. Mr. Perkins was shut up in Ch'ing P'ing, seventy li east of Lintsing, for ten days, besieged by Boxers. He refused to leave until the authorities secured the release of captured Christians. We were at Pang Chuang in the Summer of 1900 with Dr. and Miss Porter, when the storm broke, and were in the last party that left that station, making a ten days' overland trip to Chefoo. In all those experiences never once did I hear mentioned or know of being sought for protection from any source but through diplomatic channels. Neither do I know of any threat having been made by the American Government to use military force for the protection of its nationals outside of treaty ports. We sought diplomatic help to obtain the protection of the Chinese authorities, and I may say here that had it not been for the protection afforded by Yuan Shih Kai we would in all probability have shared the fate of many other missionaries at that time and would never have reached the coast.

Again in 1911-2 it was our lot to be in close touch with events connected with the revolution which caused the fall of the Manchu Dynasty and the setting up of the Republic and the disturbed conditions incidental thereto. Miss Chapin and I remained in Paotingfu all through the winter contrary to the order of the Legation.

In the spring my family returned from Tientsin and two days after we had the mutiny of troops and the looting and burning of the city which was thorough and complete. We remained not because we were not conscious of danger but because it seemed the path of duty. No appeal was made for protection other than diplomatic, nor was such a thing thought of, so far as I know.

In these two instances, so far as my knowledge goes and so far as I can interpret your letter and the resolutions, we were living under exactly the same conditions asked for in the Prudential Committee's resolution. I do not know of any attempt by the American Government to suggest military or gunboat protection for its citizens outside of the Treaty Ports, (except in 1900 when Dr. Ament and Mr. Tewksbury are reported to have been aided by American troops in collecting indemnities for the Christians). Personally, I have always opposed any such thing. Even in the days when the use of American flags was popular, where I was concerned, I refused to allow them to be used excepting on American property. When I went to Paotingfu eighteen years ago I got into much ill favor, with both foreigners and Chinese, because I did not assist in lawsuits. It was not popular in those days to think of, let alone insist upon, the Chinese Christians standing alone.

It is my opinion that a great deal is being said and done in China and at home, at the present time, which is not only ill-advised but harmful to the best interests of the Chinese and of Mission work. . . . . .

To sum up - as I have already stated, I see no point to the resolutions because on their face they ask for exactly the same conditions under which we now live and have been living. I consider them wholly superfluous. If there is some meaning not expressed and the idea is to make a change in existing conditions I consider the time for such resolutions is inopportune and ill advised. Should there be American missionaries who do not desire the protection of their government, in order to be consistent, they should renounce their citizenship and place themselves wholly under Chinese government protection. In justice to missionaries who still desire to receive that protection as at present guaranteed, as well as other American citizens resident in China, there is danger of going too far along this line in a way that would interfere with the legitimate interests of others.

B. From Dr. Edward F. And Marion Parsons, Tehchow, Shantung:

The question of protection by force in the interior (outside "protected areas") is a theoretical question rather than a practical one. As a matter of fact the good will of the people is the only protection we can have unless the government goes to war about it, which they have too much sense to do. In the interior where there are no foreign concessions or foreign soldiers there is not the feeling that there is in such port cities. Anti-foreign feeling has passed over very largely (never did have it here) and I do not believe there is any question this year - much less any reason for submitting this request to the government.

There is little doubt but what the presence of foreign soldiers has been a stabilizing force in the last year and it is probable that a stabilizing force is still needed, simply to avert the difficulty.

C. From Robert W. McClure, Foochow, Treasurer of the Foochow and Shaowu Missions:

The whole community has been deeply stirred by the fire that has just occurred, especially in view of the fact that other Christian schools also have been threatened with the treatment. The Wen Shan cook refused to take the responsibility of inviting in a watchman saying that he would not trust his own relatives as $1000 had been promised to the person who would burn the school building. He and the coolie are taking turns at watching nights.

The consul was over this morning and said that the time had come in the interests of all American property in port for him to take action regardless of the wishes of the Mission. How far he will go I do not know.

The long delay that has followed our receipt of your circular letter that was prompted by the action of Winnetka Church is perhaps all the testimony you will need. As I interpret the silence it is born of doubt. No one wants to stand up in meeting and call for a gunboat, but nearly every one feels that if he were standing on Standard Oil Hill in Nanking he would welcome the boom of American guns. No one has said this understand, but on the other hand no one seems anxious to reply urging the American Government to stand idly by and let a mob of crazed people murder its subjects. The settlement of the problem in China is only one short year nearer than it was a year ago. If you want to take this as my answer to your questions you may do so. I am firmly convinced that our government should proceed to make better treaties with China, but I have too much consideration for the rights of those who differ from me either in occupation or in point of view to urge my government to make exceptions of the class I belong to.

D. From Mrs. L. J. Christian, Foochow:

I still fail to see any need for such a resolution, or for stirring up home churches and officials on the subject. For the United States Government during the various crises this past year has certainly treated us exactly as is requested in this resolution. I am speaking of Foochow, and Fukien, naturally. The Consul kept us informed of the advices that came to him from the Legation, and he issued advice of his own based upon this information; but he at no time sent or offered military force to protect us, and when he called for the gunboats to come into the harbor he explained in very full and careful detail that these boats would not do anything for us except take us out of port in case of emergency. And this he explained as fully to the Chinese authorities as he did to the Americans.

If by this resolution it is intended that no American warships shall go into Chinese ports; or if we meant that so long as the U. S. Government uses warships we wish no protection at all from it, then I fear the wording is rather inadequate; but if we mean that for our missionaries we wish merely diplomatic protection, then we are asking for what we already have.....

On the other hand, as a missionary of fairly average courage, perhaps I need not be ashamed to confess that though I did not "evacuate" last spring, because I had duties that kept me here, yet I was very much relieved to know that there would be a U. S. warship in port to take us off if the Communists succeeded in gaining control of the situation here. I can see no reason for seeking martyrdom at the hands of irresponsibles when I belong to a country that is perfectly willing, and usually able, to protect its citizens here at such times as the Chinese Government is out of order.

V. Quotations from Various Individuals in the Three Missions

Dr. Edward L. Bliss, Shaowu:

I am in full sympathy with the requests made by the Winnetka Church. It does not seem to me to be consistent that the messengers of the gospel of peace and good will should rely on the military power of their governments for protection. Many will say that under the present status they do not thus rely. But certainly there is the appearance of relying, from which it would be much better to be entirely free. I believe that if the American Board takes the proposed action it will improve the standing of its missionaries and extend their influence among the Chinese wherever it is understood.

George W. Shepherd, Kienning:

Missionaries in this inaccessible mountain region have no passports for inland travel, no official government protection by their home governments, and at the present moment are actually dependent upon diplomatic protection through friendly negotiation. In the event of difficulties we must rely upon the artfulness, mediation and good will of the Consuls at the coast, and before coming inland we made such a verbal agreement with them. Officially, and for very good reasons, the Consuls refused us permission to travel in the interior. In this attitude they were acting under instructions from the Minister at Peking, but they were also wise enough to see that missionary work must be greatly hampered by such restrictions, and thus they offered to stand by us in all friendly negotiation after we left the coast. We would like to emphasize the important point that no Consul of our acquaintance would take this attitude toward families traveling into this region, as the existing government is not stable enough to invite such confidence.

We are now faced with a choice between taking these risks or remaining at the coast, and since many of our missionaries may desire to continue their work under these very undesirable conditions, it will be a step in the right direction if the Board is able to persuade the American Government that such procedure is justified.

Dr. Walter H. Judd, Shaowu:

I am glad that the American Board is taking the lead in what seems to me the only concrete suggestion yet put forth that spells real progress and at the same time is practical and has a reasonably good chance of being acted upon favorably by the Government. I covet for our Board the real honor of maintaining that lead in such a cause, not by other boards being slower than we are, but by our being even quicker to see the light and follow it than they are.

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Perhaps it may not be out of place to add here something of what I've tried to say in the letter mentioned above and which I hope you will receive eventually. If in the next year or two I find it necessary or advisable to leave Shaowu for the coast, or if in that time the Shaowu Churches emerges sufficiently from the mental, moral and spiritual collapse into which, already desperately sick, it was plunged by the series of sudden calamities that befell it a year ago beginning with the arrival of the Nationalist propagandists and culminating in the departure of the missionaries under such circumstances (and no one not actually on the ground can ever realize how complete was that collapse. Thank Heaven there are signs of improvement though still few and faint); if it regains a measure of consciousness and of courage so that it can get through the details that have all but swamped it and into its real work as a Christian church and under its load under the new conditions in a workable way (a state that thus far exists only faith); if by that time no progress has been made in actually getting the missionary openly freed from the protection of his government by force or threat thereof under the old treaties, then I consider that it will be my duty to the best interests of the Christian cause in China to return to America and to stay there until such time as I can return (if invited and if sent) under a relationship to the United States Government entirely different from what it is at present. I of course make no pretense of speaking for anyone but myself.

As long as the present emergency in the life of the Shaowu Church exists, I expect to be here, doing the best I can to meet it, but once it is passed or partially passed, then deliberately to continue on the old status is to my way of thinking trying to work under conditions which make success impossible. For just as long as the causes for the recent agitation against the missionary and the Church remain unremoved, for just so long will crises with danger to the persons of missionaries be arising in this land. Every such crisis puts the missionary in an impossible dilemma, just as the last one did - only worse because the Western nations are less likely to be patient with each recurrence. If he leaves his field at the behest of his Consul, he delivers almost a death blow to the church he leaves behind. How unforgettably we know that fact! They regard him not only as a coward, but as a hypocrite preaching faith in and loyalty to a Heavenly Father, but practising faith in and loyalty to an earthly Government, trusting in the military arms of that Government and not in the Everlasting Arms of his God. His conduct, to their minds, proves that after all he is what the propagandists claim he is - an agent of his Government. He has made it harder, not easier for them to believe in the reality of the Christian religion. I could give illustrations of these reactions seen in this one little town that would fill ten pages. I don't want to be the cause of any more of them.

On the other hand, if he disregards his Consul and stays at his post, he is able to prevent locally the development of such reactions, or at least to allay them, but he runs the chance of intensifying them nationally. His Government insists on sending gunboats and troops to "protect" him willy-nilly. And if he suffers violence there is the possibility of the incident causing or helping to provoke military measures against the country as a whole. I most certainly don't want to be the cause of such a disaster either!

To leave gives the lie to the message he has tried to give; to stay threatens the peace of the world. Under such circumstances the continued presence of the missionary makes him not an asset but a menace to China and to the Christian cause in China, no matter how unpleasant that fact may be.

Dr. N. H. Lewis, Foochow:

Personally I have felt for a long time the need for a world citizenship into which missionaries might enter and thus be freed from armed protection. Such a citizenship would solve many difficulties. It would not then be necessary to become a citizen of China in order to escape unpleasant protection, he would not have the odium of "unequal treaties", bullying tactics, sword rattling, unfair commercial aggression to live down. He could live as a Chinese citizen in China, or an American citizen in America and yet look to God as a power far higher than anything man made, his loyalty to God could be greater than his loyalty to man.

Mrs. Alice Hay Lewis, Foochow:

It will be a great advantage to have a clear understanding of what our relation really is with the government, both with the Chinese and our own fellow citizens. It looks so simple to see in print now that the governmnet only advises and does not command, but in times of stress that advice has carried such weight with members of our own Mission that it prohibited even speaking together, because if we did not agree on that one subject, what other topic of conversation was left in the whole world to talk about?

Ralph R. Shrader, Foochow:

In regard to your first question, "Do you favor the attitude in general in regard to the protection of missionaries in China?" I would answer "yes" most emphatically - despite the fact that one of the Foochow College buildings just across from our home was burned day before yesterday. At present we have to judge what happens here in the light of war-time psychology and such happenings as the work of a small but exceedingly bothersome group who do not represent the feelings of the Chinese as a whole. It seems to me that if we think so much of our property that we must have military protection from the United States to see that nothing happens to it, then it would be better for us to get rid of the property. Perhaps it's a case of "If thy right hand offend thee...." And if we value our lives so highly that we want military protection for them we had better stay at home. It's bad to have people who feel that way in the U.S.A. but it's worse to have them out here.

While I believe in making a "practical" suggestion to the Government and thus including only those who live outside the protected areas in the petition, yet I feel that the government should know, officially, that we think that ALL missionaries should be freed from "the threat or show of military force." As long as we don't take a stant against the protected areas policy are we really making much progress in disassociating missions from one of the main causes of ill feeling?

Harold S. Matthews, Tehchow, Shantung:

Should families continue to live in Tehchow? Yes, if they have sufficient confidence in the ability of the local government to protect or if they are willing to run all of the risks that the Chinese are taking in living there plus the added risk that as foreigners they are easily spotted. (The foreign compound used to be the place of refuge in time of trouble, but I question whether many Chinese would flee to it any. Those in the compound would be more apt to flee to some point outside rather than stay. I am not speaking now of the missionaries nor of the responsible Chinese leaders in charge of the mission work and property.).....

Personally I am willing and expect to take the risks necessary to carrying on my work - keeping Porter Middle School going as long as possible and looking after the general mission interests as far as I am responsible for them.

So to us it is not a question at all whether or not we can depend upon United States military force, extrality, special missionary privileges, etc. Those are ALL GONE, wilfully relinquished four years ago, but even if the mental adjustment had not been made at that time we would have to admit today that they are in fact All GONE, as far as the country districts are concerned.

It is a question of whether or not as a family we will feel justified in facing the risks involved in living together in Tehchow next fall and after.

Rowland M. Cross, Peking:

There are three things which it seems to me we should keep in mind in all of this:

1. People in the interior have never had more than diplomatic protection so that this really concerns missionaries in places where troops are stationed. I think that the concrete proposal from Fenchow is good along the line of making clear the position of the missionaries in the interior stations.

2. It must be understood that this is in no way a compromise of the attitude which we have so often expressed, that foreign military forces should be removed from China.

3. We believe that it is of value for the United States to again state its policy of good will toward China. Britain has continued to reiterate hers; only yesterday the paper had another statement. These are all to the good and are helping to change the attitude toward Great Britain out here in China.

Rec'd FEB 4 - 1926

China Documents

MISSION ACTION

Evangelical Lutheran Mission, Wanhsien, Szechwan

"The materials you have sent out regarding the political questions now before the country have been read with interest. Our stand as a Mission is that of our Church, viz., that State and Church should be separate, that neither should meddle with the work of the other. This does not mean that Christians should take no interest or active part in politics and matters of state, but does mean that the Christian Church as an organization, or Christians in or through any distinctively Christian organizations, shall not meddle with State matters, and that the State should not seek to control such organizations in any thing affecting their Christian principles. A Christian being member of two distinct organizations, Church and State, should not seek to control one through the other, but should express himself on State matters, for example, through the ordinary channels open to every member of the State organization, whether Christian or non-Christian. We are thus opposed to any form of 'lobbying' by Church organizations, and do not, therefore, expect as a Mission to discuss the matters now under consideration, or to come with any official pronouncement, however much we individually may be interested in these questions as American citizens, or subjects of a foreign power."

Church of Sweden Mission, Changsha, Hun.

"On behalf of the Mission Council of the Church of Sweden Mission in China I beg to inform you that the Council does not desire to express any opinion regarding the relation of the missions and the treaties."

ACTIONS OF BRITISH MISSIONARY SOCIETIES

Letter from Secretary of the Conference:

"You will be glad to learn that the twenty leading British Missionary Societies working in China have passed resolutions welcoming the provisions of the Washington Treaty of 1922, and the subsequent declaration of policy on the part of the British Government of entering into immediate conference with China with a view to comprehensive revision of the existing Treaties. The Societies have generally expressed their desire that so far as missions and missionaries are concerned their rights should in future rest not on the present rights and privileges accorded by existing Treaties, but should be those freely accorded to them by China as a Sovereign Power and mutually agreed upon in equal conference between China and Great Britain.

The expression of opinion by the various Missionary Societies has been conveyed to the Chinese Minister in London, and to the British Foreign Office. A copy of our letter and the Minister's reply is enclosed. The letter to the Chinese Minister has also been sent to the press here and in America, and the substance of the matter was yesterday cabled to the North China Daily News. At the same time I cabled to you to procure the text of our communication to the North China Daily News, and to have it made known as widely as possible amongst the Chinese Christian community, and among the missionaries."

MISSIONARY ACTION

United Christian Missionary Society - China Mission.

The foreign members of the China Christian Mission have instructed me to write to the National Christian Council in regard to the matter of extra-territoriality. Our mission is perfectly willing that the National Christian Council should represent us in conjunction with the other missions in China in presenting to the diplomatic bodies our opinion on the subject. Our action was as follows:

"We willingly surrender any and all privileges coming to us because of our status as missionaries under any existing treaties, thus waiving our rights under the 'toleration clauses', with the understanding of course that adequate protection for mission property will be provided."

We mention the question of the provision for protection of mission property in order to be clear. We understand of course that in the making of treaties the diplomats will make some provision for the protection of property rights.

We are glad to take our stand with the other missions in this statement thus looking towards a better understanding between those we have come to serve and ourselves.

National Holiness Association

Resolved, that we as a Mission express our willingness to leave the discussion of this, and all such questions, to the representatives of our U.S.Government, having confidence that they will, according to their best light, attempt to do the just and fair thing, both by the people of China and by the American missionary body laboring in this land.

Action of Siangtan and Changsha Stations of the Presbyterian Mission.

1. Voted to recommend that the Government of the U.S.A. do all in its power to abolish extrality at an early date.
2. That existing treaties urgently need revision and in the revised treaties 'toleration clauses' shall be omitted, it being understood that we do not desire any special privileges or protection, imposed by treaty, for ourselves or our work.
3. That we consider that at the time of the revision of treaties that the Chinese government make provision by such means as seems advisable to it, the right to acquire property and carry on Christian Missionary work in China.
4. That it is our desire that the principle of religious toleration shall be mutually recognized, in all future relationships between China and the U.S.

Action of the Society for the Propagation of the Gospel in London, quoted from the North China Daily News the 10th of December, 1925, in a letter "From our own Correspondent" dated London, November 19th.

Perhaps the most important action taken in this country in regard to the Chinese situation is supplied by the following resolution which the Archbishop of Canterbury has forwarded to Mr. Chu Chao-hsin the Acting Minister in this country. It is as follows:

"Resolved that Society for the Propagation of the Gospel in foreign parts is heartily thankful for the action of the British Government in conferring with China under the Agreement made by the nine Powers at Washington. It fully agrees that the Government should include in that Conference the question of the retention of extraterritoriality and the question of the special privileges for missionaries which are based on the existing treaties. The Society is confident that China and Great Britain in equal conference will arrange for religious liberty and the conditions of missionary work on a fair and adequate basis."

This resolution is indicative of the very friendly feeling which is now being shown to Chinese matters in this country, and this despite the fact that internal situation in China is represented as going from bad to worse. Very little stress is laid upon these internal troubles, though they receive plenty of publicity. Perhaps the missionary aspect of the whole question is for the moment very much to the front. Dr. A. C. Read, presiding at the Nottingham Branch of the Medical Missions Auxiliary of the C.M.S. at Nottingham, discussed missionary work in China, saying that "the grievous situation in the country came as a challenge. We were up against a new setting of the problem of Christian missions. A new motif was required. Missions today could not be separated from the larger social and political questions. We were realizing the larger implications of the foreign missionary movement. The situation today in China was one of some difficulty and delicacy.

49. Canadian Presbyterian Missionary in Honan:

"The condition of China is so deplorable at present that it would be most difficult to discover any responsible Government with which to discuss Revision of Treaties. So we cannot think of this as the most pressing need of the times in our China of today."

50. A Missionary of the New Zealand Presbyterian Church:

"I am grateful for the literature, Bulletins, etc., received occasionally from the N.C.C. This matter of the toleration clauses, extraterritoriality, customs revision, etc. has been giving me a lot of thought. I read up the subject during the summer and found it very enlightening. I am quite satisfied anything in the treaties relating to Christianity should be left out in revision. My experience has been that privileges under these clauses have been pressed much more by Chinese preachers than by foreign missionaries. And when robbers interfere with a Mission school the students and teachers are always eager for consular help. But it will be better for us all to get rid of these clauses.

Re extraterritoriality, I am personally willing to let all such safeguards go but I can see reason for the hesitation of big foreign commercial concerns to take the risks involved. For this reason I feel averse to missionary groups pressing the matter. It is easy for us to talk and many do it out of ignorance.

I favor complete autonomy of the Chinese Customs service because I consider this simple justice and I also favor steps for the return of all foreign concessions to China. I am convinced that Shameen, for example, has ceased to be an asset to either France or Britain. The method of transfer might allow consulates and foreign residences to remain and keep it as a foreign residential area under the Canton municipal police. I should think foreign consulates would still be required at a port like Canton even if extraterritoriality was abolished."

51. A Presbyterian Missionary in Hunan:

"I personally believe that the future of Christianity depends on the abolition of extrality. It is a different thing for business men and interests, and I do not claim to try to be a party to doing anything to hurt my fellow countrymen in their business but it does seem to me that the present conditions cannot last. We must show to the Chinese Church and others that we do not desire protection of extrality and treaty rights to preach Christianity. I am unqualifiedly in favor of abolishing them so far as Christian Missionary work is concerned."

Missionary Opinion - contd.

52.
C.I.M. Missionary Superintendent in North China:

"So far as I am aware these so called special privileges are as follows:

1. The privilege of missionaries living and preaching the Gospel outside the treaty ports.
2. The privilege of securing the necessary property for carrying on missionary work.
3. The right of the Chinese to believe the Gospel and confess Christ if they so desire, and freedom in the exercise of their religion.

Are not all these so called privileges granted to the Chinese in all our Home lands as a natural right? There are over one and a half million Chinese living within the British Empire, all of whom enjoy these privileges as a natural right. They are allowed to live wherever they like, can purchase or mortgage property, can teach any of the religion of China without let or hindrance, and anyone is at liberty to believe and follow their teaching.

I have always been under the impression that both Chinese Christians and foreign missionaries have regarded religious liberty as a natural right of man, and as there "toleration clauses" do not go beyond the recognition of this fundamental right, I do not see how we as missionaries or the Chinese Christians can wisely waive these privileges.

The Apostles refused to acknowledge the right of any group of men, even though they were their rulers, to deny the Gospel to their fellowmen. In other words they regarded the law of God and the commands of Christ as higher than the laws of man.

There is I think some danger lest this anti-christian propaganda should stampede the missionary body and the Chinese church into surrendering that which is a fundamental right of the Chinese church. The anti-christian propaganda is manifestly directed to securing this object.

Personally I do not see how any of the privileges granted in the toleration clauses can be waived or done away without seriously interfering with missionary work in the interior. The undesirable feature of these treaties in their present form appears to consist in their onesided character, and the fact that there is no recognition of the Chinese enjoying similar rights in our own lands. If these treaties are made reciprocal, there can be no suspicion of unequal treatment. The foreign powers who made these treaties with China were not asking of China what they were not prepared to grant to the Chinese. In fact, as pointed out above, all these privileges that are granted under the toleration clauses are already granted without question as a right to the Chinese throughout the British Empire.

The principle of reciprocity is already recognized in the American treaty with China of July 28, 1868, in connection with these very privileges. If in any new treaties entered upon this principle is clearly and fully acknowledged, any real cause for complaint the Chinese may have in connection with these clauses will be removed, and the work of God in this land be put upon a more helpful basis.

It is I think probable that most missionaries of experience, who have lived long in the interior, have questioned the wisdom or value of the treaties, as they affect the preaching of the Gospel in this land. Personally, however, I cannot but recognize God's overruling hand in the wonderful opening up of the whole country to the Gospel message, as the result of these same treaties. It should also be borne in mind that the effect of the abrogation or withdrawing of these privileges upon the minds of the Chinese will be very great, and in distant parts of the land may be interpreted to mean that missionaries no longer have any right to live in the interior of China.

The C.I.M. has always instructed its missionaries never to claim protection as a right, but to accept it as a favour. The Mission has always refused to receive indemnity for loss of life or property, and in case of persecution or opposition we have made it a practice to retire from a city for a time rather than appeal to a Consul or a foreign Minister. I simply mention these points to emphasize the fact that while I think it would be a mistake to do anything that would weaken the position of the Chinese church in her demand for full religious liberty, I think that as missionaries we should always remember that we are guests, and should be willing to forego our rights in the spirit of Christ."

53. <u>C.I.M. Missionary in the interior:</u>

"1. This is a question for the authorities of the C.I.M. to consider and advise.

2. The Roman Catholics will probably do nothing, preferring to maintain the status quo, and as their operations are very extensive any action by Protestant Churches will be to a large extent nullified.

3. Protestant missionaries seldom take advantage of extrality privileges, but suffer much humiliation and persecution at the hands of the Chinese.

4. Any action taken will still leave us with out distinctive nationality.

5. Why yield to an agitation which is anti-foreign and anti-Christian. The Chinese understand and appreciate a Society for doing good deeds, and to the great mass of the people that is what we are. Our hospitals, schools, orphanages prove this obviously.

6. The development of the native Church will gradually rid it of its foreign flavour, and thus solve the question."

54. A C.M.S. Missionary in the interior:

"Personally I appreciate the difficulty of the present situation, and have sympathy with the feeling of many Chinese on the subject. But having experienced, as you may have heard, something of the general lawlessness of the province during this past August, I cannot feel that this is the time for the privileges given to us foreigners to be entirely waived. When we are able to enjoy in China the same kind of ordered liberty that Chinese subjects are able to enjoy in Great Britain, then it will be a happy day. At present our people are terrorised and their things plundered both by the openly lawless men and those who from time to time profess to keep order. We are working with, I trust, increasing success for the day when in Szechwan the Chinese will be able to bear all the responsibility, financial and otherwise, for the Christian Church in the province. And as that day draws nearer so far as the Church is concerned, this will gradually cease to be a burning question."

55. A member of the West China Baptist Mission

"After discussion it was decided to ask the secretary to write you expressing our minds on this matter. It is not wise for our committee to attempt to represent the mind of our Mission on this international question for there are varied opinions as how best to deal with it. Moreover, our Mission is international in its membership so that while one statement might represent the thought of those of one nationality, it would misrepresent those of another nationality. Primarily this matter affects us as citizens of our several countries and so should be very carefully dealt with. Our committee does not therefore deem it wise to attempt to represent our Mission, nor to make any statement to our National Government or our Legation in Peking.

"We also doubt the wisdom of the National Christian Council's attempting to represent the Churches and Missions of its constituency. We endorse the decision of the Council not to attempt to speak for the Missions on this matter. Be assured that we are all keenly interested in the vexed question to which the Conferences in Peking are endeavoring to find a solution.

RECD DEC 26 1919

HENRY CABOT LODGE, MASS., CHAIRMAN.
PORTER J. MC CUMBER, N. DAK. GILBERT M. HITCHCOCK, NEBR.
WILLIAM E. BORAH, IDAHO. JOHN SHARP WILLIAMS, MISS.
FRANK B. BRANDEGEE, CONN. CLAUDE A. SWANSON, VA.
ALBERT B. FALL, N. MEX. ATLEE POMERENE, OHIO.
PHILANDER C. KNOX, PA. MARCUS A. SMITH, ARIZ.
WARREN G. HARDING, OHIO. KEY PITTMAN, NEV.
HIRAM W. JOHNSON, CALIF. JOHN K. SHIELDS, TENN.
HARRY S. NEW, IND.
GEORGE H. MOSES, N. H.
C. F. REDMOND, CLERK.

United States Senate,

COMMITTEE ON FOREIGN RELATIONS

Personal December 23, 1919

My dear Mr. Barton:

I have your letter of the 19th. The reservation on Shantung was drafted by Senator Lenroot of Wisconsin, who is one of our ablest Senators and one of the principal ones among the group miscalled "mild reservationists". The reservation was then very thoroughly considered one entire afternoon by the Foreign Relations Committee. All sorts of forms were tried and they finally came back to the one adopted as on the whole the best. Senator Root was extremely anxious that we should explicitly decline to recognize any rights whatever on the part of Germany because her treaty had been abrogated by the war and therefore she had nothing whatever to turn over to Japan and therefore, again, ~~that~~ the clause was absolutely valueless. We tried something of that kind and it was decided finally that we should adhere to the simple and general form which relieved us from all responsibility. I doubt very much if it would be possible to change the Shantung reservation now, even if the matter is reopened,

HENRY CABOT LODGE, MASS., CHAIRMAN.
PORTER J. MC CUMBER, N. DAK. GILBERT M. HITCHCOCK, NEBR.
WILLIAM E. BORAH, IDAHO. JOHN SHARP WILLIAMS, MISS.
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HARRY S. NEW, IND.
GEORGE H. MOSES, N. H.
C. F. REDMOND, CLERK.

United States Senate,

COMMITTEE ON FOREIGN RELATIONS

JLB-2 12-23-19

which is still very doubtful.

Very truly yours,

H. C. Lodge

Rev. James L. Barton,

14 Beacon Street,

Boston, Mass.

H. C. Lodge

Washington

Dec 23, 1919.

June 6, 1929.

Hon. C. C. Wu
Chinese Legation
Washington, D.C.

My dear Dr. Wu:

I have the great pleasure and the honor to inform you that at the meeting of the National Council of the Congregational Churches in America which has just closed at Detroit, the following resolutions concerning the subject of extraterritoriality in China were unanimously passed.

"Whereas China is now united as a country under the Nationalist Government, and the American Government has already taken the lead among the nations of the world in granting China full tariff autonomy and in other negotiations in such a way as to promote mutual good will; and

Whereas the Government of China has now formally requested the initiation of negotiations between the United States and China with a view to the revision of the existing treaty which provides for extra-territorial jurisdiction and a special status for missionary work and Christian Churches, a step for which this Council has repeatedly expressed its strong desire, therefore be it

RESOLVED, that the National Council of Congregational Churches express to the Government of the United States its appreciation of the spirit, in which the negotiations of the past two years have been conducted and of the cordial relations between the two countries thereby promoted; and

RESOLVED, That we reaffirm our strong desire that the complete and full sovereignty of China be recognized and express our earnest hope that the Government of the United States will appoint at once its plenipotentiaries to revise the existing treaty on this basis; and be it further

RESOLVED, that the Secretary of this Council be and hereby is instructed to present copies of these resolutions to the President and the State Department of the United States in Washington, to the Federal Council of Churches of Christ in America and to the China National Christian Council."

It did not seem wise in connection with these resolutions to call attention to the Kellogg note of January 26, 1927. On reading through the note as found in the volume from which the enclosed copy is made it was found that the fifth paragraph is indefinite as to the readiness of the United States to negotiate the release of extraterritorial rights upon the appointment of delegates by China. It is true that in the third from the last paragraph there is a mention of the fact that the United States was at that time "ready to continue the negotiations on the entire subject of extraterritoriality or to take up negotiations on behalf of the United States alone."

In spite of omission of reference to this matter I hope that the action taken will be of sufficient assistance in leading to an early beginning of negotiations between the United States and China on this important matter. I am reporting this to you for your information but the official forwarding of these resolutions to the President and the Department of State will, of course be made by the Secretary of the Council as provided in the resolutions. I am taking the liberty also of enclosing minutes adopted by the National Council of Congregational Churches in 1925 and 1927 as bearing upon the relation of the United States with China. These may not have come to your attention before.

With cordial good wishes,

Very sincerely yours,

Wynn C. Fairfield.

WCF:B
Encs.

RECEIVED
FOREIGN DEPARTMENT

JUN 18 1929

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CHINESE LEGATION
WASHINGTON

Ans. No ans.

June 11, 1929.

Dr. Wynn C. Fairfield,
American Board of Commissioners for Foreign Missions,
14 Beacon Street,
Boston Mass.

Dear Dr. Fairfield,

I wish to thank you for your letter dated June 6 informing me of the resolutions passed at the meeting of the National Council of the Congregational Churches in America at Detroit concerning the subject of extraterritoriality in China.

The friendly and sympathetic spirit which has prompted the passing of these resolutions will be appreciated by the Chinese people. The resolutions themselves give fresh proof of the good will which the America Board of Foreign Missions bears toward China.

I shall not fail to transmit the resolutions to my Government.

Sincerely yours,

Chao-Chu Wu

ADDRESS OFFICIAL COMMUNICATIONS TO
THE SECRETARY OF STATE
WASHINGTON, D. C.

DEPARTMENT OF STATE
WASHINGTON

October 9, 1929.

In reply refer to
FE 711.93/148 1/2

RECEIVED
FOREIGN DEPARTMENT
OCT 11 1929

Ans. 10/11/29

The Reverend Charles E. Burton,
Secretary, The National Council
of the Congregational Churches,
287 Fourth Avenue,
New York City.

Sir:

The Department refers to your letters dated June 28, 1927 and July 15, 1927, with which you courteously sent to the Department copies of resolutions passed by the National Council of Congregational Churches concerning matters of public policy.

There is enclosed herewith a copy of a press telegram, dated Washington, July 29, taken from THE LEADER, Peiping, Wednesday, August 7, 1929, which reports that the China Mission of the American Board of Commissioners for Foreign Missions has given to Chinese citizens complete control of all work and church property hitherto administered from the United States. The Department would be interested in receiving from you such informa-

tion

tion bearing on the subject as the National Council of the Congregational Churches may feel inclined to supply. If, for instance, the control of the Board's property in China is to be placed under the control of Chinese organizations, is title to such property to be transferred, as well?

The Department has received information from time to time indicating that some American missionary organizations have in recent years pursued a policy of placing upon the Chinese associated with them an increasing amount of responsibility and authority in the conduct of religious, educational and philanthropic activities in China. The Department has had occasion to take account of this tendency in connection with matters that have come before it and has issued instructions to its officers in China for their guidance in relation thereto.

Very truly yours,

For the Secretary of State:

Stanley K. Hornbeck

Stanley K. Hornbeck,
Chief,
Division of Far Eastern Affairs.

Enclosure:
As above stated.

COPY

THE LEADER, Wednesday, August 7, 1929.

CHINA IS GIVEN CHURCH CONTROL

American Board Relinquishes Missions And Property In North China.

- - - -

By Frederick William Wile

Japan Advertiser.

WASHINGTON, July 29.-- The nationalists of China have just struck a new blow for that country's independent status by securing from the North China Mission of the American Board of Commissioners for Foreign Missions (the congregational church) the complete control for the Chinese of all work and church property hitherto administered from the United States. This transfer gives full recognition to the nationalistic aspirations expressed by the Chinese Christians of the North China Missions in May, when their representatives drafted a constitution for a purely Chinese church organization.

According to the Reverend C. Y. Ching of Shanghai, who is now in this country, the American Board will first place the entire responsibility for its mission and property in Chinese hands

hands, thus attaining a goal which has been declared the policy of the American Board since 1860. The work of the new Chinese board will cover three provinces, namely Hopei, Shantung and Shansi, which have a total population of 76,000,000. A total of 117 American missionaries will come under the jurisdiction of the Chinese board, including ordained ministers, physicians, nurses and educators.

October 11, 1929.

Referring to
FE 711.93/148 1/2

The Secretary of State
Washington, D. C.

Dear Sir:

Dr. Charles E. Burton of the National Council of the Congregational Churches has referred to us for reply your favor of October 9, 1929 concerning a copy of a press telegram from Washington dated July 29, 1929. We are not quite sure where Mr. Wyle received the information which he condensed in that telegram. It is possible that it came from an article in the WEEK IN CHINA of June 1, 1929. The release on the subject issued by the National Council of Congregational Churches was dated August 6, 1929. Neither of these reports emanated from the American Board of Commissioners for Foreign Missions which is the body directly concerned.

I am taking the liberty of enclosing a copy of the statement which I have prepared on the significance of the change from the point of view of the American Board, and also an extract from a letter which I have just written reporting the terms of ratification of these proposals by the Prudential Committee of the American Board. These two statements serve to give both the facts of the case and their interpretation by the responsible officers of the American Board.

These statements in particular make it clear that there is at present no intention of a transfer of title to the Board's property to this Chinese organization or to the other Chinese Churches in Fukien with which the American Board is associated. Such a transfer of title was requested by the North China Mission in April, 1927, but it is the judgment of the American Board that until such time as the corporation laws of China, especially those governing trusts, are promulgated and go into effect, it will be better to make such changes in control of property as are to be made in the form of leases. In most cases the amount of rentals will be covered by an additional appropriation from the American Board, so that the financial aspect of the lease is practically negligible, but the form of the lease makes clear the obligations of the two parties concerned and in particular makes the continuation

of the lease contingent upon the use of the property for the general Christian purposes for which the American Board received the original gifts.

I hope that this letter and the attached statements will give you the information which you desire. If not, we shall be glad to answer any specific questions which arise out of them.

We notice that you have issued instructions to your officers in China for their guidance in relation to the tendency to transfer responsibility in the conduct of religious, educational and philanthropic activities from American Missionary organizations to Chinese bodies. If these are not confidential, I should be very glad to have a copy for file in our office here so that we may be informed and if occasion should arise, be able to write intelligently to the staff in China.

Very sincerely yours,

Wynn C.Fairfield.

WCF:pmb
Encs.

October 11, 1929.

Dr. Stanley K. Hornbeck
Division of Far Eastern Affairs
Department of State
Washington, D. C.

My dear Dr. Hornbeck:

I am writing an official reply to your letter of inquiry addressed to Dr. Burton, but am not willing to let the occasion go by without adding a personal note of pleasure that we are somewhat in touch again. You may remember we had the pleasure of meeting you at Taiku when you came there with Minister Crane. I have been obliged to return to America, temporarily at least, and am trying to stay as near to China as I can through this correspondence with the China and Japan fields of the American Board. We shall be glad to be kept in touch with any changes in the Government policy with regard to work of our missionaries in China, and to receive any information that you think we ought to receive. I hope that there may an opportunity before long to be in Washington and to call upon you.

Very sincerely yours,

Wynn C. Fairfield.

WCF:pmb

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ADDRESS OFFICIAL COMMUNICATIONS TO
THE SECRETARY OF STATE
WASHINGTON, D.C.

DEPARTMENT OF STATE
WASHINGTON

RECEIVED
FOREIGN DEPARTMENT October 18, 1929.

In reply refer to
FE 393.1163/354

OCT 19 1929

Ans.

Mr. Wynn C. Fairfield,

Acting Secretary, American Board of

Commissioners for Foreign Missions,

14 Beacon Street,

Boston, Massachusetts.

Sir:

The Department has received your letter of October 11, 1929, wherein you kindly supplied the Department with the information requested by it regarding the increased authority given by the American Board of Commissioners for Foreign Missions over its property and the work conducted by the Board in China. Your courtesy in supplying this information is greatly appreciated.

The Department infers from your letter and its enclosures that the activities of the American missionaries who are supported by the American Board in North China and most of the property owned by the American Board in North China have been placed under the control of an organization known

as

Mr. Wynn C. Fairfield,

Acting Secretary, American Board of

Commissioners for Foreign Missions,

14 Beacon Street,

Boston, Massachusetts.

Sir:

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The Department infers from your letter and its enclosures that the activities of the American missionaries who are supported by the American Board in North China and most of the property owned by the American Board in North China have been placed under the control of an organization known as

as the "Promotional Board", which is elected by the Chinese churches from among their own members, Chinese or foreign as they may deem best. It is noted, however, that formal leases of the American-owned property to the Chinese "Promotional Board" have not yet been concluded.

Referring to the last paragraph of your letter, you are informed that the Department does not believe it would serve a useful purpose to supply you with copies of the instructions in reference. In these instructions the Department in a general way described a tendency observed on the part of some American missionary organizations to transfer authority and responsibility to Chinese persons and organizations and invited attention to the fact, among others, that Chinese citizens and Chinese organizations are necessarily amenable to the authorities and laws of their own nationality.

Very truly yours,

For the Secretary of State:

Willys R. Peck.

Willys R. Peck,
Acting Chief,
Division of Far Eastern Affairs.

C. Other Articles

1920-21	Review of Missions in China (unsigned, pp.1,2 lacking)	139
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D. From the Press

1924	In the China Weekly Review: Revolt Against Missionary Education in China	145
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1926	In the North China Star: American Missionaries and British Merchants, by Louis E. Nantz	147
1926 (?)	In the Christian Observer: Missionaries and Missionary Work, by T.R. Jernigan, Consul-General, Shanghai	148

(Review of Missions in China, 1920-21)

by ?

The impressive fact is that despite China's governmental collapse, her internal conflicts and all the warfare, looting and disorder that affect her life, she yet is moving on; in some provinces making swift and real progress, and everywhere becoming more alert and responsive. Her political overturnings do not impend revolution any more than the existence of ~~the~~ two National Governments indicates a genuine split between North and South. China is muddling badly, but she is muddling on.

And all her disturbances do not seem to hinder the Christian movement. The Missionaries are not conscious of any doors being closed to them; quite the reverse. The reports of the year invariably comment on the enlarged opportunities; the increase in good will; the new eagerness to hear and to learn what Christianity has to offer. The time has come when all classes of Chinese society are conscious of the presence in their midst of a new and energetic force making for righteousness.

Evangelistic Advance.

Nowhere has the quickening step been more noticeable than in the field of church life and evangelism. That which is the essential of the missionary business, the spreading of the gospel message and the building up of the indigenous church made marked gains in 1920 - 21. The "China for Christ " movement started but a few years ago, has caught hold of the Chinese church; its freshening impulse is everywhere felt; not only in the large centers and among the leaders, but out in the districts and with the rank and file of Church members. Mr. Topping of Diongloh, in the Foochow mission, reports "the broadening influence of the "China for Christ" movement has had its effect here. Every quarterly meeting throughout the year was permeated with this idea and the literature prepared in Shanghai has been used in all the churches. At the last such meeting there was much speaking on the effect the China for Christ

Movement would have on the customs of China; which customs could become Christianized and which could not". In the same Mission, Mr. Leger, of Foochow City, after remarking that the special evangelistic services at China New Year's 1920 were a notable advance on what had been done for some years, adds "This year still more the spirit of the 'China for Christ' movement is taking hold. At the annual meeting a Chinese Committee was appointed, which drew up excellent plans for organizing the churches for this work. Definite reports of each individual church member's activities (or lack of them) along this line are being made for next year. The movement has passed the big meeting stage and is getting down to the hand-to-hand stage where we can look for big results. Some of us are learning that if we want anything done effectively, let the Chinese once get the idea and they can and will do much better than we can. The 'China for Christ' idea is really taking hold!

From Ingtai, the other district station of the Foochow Mission, with its large country field, Mr. Smith writes in like vein: "The building of a strong, virile Christian Church is an outstanding phenomenon before our eyes these days; 1920 certainly has contributed to this end. Twenty preachers and their families working in important centers and heading a constituency of over two thousand are bound to make an impress on even the dense mass of Chinese soceity. The time has come when all classes of Chinese Society are conscious of the presence in their midst of a new and energetic force making for righteousness. To some it means dismay as they see their trade and deviltry in danger. To others it means the light shining into otherwise darkened lives."

And from the Shaowu Mission, up in the hill country of Fukien, seperate in dialect and in many a custom from Foochow City - comes word from Mr. Kellogg; "The China for Christ movement has colored all our evangelistic work this year. It indicates an increasing consciousness of responsibility for the winning of the Chinese by the Chinese ~~themselves~~". And he relates how the churches of that Mission have chosen two of their representative young men to be assistant treasurers and field agents for accelerating growth in self support that the churches may rise to meet the task thathhas been put upon them. So it had come to pass that there were but two foreigners on the Executive Committee of Nine which wasadministering the affairs of forty churches scattered over the field. In view of this demonstration of how Christianity has become vitalized and nationalized in the Chinese church it is not surprising that Mr. Kellogg can add, " The increased interest in Christianity on the part

of the upper classes during the past few years continues to be a most encouraging feature of the work. Let the evangelistic missionary go into a village to preach today and instead of the aversion of the influential men of the village, common a few years ago, he very likely is invited to come and sit in the house of one of them and talk. The contact so long desired and so seldom made seems now to be effected and should mean much in the coming days."

In the South China field also stress has been put on advance toward self support along with the increased responsibility for evangelism. Mr. Miller writes of appointments of committees for the purpose, a monthly subscription method adopted in many of the churches, and gains of from 15% to 100% over former years. In the matter of subscription towards the pastor's salaries all but one or two had met their ~~appointment~~ apportionment; in several cases they had gone beyond the goal set." The development of union movements in Mission work in the South China field which in some respects is more advanced than in any other part of China has naturally tended to promote a united church. So that in Kwantung province they can report that the "Church of Christ in China" is making great progress. In one of the District Associations , outlying from Canton, an Evangelistic Board has been organized composed of representatives from the contributing missions and of laymen chosen by the District Association. The complete responsibility for the evangelistic work is placed in the hands of this Board. The funds are pooled, preachers and workers are interchanged regardless of the former denominational lines, and all salaries are determined and paid by this Evangelistic Board.

The American Board's individual impress on Canton City was marked in 1920 by the starting of a new mission chapel under Mr. Nelson's guidance. As the result of special work during a fortnight at the close of the year forty-seven names were added to the roll of seekers. A flourishing Sunday School was started under the lead of a high school student; the entire undertaking was full of promise.

In North China the street chapel is still a foremost means of gaining contacts and winning a hearing. The late Murray Frame of Peking was intensely interested in the possibilities of this agency and just before his death had wrought out a plan for relocation and reinforcement of the American Board's chapels at the capital. The First Church of Columbus, Ohio has raised a fund of $10,000 to provide a modern and well adapted street chapel in Peking as a memorial to the man whom they rejoiced to call their missionary. The news of this gift has put fresh enthusiasm into that line of work.

At Fenchow, in Shansi, the Street Chapel idea has broadened into a City Work building, the outcome of Mr. Leete's study and efforts. Here are reading and game rooms, a museum, a gymnasium, a tea room, besides the large assembly room for meetings and retiring rooms for private conference; a Christian headquarters to which merchants, gentry, clerks women and children come at appointed times and for different purposes. A large proportion of the sixty-four men who took the first step in church membership on Christmas Sunday of 1920 had come into the Christian life through the medium of this building. The testimony of Putnam Weale is to the point: " Chapels formerly empty are now full of people who want instruction, who desire to know just what this message of the Western man is and how

it will work out in their daily lives."

Mr. Pye of Fenchow declares that they are trying to press the duty of every Christian to lead others to Christ. The responsibility for propagating the Gospel is laid squarely on the shoulders of the preachers and church members. The winning of new people is distinctly the duty of the church member; The training and instruction of those who are won is that of the pastor. They have sought to maintain this distinction and to develop a working church throughout. A marked improvement in evangelistic effort during 1920 was attained by a more careful watch over new converts. The first thirty days have proved to be a cruceal period in the life of the man who has just come into the Christian way. In three or four churches when the evangelists were wide awake to this problem and set themselves to solve it, the figures showed that where frequent and personal aid were given to the new convert during the first month about nine out of ten could be held permanently to the Christian faith. A more general approach and a more careful follow up, these were the watchwords of 1920 - 1921 in the field of church work and evangelism.

And the general feeling as to the present situation and outlook may be summarized for all in the words of one missionary whose enthusiasm could express itself only in capitals: " Evidently WE HAVE REACHED A NEW ERA, IT IS ONLY NECESSARY TO OPEN THE DOORS AND ADVERTISE A MEETING TO FILL THE CHURCHES WITH EAGER LISTENERS. Whether it is to hear the Gospel or whether it is world unrest, at least it is A NEW OPPORTUNITY. It is our conviction that the time has come when every station should once more put one man full time on evangelistic campaigning and nothing else."

A.

The outstanding feature of reports from the China fields for 1920 -21 is thus the increasing power and serviceableness of the Chinese church. It has become rooted in the land; has to a real extent found itself; is appreciating its responsibilities; organizing its forces; summoning its membership to self support self-government and self denying service. The unprecedented All-China Christian Conference to be held at Shanghai in May 1922, at which all fields and all forces are to be represented has for its central theme the Chinese Church. It is in the light of what 1920 - 21 reveals that the secretary of the North China Mission was moved to write: There is some reason to believe that from 1922 onward the Chinese will be distinctly in the lead in all the Christian enterprise for China.

The Pressure on Educ ation.

Among a people that reverence the scholar as do the Chinese it is clear that any movement which is to challenge their enthusiasm or command their respect must pay due regard to education. The impact of Western civilization broke down China's historic classical system of training: the examination halls are crumbling; the entire intellectual basis of civil service examinations and official promotion has been displaced. China has definitely adopted Western standards and methods of education. She has even wrought out an elaborate schemale of educational institutions from the kindergarten to the University, plotting the entire country so that they shall be properly distributed and provision made for universal education on the new lines. For lack of funds,and even more for lack of competent leaders the scheme has

broken down, or at least tarried, it is an unescapable part of the Christian movement in China to do its part in stimulating and developing a high type of education. Even as it is we need to realize that only one out of fifty students in China today are in missionary schools; that forty-nine are in Government institutions. Clearly there is none too much attention being given to the subject of Education in Christianity's contribution to the 400,000,000 Chinese adrift from their ancient standard.

And the mission schools of all grades are in China, as in other fields of prime value in upbuilding a vital Christianity and a substantial,church. Even the primary schools are a factor of power. Testimony comes from all the missions as to their service. There the boys and girls are gathered in numbers. Teaching and equipment are simple, but first impressions are made and carried back into a multitude of homes. Ingtai, for example, has its twenty-five such schools with 600 pupils. What a chance to spread the message! And the reports are better qualified teachers for these schools. Till recently it was not possible to secure enough well educated teachers to provide for these schools of primary grade. As the supply increases these schools are showing the effect. Emphasis is put in reports for 1920 on the increasing value of these day schools; though not so many as at one time when standards were lower, they are far better in quality, their attendance is larger and their good results more evident.

Higher Primary and Middle schools, which carry the pupil up through grammar and high school grades are in all cases flourishing. The pressure for education is so great and the prestige of the mission schools is so wide spread that pupils come to them all in constantly increasing numbers; from more substantial homes, from more influential families

and with more general payment of advancing school fees. The Charles E. Jefferson Academy at Tungshien was established as the middle school for all our stations in Chihli Province, North China in 1918. It then had seventy-four students and seven teachers; the students paid into the school treasury for the first term $1500. Now it has over 200 students, fifteen teachers and the term bills bring in $6000.

Oberlin-Shansi Academy at Taiku also reports the largest enrolment in its history, 242. By a combination made with the Middle School at Fenchow in 1920 the two upper classes in the latter school are now transferred to Taiku and our two Shansi stations are thus merged in their highest grade of education for boys. A noteworthy addition to the equipment of Taiku Academy during 1920 - 21 was the Hawley Building, in loving memory of Henry Dwight Hawley and his wife Elizabeth Keeler Hawley by their four children whose interests were closely associated Oberlin's Enterprise in China. This building is a substantial twostory brick steam-heated structure, of adapted Chinese style, which cost a little over $5000, but is worth far more than that as relieves somewhat the over crowding due to the growth of the school. The second floor is a large assembly room 34 - 64 which will seat 300. The lower floor provides five class rooms, two of which will serve also as laboratories.

Foochow College, now, by the development of Fukien University, maintained as a high grade middle or preparatory school is also feeling the pressure of education. Its numbers are larger than ever; the spirit is high and loyal; its contribution to the Christian movement in Foochow City and outside the province is continually remarked. In 1920 -21 the absence of Dr. Beard, its principal, on furlough and other temporary reductions in its staff did not prevent its growth or lower

its prestige. Its students graduate to important fields of service and the influence of its under-graduate body in that big student population in Foochow is noteworthy.

At Canton, the American Board is a partner in the Union Middle School organized in 1919 by representatives of three missions and the Church of Christ in China. So far the American Board help has been mainly through an annual grant. Planted on a fine new site just outside of the City this reorganized school has great plans for its development. Already it has a large student body, over 250, drawn from the several missions; a staff of five foreign teachers and twenty Chinese, including the principal Mr. Kwan, a graduate of Canton Christian College and Columbia University, with four sharply defined courses for its students, it seeks to fit them for college, for business, and for agriculture. Chinese are helping to push this Christian power house in Canton.

Between these more developed High or Preparatory Schools and the Lower Primary are the Boarding and Day Schhols for Boys and Girls at all the stations; the school at Tehchow, backed by Grinnell College, the one at Lintsing; the Shaowu school, and those at Ingtai and Diongloh in the Foochow Mission. These institutions, modest in courses of study and equipment are rendering an immeasurable service in opening the eye of promising youth and setting their feet forward into the path of more abundant and servicable life. Writing of the years record in the school at Ingtai Mr. Smith says: "The tone of the school has been high; work has been excellent. The "China for Christ" movement (now in Chinese hands) proposed a week of recruiting for the Christian ministry. We were happy in the observation of it here. As a result some fifty of the boys expressed their purpose to give their lives for Christian service

Ten of the oldest were enrolled in a Student Volunteer Band, the first to be organized in the school".

A new comer into this field of education is the Union Vernacular Middle School of Foochow, started in 1920 -21 with fifty boys, which seeks to provide manual and industrial training, to use the Vernacular, and to qualify its students both for earning their livelihood and engaging in Christian service. It is maintained by a union of mission forces in which the American Board through Dr. Newell is taking the lead. The Jean Brown Memorial Playground, also in Foochow, illustrates the broadening effect of education and the aim to adapt it to local needs. A playground is usable in Foochow all the year round. It is open every afternoon after school hours to all children of the neighborhood from all schools and from no schools under the direction of a student from the Union Normal School.

A review of the Educational field of the American Board's work in China during 1920 - 21 emphasizes the variety of methods, the fertility of resource, the ability, energy and insight with which the Christian movement goes on

Union Institutions.

The movement toward union undertakings by mission boards in higher education has had preeminent success in China; so much so that it fairly constitutes a distinct department of missionary endeavor. There are now five well planned, well located, strong and fruitful Christian Universities maintained by different combinations of mission boards. At a half dozen centers there institutions of collegiate grade sustained by one or two missionary societies. The American Board is a partner in two of these Universities, at Peking and Foochow, and in the general scheme of cooperation worked out by the Canton

Missionary Conference. In all these enterprises the year 1920 - 21 marked noteworthy progress.

Peking University has not yet got its plant of new buildings and equipment, but it has at least decided on its location, secured its land, one hundred acres to the north of the city and near the Summer Palace and the work of planning the buildings and preparing for their erection is going on. Meanwhile the University is in vigorous operation in its temporary quarters within the City of Peking; three departments are already established, a College of Arts and Sciences for Men, a College for women (Genching) and a school of Religion. A half dozen other departments are projected. The coming of Dr. J. Leighton Stuart as President of the University marks the year 1920 as the beginning of a systematized and reinforced advance. Its faculty numbers 39 men and women from the West besides seventeen Chinese and one Korean. Leading American Colleges and universities for men and women are represented on this staff. The annual budget now calls for $120,000. The University has already become a force to be reckoned with at the Chinese Capital and her leading educational center. The American Board has representatives on the teaching staff of all these departments.

Fukien Christian University at Foochow, the other of the two union higher institutions of training in whose maintenance and conduct the American Board shares is also at present in temporary quarters, in Foochow City. Starting in 1916 as Fukien Union College with eighty-seven students, it secured a provisional charter as a University, from the Board of Regents of New York in 1918. It is supported by four mission boards, maintains fifteen departments or courses of instruction

has a faculty of twelve foreign and six Chinese teachers and a student body of 117. The University is now facing removal to its permanent location on a beautiful site a few miles below Foochow City on the Min river. Buildings are being erected as rapidly as funds permit and the problem of housing and otherwise caring for a rapidly growing institution is pressing.

Of lower grade, but a no less interesting example of union effort is the Union Middle School of Canton, South China, in which the American Board coopemates. The outgrowth of a Presbyterian school (Noyes Memorial 1860) it was organized in 1919 by representatives of the Church of Christ in China and three mission boards who were desirous of conducting a thoroughly equipped Christian high school for boys. The head of the school is a Chinese Christian, eminent as a scholar and a leader in education in the province. Four courses of study are maintained, college preparatory, normal commercial and agricultural. The 250 students are under the care of 26 teachers, twenty one of whom are Chinese; a new site has been given, a group of buildings is planned; a strong power house for developing boys into educated Christian men and leaders is established.

Union Educational work in Canton has further demonstration in the Union Theological College and the Union Normal School; in both of which institutions the American Board is a partner. In the former are linked eight missionary bodies, and fifty students during 1920 were in training; in the latter four boards combine for the training of Christian teachers for Kindergarten and Lower and Higher Primary Schools; a very important task.

Fresh adventures in union education are being made. The Union Normal School in Foochow has been transformed into the Union Vernacular Middle School. Already over fifty boys are reported to be earnestly at work.

The Union Kindergarten Training School now moves to a more commodious quarters in the Woman's Board Compound is pressed beyond its ability to provide teachers for positions clamoring to be supplied.

In all review of the educational work of the American Board there can never be forgotten the schools higher and lower, maintained by the Women's Boards. The enfranchisement of womanhood in China brings new opportunities and new perils, to meet with these appeals it is important that the girlhood of China should be educated; and in character as well as in intellect. The drag on the Christian movement all along has been the ignorance and inertness of the women. Without them the men could not advance substantially and effectively. Neither Church nor home could be safely Christian without intelligent Christian women. The annual reports of the Women's Boards will show what rapid steps forward are being made in the girls schools of all grades. Only the brief and general reference can find place there. But the record would be quite incomplete without reference to the other half of our educational service to China.

Famine in North China.

The year under review was marked by one of the severe and wide spread famines to which China is subject. The provinces of Shantung, Chihli, Honan, Shansi and Shensi were affected. In these regions lived 50,000,000 people; twenty millions were made practically destitute. The suffering was piteous; the mortality frightful. The people by the hundreds of thousands fled from their homes; the weaker, helpless and dispairing, settled down to eat leaves, thistles, bark whatever could be scraped up, and if left to themselves to sicken and to die.

Mission work was inevitably divertedin form to relief work. Missionaries, Chinese pastors, teachers, church members, one and all took up the burden of administering aid. The stream of relief funds from abroad was almost entirely under the eye and the hand of foreigners, principally missionaries

The famine swept region included both the American Boards stations in Shantung, Tehchow and Lintsing. It took in Paotingfu in Chihli, and crept as far as Taiku and Fenchow in Shansi. But from all our North China stations, from Peking, Tungchow and Tientsin ,also the missionaries sprang to help. Vacations were devoted to relief campaigning; everybody worked at the job. At the stations most directly affected the work was systematized; the older or more experienced men were put in charge of responsible posts; made agents of the Red Cross, supervised raod making and other public works, or headed expiditions to investigate conditions and in set in operation relief measures. Once more Christian missions demonstrated their heart of compassion and their all embracing care for the poor and needy. To the intelligence, resourcefulness, square dealing and devotion of our missionaries are largely due the efficiency and success of relief measures in the areas where they were operating. It is not possible within the compass of this report to present details of this most absorbing department of missionary work in North China during 1920 - 21. It is a thrilling story whose effect in allaying suffering and preventing destruction was immeasurable; as is also the enhancement it will bring to missionary prestige in China for many a year to come.

The Ministering of Healing.

In North China it goes without saying, medical work during this period was daily diverted into forms of famine relief, the sick, the starving, the abandoned infants and helpless old men and women became the care of missionary doctors and nurses; so that to the usual tasks of their calling was added a heavy toll of special needs. [redacted]

It was a taxing year when one had to manage a hospital with one hand and direct relief measures in outlying regions with the other.

A more adequate staffing and equipment is gradually being secured by our North China hospitals. Tunghsien was still compelled in 1920-21 to render its fine service with but one foreign doctor and no foreign nurse. Four other hospitals in that field had secured two doctors each and either had the aid of a foreign head nurse or were earnestly expecting such an advantage. Tehchow was moving to improve heating and lighting facilities, and Fenchow was desperately striving to secure funds to complete its long delayed new hospital plant. Both these achievements have now been secured thanks to the timely and generous aid of the China Medical Board.

At Foochow, also the General Hospital welcomed another doctor and his wife, while the Kinnears were on furlough and the presence of Dr. Dyer so set forward plans for the Woman's Hospital which with its doctor on hand and its foreign nurse now appointed is moving towards the erection of its hospital building for which the Womans Board has the funds in hand. The hospital is to be situated close to the General or men's hospital in the heart of the city, and it is anticipated both will be benefited by this association. Dr. Gillette is endeavoring to take over medical work at Pagoda Anchorage and to conduct it in relation with that at Diongloh met with an early difficulty through fire in the hospital plant at Pagoda . The task of rebuilding and reestablishment however, was at once begun. The return of Dr. and Mrs. Whitney to this country has left the hospital and medical work at the important center of Ingtai temporarily unmanned.

At Shaowu, to the regular work of the hospital was added the continued and most valuable study and experimentation of Dr. Bliss is

overcoming the rinderpest scurge improving and increasing the milk supply and developing that branch of preventative medicine whose laboratory is a model dairy. The securing of a capable Chinese physician from Diongloh made possible the operation of the Yangkow hospital in the Shaowu field which Pastor Knau built entirely from Chinese funds.

Because of the departure from Foochow the British medical missionaries who have been the leaders in the Union Medical College, it became necessary to close down that institution leaving open the question whether other arrangements might be made to continue its valued service for the supplying of Chinese doctors to the many hospitals and medical centers in the province of Fukien.

Promoting Christian Literature

In China, as elsewhere in the mission world there has come an increasing sense of the importance of the printed message for the spread and planting of Christianity. With the increase of literacy, the multiplying of schools and the production of a steady stream of more or less educated youth there is felt not only the necessity of providing good reading, but the opportunity of gaining general attention to Christian things through the scattering of the printed page.

A special stimula in the line comes from the adoption with government approvalof the simplified or phonetic script. By means of this circulation, now proclaimed to all China it is possible for even ignorant, dull-minded middle aged peasants in a few weeks time to read and even to write. Missionaries have caught at this new tool; missions

schools have been employed as its workshop; students and graduates from these schools have been the heralds and promoters of its transformations in town and villages without number. It suddenly opens an unreckoned enlargement of opportunity; and it reinforces the call for a larger and better literature. To this call individual missionaries have responded as Mr. Nelson at Canton, by the production of books and leaflets and by translations of material particularly adapted for the purpose.

On the field also union effort is rendering large service. By the pooling of funds granted by the mission Boards at work in China it has been made possible to secure a larger, better, more balanced and more effective output of the press for the spreading of Christian ideas and influences. It looks as though yet worthier results were about to be secured in the field of missionary endeavor.

Some Local Applications.

Limits of space prevent such particularizing as would reveal the variety and adeptation that characterize the work of a year in a field like China. While there is unity in the aim and the effort, each station and every form of work in a station has its individuality. This is what gives ever fresh interest to the enterprise. The fact is there are always new needs to be met, new situations to solve: the different ways in which the workers go about the business and provide the local color and the human interest that season the story.

As indication of these local adaptations, and their interest and importance a few typical undertakings may be mentioned: In industrial lines, the experiment farm and agricultural training conducted by Mr.

Charles Riggs at Shaowu; the introduction of industries into the teaching of the new Union Vernacular School at Foochow; developing lace industry among the women at Lintsing; and the needle work rooms opened at Peking and Tientsin, in the pressure of famine's distress; in the many forms of social service are to be noted the organizing of student classes at Peking The Boys' Service Club at Foochow, the Tag Day on which young men and women went out on the streets of Peking to gather hundreds of dollars for famine relief; the starting of a movement to provide shelters for jinrikisha coolies by the women of Peking, or the opening of a Christian bookstore in Shaowu by a student who is not only making it a financial success, but is stimulating the distribution of Christian literature. In evangelistic lines a modern development is typified in the eighteen instruction classes for men held in Paotingfu field with 300 in attendance or the Conferences for the development of

Spiritual Life among the women held in the Foochow field; or the increased activity of the Ingtai churches in looking out for their church plants, securing their ministers and reaching out over their fields.

It was a stirring year in China during 1920 - 21, but nothing was more astir therethan the Christian movement.

330.9
Smith, A. H.

Date?

The Convention of Christian Workers in Pei-tai-ho.

The present is the third summer in which arrangements have been made on the initiative of Rev. E. G. Tewksbury, of the North-China College at Tung-chow, for a "convocation of Christian workers," with a view to uplift for body, mind, and spirit. The attendance has steadily increased until this year about 115 were in attendance from August 16th to 27th, addressed by many well known speakers. The general theme was "Evangelization of China," to which other topics were to be correlated. But before the meetings were nearly over, the Spirit of God took charge of them, and there were great searchings of hearts on the part of native (and foreign) pastors of long standing, as well as on that of many helpers, teachers and others. Some who had stood altogether on the outside were melted down and humbly confessed their sins and asked for prayers and guidance.

The value of this gathering is now thoroughly appreciated by many, and it is hoped that in due time it may be enlarged and extended, so as to admit of regular and constant correspondence classes and perhaps other features, such as normal teaching or possible industrial work. A "council" of tried workers has been associated with Mr. Tewksbury in the conduct of meetings, etc., but the possibilities of physical, intellectual, and especially of spiritual benefit to large and growing numbers are such that it would not be surprising if much larger and better results shall be aimed at in the not distant future. There is here scope for the very best that more than one trained worker can give in continuous effort. The desirability of "spreading the sacred fire" was felt to be so great that at the final session the Chinese delegates themselves subscribed about $80 (increased by others to $100) for the expenses of four of the best men to carry the message of this convention to the churches of North China. The whole matter is earnestly commended to our readers as a most suitable topic for private and public prayer to the great Lord of the harvest.

A. H. S.

Arthur H. Smith

feasible way in which the question can be approached and considered is to send to China the commission provided for in Resolution V of the Washington Conference in the expectation that the investigation made by that commission will help to guide the treaty Powers as to what, if any, steps should be taken as regards the relinquishment, by gradual means or otherwise, of extraterritorial rights at this time. My Government is now ready to appoint its commissioner to sit with the commissioners of the other interested governments in accordance with that Resolution. It hopes that that commission may be able to begin at an early date its investigation of the existing conditions of the administration of justice in China and to make a report which will serve as a basis for recommendations to be made, in pursuance of the Resolution, for the purpose of enabling the governments concerned to consider what, if any, steps may be taken with a view to the relinquishment of the extraterritorial rights."

Summary of statement made by President J. Leighton Stuart of Yenching University, Peking, China, at a luncheon in New York City, September 22, 1925.

The weeks following May 30th have been the most tense ever known in China. A truly serious situation has developed, not one which endangers the lives or the property of foreigners, but affects very directly the Christian movement in China. 1925

Organized Christianity, in the opinion of the Chinese, is on trial. They are a unit in demanding a just treaty relationship with the world. The universal spirit of patriotism is keen; the social solidarity is impressive. A frank recognition of Chinese nationalism is not in their thinking a political or social issue, but a moral one, a test of sincerity and candor. If the missionaries are to continue to commend the Gospel of Christ, they must live up to this test. The Chinese are asking every day whether we are supremely interested in property or in security or whether we are supremely interested in the people. They demand new treaties which will deal with China as a sovereign people and will do away with the special privileges now enforced in favor of foreigners. This adjustment, they demand not in the indefinite future, but right away.

The greatest effect of the wide spread feeling in China has been felt by the schools maintained by foreigners for the Chinese people. In case of some of these schools the boycott set up has been paralyzing. Had it not been for the prompt expression of sympathy early this Fall by a group of well known Christian educators in China, it is quite possible that there would have been a boycott of all mission work. Just at present the most dangerous attitude for our mission forces either in China or at home to take is an attitude of quiescence. They must register their stand boldly and clearly.

It has wisely been suggested that the North American Boards having interests in China should, through the Committee of Reference and Counsel, take some action which will make it clear that in the new treaties they are willing to see the toleration clauses omitted which have been the basis of the special privileges, that they desire no other advantages in Christian work except such as the Chinese are willing to offer, and that they are

ready to ask the Chinese Government to cooperate with the missionary administrators to draw up a scheme for American missionary activity which will be just, fair and mutually satisfactory. Probably our religious interests in China would be recognized and perfected even if they were not protected and losses were suffered, it would be better to make this real venture of faith.

This action should be early rather than delayed, because public opinion, particularly student opinion, in China is thoroughly aroused. Student groups are, of course, given to immature and crude thinking and to all kinds of excesses in action, but it is undeniably representative to-day of the popular mind. All China to-day - literati, coolies, business people and students - has one mind. Public opinion is somewhat doubtful regarding the real missionary attitude. This doubt should be relieved as soon as feasible, for public opinion in China is all-powerful. It certainly controls the governmental mind.

China has officially requested that the agenda of the Conference on October 26 be broadened so as to include all important matters. Whatever we have to say as a group of Boards should be said before that date. It is idle to expect any improvement in the internal conditions of China until her foreign relationships are cleared up. They are an essentially reasonable people. They are not likely to question the probability of delay or difficulties in adjustment, nor are they unwilling to allow for them, provided they are convinced that the sovereignty of China is to be recognized in a fair and friendly spirit. It is of great importance that we should go on record in the way suggested.

The Chinese Minister will quite certainly favor such action. In my personal opinion, the State Department will not oppose such action and may welcome it. Shall we not corporately and as individuals take the lead in inviting the Chinese Government and people to a cooperative task of friendly adjustment of conditions in China?

A BRIEF SKETCH OF THE PRESENT SITUATION IN CHINA Feb. 3, 1927

The outstanding fact which I like to keep at the back of all my thinking about China is that she is in the midst of a process of nation-building. Until the Revolution of 1911, when the Chinese Republic was declared, the people as a whole were discouraged from taking any interest in the government- a loose and very distant thing for them. Since then there has been an increasing interest in the affairs of the nation: a slow development with some successes and some defeats- but on the whole, progress "steady by jerks".

After the revolutionary party had succeeded in putting out the Manchus in 1911 under the leadership of Sun Yat-sen and his principles of nationalism and democracy and economic independence, they found soon that they could not administer the country. And so partly because they were compelled to and partly because they recognized the need of able administrators trained in the running of the government, Sun Yat-sen gave up his provisional presidency of the country to Yuan Shih-kai. With his increased power he turned out to be one of the old school- the government by the mandarins- and soon he had ambitions to establish a new dynasty with himself as the first emperor. His death led to the third stage in the development, when his subordinate officers began to struggle among themselves for the supremacy- with the so-called central government at Peking as the prize which one after another of these men have been holding until recently. They are all men of more or less selfish ambitions- of the older school; Wu Pei-fu, Chang Tso-lin, Sun Chuan-fang, etc. The present civil wars are but a part of that private struggle of warlords. But not long after Yuan's death, the small group who were the leaders of the Nationalist or revolutionary party broke with the central government in the north and brought in the fourth stage by establishing the Kuomintang- or People's Party- and a central government at Canton. They in a very real sense are gathering up the reins relinquished by their group to Yuan Shi-kai- and are once more tackling the difficult task of nation-building as a people's movement. It is this southern government and its army that has been making such unusual progress in south and central China.

A word as to their <u>aims</u>: (1) it is a distinctly national movement. It is the only group I have heard of who have a clear-cut program and are definitely working at it in terms of the nation as a whole. As their armies advance to the north they send out a civilian "advance guard" of propogandists to explain their motives and to enlist the support of the people in the country through which they pass. I have a friend- a former college professor here who has gone south to join this work. (2) This nationalist movement has as its aim the establishment of a people's government- of, by, and for the people - thru industry, finance, trade, education, agriculture, etc. (3) It means to correct China's present weak position internationally

by compelling the powers, if necessary, to recognize her sovereignty as a nation-with all that is involved as to tariff autonomy, extraterritorial privileges, foreign concessions, etc. (4) They aim to help the condition of the men who work with their hands- farmers and industrial workers.

Their Method - as far as I can detect it is by organizing the students and the workers into groups for education and administration of their principles. These groups prepare the ground for, and follow up after the armies as they advance. In their foreign relations they offset the combination of the foreign powers against them by the most effective method of the commercial boycott. I have heard that one of the British members of Parliament recently said that Britain's trade with China is of more importance to her than her trade with India. At any rate, it is a method that certainly hurts Britain. Until the Powers are willing to officially recognise them and begin negociations for changing the unequal treaties they simply disregard those treaties - whenever they choose.

Let me digress just a moment to give some of the reasons that the Chinese give for their special animus vs. the British. (1) They feel that Britain as a government thinks of China in terms only of trade- a place for her commercial advantage. And so her policy toward China is in those terms.)2) The long trend of history since the Opium Wars shows Britain as the leader of the "imperialistic" nations. By concentrating on her, they will gain their end with all the rest. (3) The onus of the Shanghai, Shameen, and Wanhsien conflicts during the last few years falls chiefly in their minds upon the British. (4) Then there have been a few foreign newspapers in China run by British citizens which have been most outspoken in their attitude toward the Chinese- favoring a firm- even military- hand by the powers in their dealings with the Chinese. (5) And then a subtle sense of superiority of race which makes itself felt in little but exasperating ways. The Chinese themselves are proud of their race. These are factors that have their part- whether justifiably or not- in making up the feeling of the Chinese to Britain. Why, to date, we Americans have escapted is something of a problem though undoubtedly our policy- Open Door, Washington Conference, etc.- has been more liberal until recent years. I have been very much surprised at the very cynical attitude of most of my Chinese friends to the recent British proposals- which seemed to me a very honest change of heart of the part of the British. Perhaps it is due to the long accumulation of grievances that have been suppressed until recently, influencing Chinese minds against anything British. And now this sending of 16,000 troops- including tanks and air forces to Shanghai - seems to be justifying Chinese suspicion of British motives.

Let me also speak of another complicating factor in the situation: Russian influence in the People's party. This is not

one of the fundamental strains in the movement - but when China needed friends Russia willingly gave up her special treaty rights and took China's part against the other nations. The party welcomed Russian helpers not because it agreed with the Communistic principles (Even the most sympathetic to Russian help among my Chinese friends deny that China could ever become Communistic- China's entire social structure is so different) but the Russians were welcomed into the organization to enflame it and to give it the benefit of their party organization experience. Naturally they have won over a few of the People's Party to their views with the result that it now contains two distinct groups - the Rights, those of the original group now interested in democracy and education and religion(including Christianity - in fact many of the leaders are avowed Christians). The Lefts, or more radical group- with distinct Russian leanings- who are now in the ascendency. But in a very real sense Russian influence is being tolerated, in the interest other contributions- by both the people's party and the Chinese in general.

But out of this grow certain dangers to this process of nation building. (1) It may in the future be difficult for the Party to throw off the Russian influence and power, after the time comes when they no longer need help. (2) A more general difficulty of leadership; a perennial problem, but this will grow in importance the more they expand their territory. (3) The unrest that they stir, among the students calling them away from their studies and badly needed preparation for life, to student demonstrations and places in the Southern army. A little of this may be of permanent value to the students in giving them a sense of partnership and responsibility in the countries problems. But to have it exclude their academic training would be short sighted patriotism. Certainly they are the most vocal and most unselfishly patriotic of all the groups. They may be a little hot-headed at times- but so were the boys on the Boston Common over a hundred years ago. (4) After the first flush of their victory is over, and they begin their local governments with taxations, etc., there may be a period of disillusionment among the people. (5) When the Left wing stir up opposition to the Church they are taking sides against an organization that might very likely cooperate with them. A party tampers with dynamite when it attempts to interfere with religious freedom and liberty of conscience. Men are willing to be martyrs for these ideals. (6) The further north they push and the more geography plays its silent role- tending to slow down their progress because of the difficulty of transportation- they may be tempted in a time of discouragement to compromise with the warlords- just as their predecessors did with Yuan Shih-kai- and so neutralize all the results of their work.

And yet thru it all they are on the move: their education continues, people are slowly coming to take more and more of an intelligent and responsible interest in their country's problems. This will require years to complete- the end is still far off. But even the civil wars in the north have their negative part in this vast education for national life. Their aimless plunderings of all the

countryside are slowly arousing the long-suffering people till in despair they will say, "Well, we must do something ourselves to stop this." And so I am distinctly optimistic- the intellectual leaders in both the north and the south are behind it and therein lies hope. There may be some hard days ahead- mobs may get out of hand- missionaries and other foreigners may havt to be withdrawn for a time, but nothing can permanently interrupt China's march into the family of nations.

I have already trespassed too much on your time and good nature, but I must say just a few words about the situation for Chistianity in the north of China as I see it.

Let me name some of the objections to Christianity raised by various parts of the Anti-Christians and the People's Party, and attempt an impartial evaluation of their merit: (1) They oppose it as a foreign institution. in its personnel, buildings, money, methods, and ideals. I feel that there is great deal of validity in this criticism- we ought to change our ways. We have too often in the past built on our high Western standard of living on organization so complex and expensive that our Chinese friends could not think of taking over. I am asked to give my benevolences to pay the great church's coal bill- whereas I would much prefer to put my money into giving a scholarship to some lad who might be a future leader. A survey was conducted a few years ago in Shansi - one of the richer agricultural parts of China. It was found that the average income per family per year was $72. Mex ($36.00 American money.) That indicates that people have no surplus to speak of- the item upon which all education, churches, hospital depend. Any untoward event drives such people into starvation or into being recipients of charity. I believe that her is a basic economic fact - to be kept in mind in all our planning for the church. During the part year the Fenchow field here has had to make that adjustment- on very short notice- with no little trouble- but we are all facing it, and the transfer of our whole program to an economic basis in agreement with Chinese conditions is under way. Where it has already taken place a much more wholesome spirit is already evident. It means that if missionaries are still wanted, at least it is not because they are looked upon as the foreign Santa Clauses thru whome money flows to a financially dependent church. Our American Board has taken a lead in these matters with the result that there is a naturalness and wholesomeness of relationship between Chinese and foreigners that is very heartening.

(2) Another objection is to our schools - that they teach a foreign culture, a foreign religion, and too much of the teaching is carried on in a foreign tongue. Christian education is therefore looked upon as a denationalizing influence at a time when every effort is being used to bring about a national consciousness. The movement to have schools registered, at heart, it seems to me, is but a part of this great movement of nation building. It requires that

all schools gear into the national educational machinery. Because the Christian religion and Bible are still distinctly foreign things to them - they also are ruled out. Many of our schools are making application for registration with the Government.

(3) Again, the Christian Church is associated in their minds with the "imperialism" and economic exploitation of the powers. At the times when treaties for special privileges were made with China, the religious leaders had religious toleration clauses included- giving Christians certain exemptions from taxation, etc. The protection that our mission work has received from foreign soldiers within China has very naturally led to resentment. It therefore seems to me that there is a real element of truth in this feeling. True, there are sections of the Church who try to disassociate themselves from this- The national Christian Council last year took a very forward position in this matter- but it is difficult to remove the former impression.

It is rather thrilling to me that strong criticism of the Church and its administration, is accompanied on the part of many of the leaders with the highest appreciation and even veneration of Jesus. The result is that these few years are hard years for the church- it is growing, but slowly- but it may well have a cleansing and pruning effect- that will ultimately lead to a more vigorous, indigenous church. Here again when I think in terms of scores of years I am distinctly optimistic. There are hosts of problems; how more effectively to harness in the young, college people into the church - a more vital worship and devotional life; leadership; evangelism; how to get the Church to take a more effective place in the social problems all about us. But where is the church that does not have these to contend with. Our great hope lies in our young leaders all to few- but they are great chaps!

Most of the resume comes to me thru Chinese friends- one in particular who does not wish to give his name, though he has written a superb analysis of the situation which I saw a few weeks ago. I feel that the facts he brings out ought to be more widely known - and so of course I take the responsibility for all that is said here.

S .C.Peabody.

FR/LB
Encl.

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The Chinese Recorder

EDITORIAL HEADQUARTERS
MISSIONS BUILDING
23 YUEN MING YUEN ROAD
SHANGHAI

RECEIVED
FOREIGN DEPARTMENT
MAR 17 1928
Ans.

BUSINESS HEADQUARTERS
PRESBYTERIAN MISSION PRESS
135 NORTH SZECHUEN ROAD
SHANGHAI, CHINA

February 21st, 1928.

Rev. R.E. Chandler,
14 Beacon Street,
Boston, Mass.,
U.S.A.

Dear Mr. Chandler:-

I am enclosing herewith a typed copy of certain instances of Chinese Christian behavior under recent trying situations. These were compiled for the use of the delegation going to Jerusalem. It occurred to me that you would like to have a copy and that you might be able to utilize some of them. This type of material should be very helpful in increasing understanding on the part of Western Christians of the Chinese Christian situation.

Yours sincerely,

Frank Rawlinson

FR/LB
Encl.

FOREIGN DEPARTMENT

MAR 17 1928

Ch

SOME TYPICAL INSTANCES OF HOW CHINESE CHRISTIANS STOOD THE STRAIN OF A REVOLUTIONARY UPHEAVAL AND THE TEST OF PERSECUTION.

These instances, it should, be understood are only a few of those which might and should be listed. In many centers Christians have been the object of criticism and scurrulous attacks which did not always involve actual attempts of life and property but which always meant physical stress and spiritual suffering. Furthermore the whole story of how many Chinese Christian got bravely under the load suddenly dropped on their shoulders through the enforced evacuation of the missionaries is hardly touched on in the instances given below. This aspect of the situation should not be forgotten however. Something should be done to gather up and put together the information along these lines with a view to producing a book or a pamphlet that might be used in furthering understanding between Chinese and western churches. In most cases the incidents listed below are given in the words of those who reported them. They are taken mainly from the pages and correspondence of the Chinese Recorder and reports of the British and Foreign Bible Society.

.....

An evangelist in a Hengchow (Hunan) country field, disregarding the orders of the local merchant's guild, boldly preached Christ in the chapel. As a result he was arrested, hands tied behind his back, and made to wear a high hat - symbol of humiliation. The courage and grace with which he bore this trial brought his persecutors to shame, and since then services have been well attended and no onstructions offered. Elder Wu of the Lei yang church was killed, because he was rich and also because he was a Christian.

.....

The wife of one of the Chenchow (Hunan) preachers was told by the chairman of the labor union, who had been a former preacher, that they had better leave, while the leaving was good; it might not be possible to get away later. Mrs. Chiang answered: "why should I leave?, I have done nothing to be ashamed of. If I have to die I might as well die here as anywhere." Her courage has been richly rewarded. The work has not been interrupted.

.....

There was Pastor Yin in Fancheng, Hupeh, a military officer ordering a soldier to shoot him on the spot, and Pastor Yin still holding his ground and finally by friendly persuasion overooming the hostility of the officer. During repeated dangers and difficultiss Pastor Yin is to this day faithful to his charge.

.....

There was an old Christian near Nanchang, Hupeh. In the spring the communists were planning to kill off a number of leading men and this Christian had his name on the black list. Expecting to be killed and knowing his property would be confiscated, he determined that whatever might happen to the rest, he would save his Bible. So he made it up in a bundle, dug a hole in the ground and burried it, saying to his son, "If they kill me, you know that our Bible is buried here. You are not able to read the book yourself, but your som is learning to read and you just see to it that he get and read it."

.....

There was Pastor Wang in Nitsei, near Siangyang, Hupeh. He was threatened again and again by the communists. Finally the situation become so desperate that even the Christians advised him to leave and if possible save his life. But he prayed to God about it and felt that it was his duty to stay and by the mercy of God he was spared and is holding his ground to this day.

.....

There was a similar case with an evangelist in an outstation near Tsaoyang, Hupeh. He also refused to leave his work. Last month he was killed by bandits or communists.

.....

There was the case of Pastor Liang in Changsha. He was surrounded by the enemies, his life was threatened, but a verse of scripture came to his mind, the Lord strengthened him and he said to them, "I will not leave, come what may, I am going to stand by my work." By the mercy of God he also was spared and is continuing his work.

.....

There was the case of a Christian in Hunan who was driven out by the communists and climbed up in a tree. It seemed impossible to escape but up he kept on praying. The Lord heard his prayers and he was delivered.

.....

There were the cases of teachers in Nanking who when the soldiers threatened their lives, trying to scare them away, still stayed on and continued their work in the schools in the face of daily danger and difficulties.

.....

When the foreigners left Lintsing, Shantung the assistant superintendent was made superintendent the day before the last foreigner left, with hardly any knowledge of accounting, and only casual knowledge of the hospital finances. The accounts, check books, and all correspondence was placed in his hands, with only an untrained bookkeeper to help him. Five armies passed through Lintsing during the summer, all of them furnishing many soldiers as patients, all of them free, some of them disposed to be disorderly. One army came through bringing an epidemic of relapsing fever. There were no foreigners

here for five months of the year, and still the year will show 20% more patients and 15% more operations than last year, despite a heavy fall of snow which made work very light for six weeks in the late winter. The hospital was so busy during the absence of the foreigners that no one took a vacation until their return. No salaries were raised during the absence of the foreigners, not even those which had been promised by previous contract. More money was given by local Chinese supporters than usual, and by a greater number of individuals. The mayor was brutally assaulted by Chu Yu-pu's soldiers and stayed in the hospital himself for nearly two months.

.....

[Partington field]

At the village of Changteng, the soldiers looted for two days. Women and children fled to our chapel yard, where a young preacher, just out of school, was in charge. He called in the leading men of the village, organized a refuge for women and children and a reception committee for invading troops. Refugees filled the chapel and the school and overflowed into a neighboring yard. This village of about 5,000 inhabitants was thoroly cleaned out and the lowest estimate of losses is over $100,000. Our refuge protected over 1,000 women and children and was the only place not looted. The Romanist premises were plundered and a civilian killed in their yard.

.....

[Partington field]

At Wei Ts'un just behind the battle line homes were filled with soldiers who were not bashful about helping themselves. Hardly had the smoke of battle cleared away when a delegation from this village came in to express their appreciation of what the preacher had done. These callers were the village head of police, the school teacher had a gentry. "No one could have equalled Mr. Chao" they said, "He stood at the door of the chapel which was full of 500 women and children

and kept out the soldiers when every one also ran. Twice they pointed their guns at him and once fired over his head. 'If you intend to harm these women' he said, 'you must kill me first'. They whole village is going to present him with a large wooden tablet of appreciation."

.....

Mr. Chu Chi-chang (a graduate of Nanking University and now in charge of the church at Fudong) took us to the various Presbyterian centers work in Nanking. He told us much of his own experiences with the soldiers and one felt how much he had duffered and what heavy responsibilities he had carried. He is a member of the Kuomintang Party but when they came only recently and asked him to help in some organization, he refused and gave as his reason that he did not feel the party was being true to its principles. When he was asked "What principles?" he said, "Religious liberty." He continued: "You take churches like our Church, and the Episcopal Church and do not let the Christians worship in them. I am a Christian and I cannot help the party unless it changes these things."

.....

"I can think of no better way of wishing our friends a Happy Christmas than by quoting from the last letter which Pastor Sun has sent to us from Hwaiyuan, Anhwei. After telling of the siege, when a portion of the roof of the Girls' School was shot away by a cannon ball, when soldiers looted and pillaged all through the city, when fires raged destroying between eight hundred and a thousand homes, when two plain clothes man were shot down by their enemies in our own city chapel, another beheaded on the front steps of the chapel and still another shot to death at the back gate, the evangelist in charge nearly losing his life at the same time, the Pastor goes on: "After the Sunday School was over, I heard that there was a battle in

progress on the Boys' School athletic field and that several soldiers had been killed .... On Wednesday we had prayer meeting just as usual. Including myself there was a total of ten people present. Although the meeting was not a large one, the spiritual atmosphere and the 'taste' of direct communion with God were even greater than when the attendance is larger. It was a time when faith is strengthened a hundred fold ..... I live in the midst of deep water and hot fire, which forces me daily to a closer communion with God. I find much deeper and richer flavour to the study of the Scriptures now than I ever did in times of peace and quiet."

.....

Mr. Tien was away from home but hurried back as soon as he heard of the calamity. Days of suspense followed, during which he wondered what outrageous demands would be made for the ransoming of his dear ones, and there were those who hinted that he might as well give up hope of again seeing his niece, a girl of sixteen years.

Suddenly, however, a mysterious message reached him, a message carried by word of mouth. He was to travel alone and unarmed to a place among the hills, where further instructions would be given him. Dare he venture on such a journey into the heart of bandit-land? It might mean that he would never return. But he believed that God could take care of him anywhere, so shouldering his Bible Society haversack of Gospels he set off for the hills, selling his books as he went along. On approaching the haunt of the desperadoes his courage almost failed, for he noticed that armed men were wathing him from vantage points among the high rocks.

Soon he was challenged with a gruff "Who are you?" and he replied "I am Tien of Church Village". "Oh! you've come, have you?" was the puzzling response, "Keep on up the mass and you won't go wrong." He found himself being passed on from post to post and

described by the sentries as the "Poor Ticket." These robbers always speak of their victims as though they were lottery tickets, and here was one whom they reckoned as a blank.

Mr. Tien at length found himself in a hill village which resembled a military camp for it was full of armed men, who all seemed to be well disciplined. They dressed as soldiers during the daytime and travelled among the villages quite openly, but at night they appeared in ordinary civilian clothes.

Conducted into the presence of the robber chief, Mr. Tien found himself treated as an honoured guest. The chief called for tea to be served, and himself poured it out, apologising the while to the embarrassed colporteur for having brought him so far away from home. "I could have sent your two children back to you but was afraid that harm might come to them on the way", said he. "I am sorry that my men made the mistake they did, but they could not tell which were your children."

.....

At Sinfeng while preaching and selling books soldiers molested the crowd and threatened to set about beating them if they listened any further; Mr. Lai immediately called upon them not to molest the people, as they were gathered together at his invitation, but to beat him if they wanted to beat anyone. "But" he said, "we will move away if you do not wish us to preach here". He then went right in front of the Magistrate's yamen, gathered a large crowd, and preached unmolested! This boldness won the day.

.....

"On one occasion Colporteur Tseng Hwa-seng was going through a region which he knew to be troubled by bandits, and by taking a path off the main road he hoped to avoid them. But he came right into their hands. He was carrying his bag of books. But books were not

what they wanted, and as he had nothing else for them to plunder they forced him to join them and carry two of their rifles. Thus he unwillingly became equipped with the brigands' arms and had to accompany them on their way. In spite of the rifles he talked to them about his books and tried to persuade them to buy some of them, - but with no success. At length when they were busy at their meal he managed to escape and arrived back home, - safe, but much excited after his adventure."

.....

"Nearly all of our colporteurs have passed through more or less persecution this year, and Mr. Sie seems to have had an extra share. He has been cursed on the streets, refused lodgings at night, set upon by mobs, driven out of town and warned of cruel treatment should he dare to return again. In the middle of the year he visited the market town of T'eng Ts'iang some hundred and twenty li north of Nanning. On entering this market he was held up by the local milita of the Nationalist party (Tang-pu) who searched his person and baggage. Finding he was carrying Gospels the soldiers cursed and reviled him and would have probably thrown him into jail had not the head village elder come forward and ordered him to be released. This elder warned him, however, that while being let off this time, if he ever made his appearance again he would receive different treatment. Colporteur Sie praised the Lord for this deliverance and forthwith left for Wuming. But it was "out of the frying pan into the fire", for at Wuming the soldiers also treated him harshly, but he silently submitted to the insults, knowing that any other attitude would bring him into greater trouble. I am sorry to have to add that we fear Colporteur Sie has finished his task, and that he has been done to death somewhere in the Red River Valley."

.....

"An Shang)Colporteur) came to see me on the 24th of January, 1928. On the 26th of January, he returned, having been robbed of everything. His boat had been pirated, several of the better class passengers kidnapped and everything of value taken from the ship. The pirates took his shoes off his feet because they were nearly new, and also took his warm coat. He had hidden his Hongkong dollar notes in his shoes, and when he lost his coat he thought his money was safe, but another pirate came and took his shoes off his feet, and the notes were found!! He was put on the sampan with the men who were taken away and kidnapped, but he knelt down and prayed aloud, and the kidnapped men asked the pirates to put him off because he was demented, and so he was put back onto the ramsacked passage boat. When the pirates had left her, a friendly launch came and towed her back to Canton."

.....

It is with deep regret that I have to inform you that the B. & F. B. S. colporteur, Chia Kueh-ching was killed by bandits early in August. The dangers from these men had been endured before, but our beloved friend, who strove to serve in season and out of season, went right on, dismayed perhaps, but unhindered, taking every opportunity of making known God's claims.

.....

Wu Sheng-ching, an old and trusted servant of the Bible Society, was killed by bandits whilst escorting his daughter and two other girls to school at Chowkiakow, some forty miles from Yenchéng. The bandits searched the boat for money and Mr. Wu, is shielding the young women, was shot.

.....

Chang Ch'ian-teh labours in Wuchang. He was suspected by the authorities, arrested and cast into prison, where he remained for

several weeks during the hottest season. That he escaped in a mercy, but eventually being able to prove his identity, and assisted by his superintendent, the Rev. M. Ekvall, he was released. It has taken him some time to recover from the hardships he endured, but he is now once more at work.

.....

"Mo Min-shan was formerly a Taoist priest, but was converted at one of the Mission chapels, and after a period of probation was employed by the missionary as a gate-keeper. His activities in spreading the good news of salvation led, after a while, to his being appointed as a colporteur, in which capacity he has done good service. He covers a very large area which, of necessity, means long journeys, and absence from the station continually. But he is a brave man, endures hardship and faces difficulties with courage, carrying on his work in face of opposition. Flood, drought, armies and bandits are causes of hindrance and at times he had to seek refuge, to again go forth when hindrances have disappeared."

.....

The country around Siuchow has been very unsettled owing to roving bands of bandits, but Mr. Chang Yu-shih has not on that account shirked his duty, though he has at times had to run for his life. In the middle of November, he was seized by bandits who tied him up, saying they would take him away and hold him for ransom. When he explained his mission of distributing the Gospel of Good News, they freed him, after having robbed him of all he possessed.

.....

The anti-Christian and anti-foreign agitators have been exceptionally busy, and yet the great bulk of the people have remained friendly and well-disposed. Our Bible colporteurs have been threatened and called "foreign dogs" and "foreign slaves" and yet our

circulation is a record one. We thank God that, in spite of all the opposition and all the lies that have been told, we have been able to remain at our post and to carry on as usual the work of the Bible Society; and it is a joy to know, should we be forced eventually to leave the province, that, scattered here and there all over the country are thousands and thousands of silent messangers ready to point people to the way of the Cross.

.....

"Mr. Carl Ohlson in Lingkiu tells how bravely the colporteur worked even when the war was raging. When the soldiers were west of the town, he did his best with his books and Gospel Message east of the town. When they went east of the town he turned up west of the town. When the armies had left, he eagerly went among the people with the Word of God, trying to heal their wounds."

.....

Mr. A. Almquist of Tokoto, Shansi, in a lengthy report set forth how the people have suffered beyond description from bandits and soldiers alike. The book-seller, on several occasions, had a very narrow escape from being captured by the bandits. He is a very godly man and a brave man, and has therefore kept up his work with great courage. The district contains about 500 villages. The colporteur is about the only man that goes about with the Gospel Message.

.....

"This colporteur is an old man who has given very many years of service to the Bible Society. He lives at a place about 30 miles from Tientsin, and had come up to the city to report on his work and to receive two or three months' wages. As he was returning, on the road he was set upon by three soldiers, badly beaten, and all his money taken from him. The soldiers were about to strip off his clothes, and only desisted from this when he went down on his knees

to his tormentors and knocked his head on the ground many times begging them to spare him this degradation."

.....

The dark cloud which settled over Nanking has a radiant lining. In a most remarkable and heartening manner students, servants, Christians and even some non-Christians stood by their threatened foreign friends, at times willingly risking their own property and lives. We hope western Christians will take cognizance of this loyalty. It was not the experience of a few only but of all. One Nanking missionary remarked to us that the loyal friendship manifested throughout the unanticipated tragedy almost made the experience worthwhile. One building contractor responded to the request of a missionary friend for a loan with which the threats of the looters might be averted only to have his own house looted; he was also forced to go into hiding. Another young missionary was hidden many hours in a Chinese house under piles of blankets. At frequent intervals soldiers came into the house and unwittingly regaled his ears with tales of the murders of foreigners which happily came of in their imagination mainly. At a moment when another missionary was ringed about with rifles and facing the demand, "Your money or your life", two Chinese young men appeared and pled for his life. One of them opened his coat and exposed his own defenseless body as a pledge for his foreign friend. For some the ricksha man's humble hut provided shelter. Six missionaries hid from noon till eve behind bundles of reeds in a Chinese fuel house. One Chinese Girls' School principal was wrapped in oil-cloth - tarpaulin - and thus covered several pupils sat on her as baggage.

.....

The staff of Nanchang hospital surrendered one month's salary and raised an additional $1,000. A girls' school in the same city

was secured by voluntary teabhers and run tuition-free several months.

.....

"Shih was on the staff of our leading daily (Nanchang) when Frank Lenz induced the editor to send him to cover the Y.M.C.A.'s 25th Anniversary Convention in Tientsin in 1920. The Y interested him. He became a Christian and later our business secretary. Naturally fearless and resourceful, his varied experiences have taken him all over China and into all sorts of situations.

"One night, two years ago, he stood off a gang who tried to rush a Y entertainment. Of course he knew that they would get him, and that night they did. It was two in the morning before we found him, half dead, bruised and bleeding, in the outer court of the school for the Sons of Officials. He had had the presence of mind to refuse to be removed until we had officially found him and the principal had accepted full responsibility for the affair.

"One of the first moves in the attack on the Association was the making of alluring offers to our secretaries. We lost one man, but Shih refused to be tempted by any of these, and upon my departure was left with sole responsibility for both the Y.M.C.A. and our residence property. Friends gave him ample warning that his name was among the first on the Red List, but running away didn't fit in with Shih's code. He remained at the Association till they came and got him.

"As soon as Shih had been disposed of, soldiery quartered themselves in our new building, stabled their horses in our restaurant to feed upon the imported window casings, and made away with several hundred dollars' worth of new tables and chairs. Our residence was taken over by the New Youth Club, which used it most effectively for the amusement of the young and the breakdown of China's ancient tradition of isolating the sexes.

"It was no time for any ordinary man to interfere, but Lan Liu is no ordinary man. By vocation Episcopal clergyman and by avocation President of the Y.M.C.A., he called together the few remaining members of the board who had not found it advisable to leave twon and arranged for them to invite those radical leaders who were causing our troubles to a dinner, where they pointed out to their guests that Shih had done nothing but his duty and that the program of the Association was entirely unselfish and for the welfare of society. Not being as well grounded as they should have been in the gospel according to Karl Marx, nor in the various Moscow manifestoes urging immediate elimination of the Y.M.C.A., they were completely won over. Shih was released after only six days in prison, though his cell-mates were held till the departure of the communists. Our erstwhile enemies joined themselves with the board in organizing a "Save the Y.M.C.A. Society", and ordered the staff to carry on."

.....

Hwa Nan College, (Methodist) Foochow has had its share of agitation and uncertainties. But it has passed through them in an interesting and inspiring way. As a result of the looting in Foochow by a group of Nationalist soldiers on January 16, 1927, the school had to close and the foreign faculty, with the exception of two, had to leave for Manila and Shanghai. Just previous to this (in December), during the time between the passing of the Northern and the coming of the Provisional Government, the teacher of mandarin was murdered by a band of ruffians. The school was reopened on February 24, 1927, with a somewhat depleted staff. Rumors were rife. On the morning of March 24 a mob broke into the compound and threatened the students with dire happenings unless they joined the communists. This they refused to do. After an hour and a half of fruitless agitation the mob left. On May 30th a radical remnant of the anti-foreign and

anti-Christian party rushed up to the gate. That time, however, the Naval guard blocked the gateway with his own person and succeeded in cooling off the ardor of the rioters. This followed a parade in which the students had participated in protest against aggression but which they had left early. The loyalty of the students to the institution and the foreign staff was remarkable and cheering.

.....

Miss Delia Hu, the young lady left without any funds for carrying on the work of the Gracie Kingham Memorial School, enlisted volunteer teachers and has kept school tuition-free for several months thereby preventing the confiscation or occupation of the mission property and giving an unusual demonstration of Christian service and courage. She is still bitterly attacked by occasional writers in the papers, for the school has failed to register, but the work she is doing is obviously of such high character that no one dares to interfere.

.....

"Not a single Chinese Christian", says Rev. James B. Eyestone, "in the Foochow Conference ... has turned against Christianity because of the present civil warfare in China."

.....

To keep their Association going most of the seven Y.W.C.A. secretaries in Chengtu gave up a month's salary. The head of the Construction Department of Nanking University, refused the position of municipal engineer in that city even though it meant a doubling of salary. In Hangchow all the secretaries of the Y.M.C.A. and Y.W.C.A. accepted cuts in salaries ranging from 10 per cent to 40 per cent. In another Association all the secretaries, from the general secretary down, on their own initiative reduced their own salaries to a uniform rate of Mexican $30 a month. A girls' school principal

reports a fifty per cent reduction in teachers' salaries, including her own.

.....

A Y.W.C.A. secretary, when threatened with death, said, "Even if I am willing to be a Revolutionist still I am a Christian just the same."

.....

The principal of the junior middle school in Jenshow, Szechuan, said, "I will deal with (the difficulties) to the best of my strength and ability, and no matter what arises I will not give up." Noting his demeanor in the face of threatening demands the students said, "If it comes to violence, the principal will be the first to get it. If he is not afraid we need not worry."

.....

In a war-torn interior city the Students' Society ordered, on the instigation of the local party government, that "no students should either attend church services or study the Bible." One bold youth protested against this infringement of religious liberty at the very meeting from whence the order was issued. Later a group of pastors, at the risk of being dubbed "counter-revolutionaries" - a life issue! - planned to make request of the government to rescind this order. In explanation one said, "This is why we follow Christ."

.....

Another says, "In case of a conflict (arising out of demands that she join the party) I have made up my mind to be loyal to the principles of Christ."

.....

Those responsible for evangelistic work in the Tehchow, Shantung district of the American Board work do not feel that "the Chinese Church is floundering around lost in a wilderness just because the

missionary leadership was taken away suddenly". The vanishing of this missionary leadership in a night did, of course, make it difficult for the country church members to readjust themselves. They even anticipated another Boxer persecution. The Church elders were stunned. Other leaders, however, realized what was happening. The Chinese leaders, superintendents and Evangelistic Committee quickly made plans for a "tour of explanation." Their purpose was to clear up the minds of the church members and encourage them to seize the new opportunity to show that the Christian Church is already indigenous in China. At first things stood still. But gradually work was resumed in the various stations. Then there came to the Chinese leaders a deeper realization of the significance of the situation thus created. They saw that whereas a few years ago the Church was an unimportant element in community life, it had as a result of anti-Christian agitation and the anti-imperialistic movement become a center of popular interest. They then asked themselves; "What have we to show them when they come asking questions? How can we justify our existence? What particular contribution can we make?"

.....

The demonstrators seized Rev. Lin Pu-chi, formerly in the Union Theological Seminary, Foochow, tied up his hands, put a straw rope around his neck and paraded him through the streets to the accompaniment of derisive comments. He was finally taken out of their hands by Chinese marines.

密勒氏評論報

THE CHINA WEEKLY REVIEW

Formerly Millard's Review

中華郵政特准掛號立券之報紙

Registered at the Chinese Post Office as a Newspaper for transmission with special marks privileges in China

VOLUME XXX — SHANGHAI, CHINA, SATURDAY, NOVEMBER 29, 1924 — NUMBER 13

THE CHINA WEEKLY REVIEW

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Cable Address "REVIEWING SHANGHAI"

PUBLISHED AT NO. 4 AVENUE EDWARD VII, SHANGHAI, CHINA, BY MILLARD PUBLISHING COMPANY, INCORPORATED BY THE LAWS OF THE STATE OF DELAWARE, UNITED STATES OF AMERICA.

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YEARLY SUBSCRIPTION, FIFTY-TWO ISSUES, TEN DOLLARS (CHINESE CURRENCY) IN ADVANCE, POSTAGE INCLUDED, IN CHINA AND JAPAN. IN THE UNITED STATES AND FOREIGN COUNTRIES SEVEN DOLLARS AND FIFTY CENTS U. S. CURRENCY. REMITTANCE FROM OTHER COUNTRIES THAN CHINA AND THE U. S. CAN BE MADE BY INTERNATIONAL MONEY ORDER. ENTERED AS SECOND-CLASS MATTER IN THE CHINESE POST OFFICE AT SHANGHAI IN MAY 1917.

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COMMUNICATIONS PERTAINING TO SUBSCRIPTIONS OR ADVERTISING IN CHINA SHOULD BE ADDRESSED TO THE CHINA WEEKLY REVIEW AT 4 AVENUE EDWARD VII, SHANGHAI, CHINA. TELEPHONE CENTRAL 4741. CABLE ADDRESS "REVIEWING SHANGHAI."

AMERICAN OFFICE
WORLD WIDE NEWS ASSOCIATION
303 Fifth Avenue, New York City
Telephone: Lexington 5300 :: Cable Ad.: Scholzem, N. Y.
CHICAGO OFFICE (James Yao) 111 E. Jackson Boulevard.
PACIFIC COAST OFFICES (World Wide News Association)
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REVOLT AGAINST MISSIONARY EDUCATION IN CHINA

PROBABLY the most radical and revolutionary action striking at foreign missionary-educational interests in China was that taken by the annual China Educational Conference held in Kaifeng, the capital of Honan Province during the latter part of October. In spite of the fact that the Conference was held practically a month ago and was according to report participated in by leading Chinese educators and officials interested in education from fourteen different provinces of the Republic, no news regarding the action was given out officially by the conference. The translation of the resolutions which we present herewith was sent to the *Review* by an American correspondent who is himself interested in educational work in China, and although we have had no opportunity of verifying the report by referring it to any of the educators who attended the meeting, we are presenting it herewith for what it is worth.

THE Resolutions, which apparently were the result of an investigation of missionary education in China by a committee of Chinese educators, apparently were presented to the Conference and after discussion in executive session passed. Although it is not clear whether the meeting held in Kaifeng which adopted the resolutions was participated in by the National Association for the Advancement of Education, we are informed by our correspondent that the meeting included the most responsible body of educators in China and that the resolutions are expected to receive the approval of the Ministry of Education in Peking. The resolutions in full follow:

"After full examination of the whole problem (that of schools organized by foreigners in China) we report on the necessity of the Government's regaining control of all educational activities now exercised by foreigners in China. Foreigners in China, in the conduct of their educational work, exhibit many evils, of which the four following must be emphasized:

"I. In every country Education is a most important inner function of Government. The schools operated by foreigners are not registered with the Government, nor do they receive or observe the Government instructions. This gradually alienates the Government's exclusive right to educate.

"II. Each country has some ruling idea on which it builds its educational fabric. Foreign races by temperament and ideals are different from our people. The education of each country is, or should be, peculiarly fitted to each; thus no

other can quite harmonize with our needs. This means that they interfere with the attainment of our educational ideal.

"III. Moreover by the conduct of their peculiar systems they really buy the affections of our people, making them in reality colonists of their countries. Though this may not be the intent, no plan could have been more cunningly laid, for the change is all unconsciously going on. Thus those educated under a Japanese system learn to love Japan. So for England, America, and France. Thus the peculiar National spirit of independence and the student's mind, that should be first for his country, is impaired. Thus the content of the system of education devised by foreigners is apparent. The administrators of the schools are either preachers of religion, or they occupy their positions for the purpose of inculcating political ideas; the educational is not their real aim. As far as method goes they follow their own inclinations and ideas. The curriculum is not in harmony with the Government standards.

"IV. For the above reasons necessity presses that the Government should regain its rightful control of Education. Means to this end are as follows:

"1. All schools and educational agencies established by foreigners should report to the Government for registration.

"2. Everything pertaining to the schools should be brought into harmony with National and Provincial regulations before they are permitted to register.

"3. All schools opened by foreigners must come under the control of an inspector appointed by the local Magistrate.

"4. All teachers employed in foreign schools must have the qualifications required by the Ministry of Education.

"5. All foreign schools must collect fees in accordance with the scale set by the Ministry. Such scale of fees must not exceed that of other private schools in the district.

"6. Pupils graduating from an unregistered school shall not be considered on an equality with the graduates of the National schools when seeking Government preferment.

"7. Schools not permitted to register by the Government shall be closed after a certain time, of which due notice shall be given.

"8. Students in the foreign schools shall take care to observe all Festivals, Properties, and Manners determined for the regulation of the National schools.

"9. Foreigners should not use their schools or other educational agencies for the propagation of religion.

"10. All foreign schools and educational agencies shall, within a fixed time, be taken over by the Nation.

"11. After the foregoing has become law in operation, no foreigner shall be permitted to establish agencies in the country."

ALTHOUGH the foregoing resolutions, when referred to some prominent missionary-educators of Shanghai this week, produced some surprise, one or two of them however, stated that the action was not unexpected in view of the fact that similar action was contemplated at the annual convention of the National Association for the Advancement of Education held in Nanking last summer. According to an American in Shanghai who is in close touch with missionary education in China, a sub-committee of the National Association recommended the passage of resolutions somewhat similar to the foregoing at the Nanking convention, but the matter was postponed upon the advice of more mature members of the organization, for fear of adverse effects. The Convention last summer was participated in by approximately 900 teachers and officials interested in education in China, most of whom were Chinese. In view of the fact that the meeting in Kaifeng in October was held during the progress of the recent civil war, there may be some question as to how extensively it was attended or the responsibility of the meeting to represent the public sentiment of the whole country.

THE element in the action at Kaifeng which is bound to stir up much interest in missionary-educational circles, is that pertaining to the teaching of religion. Says Article III.

> "The administrators of the (Mission) schools are either preachers of religion, or they occupy their positions for the purpose of inculcating political ideas; education is not their real aim." Then a little further along in Sub-Article 9, appears the statement, "Foreigners should not use their schools or other educational agencies for the propagation of religion."

Although the Chinese government is in no position to enforce any of the foregoing resolutions and even though it were, it would apparently require the revision of some of the treaties with foreign nations, there are many missionaries in China, chiefly those who call themselves "liberals" or "modernists" who doubtless would be willing to meet the wishes of the Chinese educators to a certain extent at least in making the teaching of religion optional rather than compulsory in middle schools and colleges. The Chinese, or at least the more radical ones in the educational ranks are demanding that religious instruction be abolished entirely in the primary grades as a preliminary and that ultimately it must be abolished in all missionary institutions of learning. Since this would strike at the fundamental purpose or aim of missionary education in China, naturally it may be realized just how far reaching the foregoing action is.

FROM a practical standpoint, the action taken by the Kaifeng meeting is most inopportune, for the reason that missionary education is about the only education which is being carried on uninterruptedly in China today. Owing to the disturbed political situation, practically all of the Chinese governmental and privately supported educational institutions in China have been unable to open for the fall terms or if open are operating at partial efficiency on account of shortage of funds and lack of students. A prominent Chinese educator in Peking in an address before the Chinese Political and Social Science Association three or four years ago made the statement that the next ten years in China would be the most important in the history of missionary education in China, for the reason that the disturbed political situation would make it practically impossible for the government to function from the standpoint of officially supported institutions. However, in spite of this, the "drive" against missionary education in China now seems to be on

(incomplete)

Dr. Schurman's Promotion

The appointment of Dr. Jacob Gould Schurman as American Ambassador to Germany comes as a fitting and pleasing reward for his period of useful service in China. His experience as a diplomat and the time which he spent at the Universities of Heidelberg, Berlin and Goettingen, place him in a position where he has peculiarly valuable qualifications for the responsible post to which he has been selected. The promptness with which his nomination was confirmed, in striking contrast to the recently displayed recalcitrant attitude shown by the Senate in respect to the Warren nomination, is especially gratifying.

The career of Dr. Schurman as Minister to China has been notable largely through the endeavors which he made to acquaint himself with the work of the consular service throughout China, and his wide travels throughout the country contributed to give him a thorough acquaintance with foreign opinion of different classes in this country which served him well in his capacity of representative of the American nation. Another noteworthy feature of the service here of Dr. Schurman has been the frankness with which he spoke on many occasions on the important questions in the minds of foreigners in China, and while his utterances did not always meet the approval of all who heard them, they have performed valuable service in bringing the issues which he treated clearly before the public. In Germany where firm and frank handling of a series of difficult problems is needed, this quality on the part of Dr. Schurman should serve him in good stead.

The impending departure from China of the American Minister, or, rather, Ambassador to Germany, as he now is since his appointment was confirmed by the Senate on Tuesday, brings up the question as to the appointment of a successor, and in view of the fact that the situation here is replete with tangled problems, one must hope that the President may exercize every possible care in selecting for the post in Peking a man who will be able to perform his difficult function with ability and so as to be a credit to the nation. American diplomacy in the Far East has often suffered from constant changes, few Ministers to China or Ambassadors to Japan having served as long a time as Dr. Sehurman remained here. The past half dozen years have seen in China Dr. Reinsch, Mr. Crane, and Dr. Schurman, while Japan has seen no less than four American Ambassadors during that same period, namely, Morris, Warren, Woods, and Bancroft. It is obvious that even the most brilliant of men without knowledge of the Orient cannot possibly be as valuable as a diplomat here as may a man who through personal acquaintance and observation of conditions here gains a fund of knowledge and experience which cannot be gained from books. In this respect other nations, notably Great Britain and Japan, have usually shown far more appreciation than has America of the necessity of having their diplomatic representatives remain sufficiently long in office to gain acquaintance with the problems with which they must deal. It would be well for the United States to bear this in mind at this time and to ap-

point as Minister to China a man who will be reasonably certain to remain for a considerable period of time rather than some person who may merely wish to have the position for a short time in order to gain prestige. Thus in a case like this it will be part of wisdom to select a man with diplomatic training and with personal acquaintance with China and her problems, even though it may be necessary to set aside the usual codes of the State Department in the way of seniority preferences. The peculiar and difficult problems which must inevitably confront the next American Minister to China demands very high and very special qualifications, and it is imperative that these be borne in mind when a successor to Dr. Schurman is selected,

North China Star

華北明星

Published every day in the year by the North China Star, Co. Inc., (Nevada U. S. A.) 107 Rue Dillon, French Concession, Tientsin.

Directors: Charles J. Fox, President and Editor; Dr. Harry V. Fuller, Vice-Pesident and Associate Editor; Louis E. Nantz, Secretary and Business Manager; R. Fermus, Treasurer; Hollington K. Tong, Col. Ralph Lulu and H. Y. Feng. Barry C. Eastham, Counsel.

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Terms of Subscripition: Daily, One Month $1.00, Six Months $5.00, One Year $10.00.

All subscriptions payable in advance. For foreign countries the price of postage is added. Advertising rates will be sent upon application.

Telephones: Editorial: South 830, Business Office: South 379. Telegraph and Cable Address "Star", Tientsin.

Washington Correspondent: Albert Whiting Fox, 309 Munsey Building, Washington. D.C.

THURSDAY, FEBRUARY 18, 1926

American Missionaries And British Merchants

By Louis E. Nantz

In these days when it seems that the whole country is divided on many questions of policy and politics, and the general trend of the press, both foreign and Chinese, is toward violent criticism, often destructive in character, it is well for us to remember the two great Foreign landmarks in China—Christianity and Commercialism. These two historic monuments, planted here as a result of the efforts of high-minded, visionary, American missionaries and honest, farsighted, British merchants, are enshrined in the heart and affections of the people and are destined to endure forever. It can honestly be said, without fear of contradiction, that the greatest constructive effort accomplished by the foreigners in China is that of the American missionary and the British merchant.

The American missionary is maintained in China and his schools, hospitals, colleges and churches paid for principally by subscriptions voluntarily given by Americans in continental United States. It is the desire of a number of these mission societies to make their institutions self-supporting, but at the present time there are few which are able to collect sufficient funds for even a small percentage of their expenditures. The American missionary has built up and established a system of educational institutions throughout the length and breadth of China which would do justice to the educational system in many fairly advanced States. Religious instructions are a part of the teachings in every school, but many of them do not require as a pre-requisite to matriculation an avowed belief in any denominational sect. However, the great majority of students who enroll in these institutions, adopt the Christian religion. There are few cities of any importance in China where an American missionary cannot be found quietly and diligently carrying on his work. In many outlying parts of the country the trader, when he first arrives and engages the natives in conversation, will be pleased to learn than they have known men of his nationality.

As a matter of fact in interior places it is more customary for the native to say "Are you an American ? than "What nationality are you ?" It will be learned upon questioning the native that he holds the foreigner in the highest regard, this impression having been created and left in his mind by the American missionary.

It cannot honestly be said that the missionary suffers any very considerable hardship, if any at all, as a result of his labors in China; but it can be said that he has devoted himself whole-heartedly to the work of propagating the Christian belief amongst the Chinese, educating them according to his standards and providing medical and surgical attention for them through his hospitals. By living an exemplary life, he has created in the minds of the people, the most favorable impression of the American. He has invariably been a man of education and very high moral standards, and due to his efforts among the people, he stands to-day as what is undoubtedly the greatest and most efficient advance agent for commerce the world has ever known. His manner of living, his unswerving honesty and devotion to duty, his friendly attitude toward the people in the country of his adoption, have served to create that greatest of all trade assets—confidence, in the country which he represents. It is found that in many parts of China, the very word "mei kuo" meaning American, is synonymous with uprightness, honesty, tolerance and friendliness.

The British merchant in his long association with the Chinese people, which commences about the same time as the American missionary activities, has left a record of rugged honesty in business dealings which has set an example in commercial trading invaluable to the Chinese. China's railway systems, most of her coal mines, her textile industry which is growing so rapidly, and a large number of her other permanent industries, are a direct result of efforts on the part of farsighted British merchants. They have devoted their energies principally to developing commerce between China and foreign countries and have confined themselves almost exclusively to the various foreign concessions which they have been so instrumental in building up. It is a well out known fact that the Island of Hongkong at the time it was given to the British Crown, was a barren rock rearing its cold shoulders above the blue waters of Victoria Bay. Under the ceaseless energy of the British merchants who made it a trading center, it blossomed into the garden spot which it is to-day. Shanghai, Tientsin and Hankow were also built up largely as a result of British merchants.

There are other merchants in China and always have been, just the same as there are other missionaries in China and always have been, but we are discussing the majority and to all intents and purposes the American missionary and the British merchant, each stands alone in his respective sphere. The American missionary has undoubtedly made many mistakes in the development of his system for propagating the Christian religion in China, and the British merchant has undoubtedly made many mistakes in his commercial dealings with the Chinese people. However, it can honestly be said that they have each tried, in so far as it lay within their power, to do the best that they possibly could for all concerned.

The American missionary certainly tried to induce the people of China to adopt the faith of the West because he honestly believes that it will serve the best ends of the Chinese as well as the rest of the world. The British merchant is obviously and admittedly trading for profit. However, he is very careful to see that there is sufficient profit for all concerned. The various safe-guards erected to secure his interests by his government, are in the opinion of a number of them, absolutely essential to his continued safe residence in this country. Governments of various nationalities have undoubtedly exploited this country for their own selfish ends, for which the merchant is invariably blamed by the people of the country, when as a matter of fact, it was more often than not, a matter of imperial policy on the part of the various European governments who for so many years played diplomatic checkers on China's soil.

MISSIONARIES AND MISSIONARY WORK.

By Hon. T. R. Jernigan,
Consul-General at Shanghai, China.

THE riots in China during the spring and summer of 1895, elicited opinions wherever the channels of intelligence penetrated. The efficiency of missionary work was widely discussed, and from the various arguments, various conclusions were deduced. The discussions appear to have been more energetic than former discussions on kindred subjects, and this may have been due to the advanced state of mental culture, which ever admits the influence of religious training as a potential agency in the progress of civilization.

When it became known that the Christian mission at Cheng-tu had been looted and burned, and that a few weeks later, men, women and children had been murdered at Kucheng, because they had gone there to teach Christianity, the feeling of the civilized world grew indignant and horrified by the outrage and murder. Whatever opinions were entertained as to the efficiency of missionary work, no one in civilized lands excused or palliated the violence of the Chinese rioters, and it should be written to the credit of Americans in China that they were the first to convene in public assembly and to present to their Government resolutions of condemnation. And it is no less due to historic truth to write that it was the Government of the United States which took the first step to impress upon China that in no part of her vast territory could an American citizen be disturbed in his rights with impunity.

The excitement of the year 1895 has somewhat passed away. Fond memory has erected a beautiful memorial shaft as a final tribute to the martyred dead of Kucheng, and those who were driven from their homes at Cheng-tu have returned to their work of Christian love and charity. The courier lines of Christian civilization have been advanced, and their outposts are as loyally sentineled as was the faith that was first at the cross and last at the grave. The time and the surroundings seem opportune for the subject of this paper.

There are about eleven hundred American missionaries in China representing the Protestant Churches of the United States and following their respective callings in the different provinces of the Empire. Many of these missionaries I know personally, and I have visited some at their homes and attended the services they conduct in their chapels. They need no witness to testify in their behalf. Their work is not done in a corner; all can see it, and those who go to learn the truth and will speak and write it are the best witnesses to the Christian character of the missionary and the efficiency of his work.

My experience as a United States official in Japan and China covers a period of six years, and during that period no case has come before me for advice or settlement, involving directly or indirectly the interest of the Christian churches, when it has ever been made to appear that the missionaries were not influenced in their conduct by the highest principles of right and humanity.

There ought to be no patience with the sentiment that goes out to the great outer world, which is separated by the seas from this ancient Empire, depreciating missionaries and missionary work. It is a sentiment that does not commend those who indulge in it, and cannot be supported by evidence that would be admissible in any court of justice. Whatever may have been the social and mental culture of the American traveller in the interior of China, he cannot be envied if when far from the open ports and resting within some walled city, he does not feel new inspiration and relief as he hears the morning and evening bells of some American mission ringing out, clear and distinct, against an idolatrous sky, the notes which, on every Sabbath morning, vocalize his native land with a hymn of praise to the God who has favored that land above all other lands. Wherever an American mission chapel may be found in China there the words of Christ are taught; and around the home altars of American missionaries, the Christian virtues are practiced and the customs and teachings of home inculcated.

Within such homes, patriotic sentiments are cultivated, and the children learn from example to revere the great names of our history and the events recorded therein which have made bright and happy the future of American manhood. Distance and time have in no sense abated the love of home and country in the breast of the American missionary, and the stars and stripes waving over legations and consulates in this distant land, are as much the cynosure of hope to him as when seen floating from the dome of the Capitol. Association and experience have impressed upon me the truths I have here written, and justice to American citizenship demands that they be stated.

The efficiency of missionary work has other tests than the statistics which show the number of the mission stations and converts. The customs and prejudices of the country are agencies promotive or non-promotive, and, when the latter, prove of the most insuperable difficulty. Tested by this standard no field was more uninviting than China, for the customs and prejudices of the Chinese were entrenched in centuries of superstition that met the missionary at the border with a wall of conservatism which had withstood the intellectual assaults of all former ages.

Here is the most ancient Empire of the world. As far back as history has reached, China existed twenty-two hundred years before Christ, fifteen hundred before the founding of Rome, and seven hundred years before the date of the Exodus. And as it existed when history first found it, so it has existed during all the intervening centuries. The ethics, the laws and the administration thereof have not changed. The most industrious and far-reaching research into antiquity records that the Chinese were governed by the same form of parental government which has stood unshaken amid the fall of surrounding Empires, and is as influential in its life today.

Whatever pertains to the land or the people of China carries with it the idea of immensity. The Empire includes five million square miles, whil the eighteen provinces which divide China proper embrace an area of one million, five hundred thousand, with an average size of over eighty thousand square miles, about twice the size of Ohio or Virginia, and an average population of sixteen millions, though some of the provinces contain as many as thirty-million inhabitants.

One of the great plains of the world is the plain through which flow the Yellow and Yangtse rivers, being two hundred and ten miles in extent and supporting a population of one hundred and seventy-five millions, nearly three times as large as the population of the United States by the last census. The sceptre of the Emperor of China bears sway over one-tenth of the habitable globe, and, according to estimates, his subjects number four hundred millions. In territory and population, the reader has before him the magnitude of the undertaking to make an entry into either, and can appreciate the difficulty on this line encountered by the missionary. The land and the people are not only immense and overwhelming, but strange, unique and without analogy.

But other difficulties, more insuperable than the size of territory and the number of population, meet the pioneer missionary at the threshhold of his undertaking. He must learn one of the most difficult of languages, and one which appears to have been fashioned to exclude successful communication with other nations. In the place of an alphabet there are twenty-five thousand heiroglyphics, or ideographic characters, each constituting a word, and out of which there is a language exclusively for literary use, to be seen, not heard; to be read, not spoken; and with a branch somewhat easier and less stilted. Next comes the language of the Mandarins or court language, spoken in the northern and central provinces, and one which about ten per cent. of the men and one per cent. of the women who read it can understand. And thus from such an alphabet, as it were, three dissimilar languages have been constructed, and these must be mastered by the missionary before he can preach unaided to all classes of Chinese.

Linguistic talent and application will in time enable their possessor to learn the Chinese language, but after he does learn it a difficulty still more insuperable confronts him, for nothing is so difficult to overcome as habits of religious thought and conviction. Lessons of religious duty taught around the fire-side and impressed by daily example become imbedded in the inmost heart, and grow with our growing. Such lessons shape life and are hallowed by the memories of early association and parental love; and the Chinese like other people, probably to an extent not surpassed by any other people, hold ancestral teachings and examples in the most sacred memory, and it is this principle of human nature that is the basis of the opposition of the Chinese to missionary work.

The missionary when he comes to China finds three religions dwelling harmoniously side by side. The writings of Confucius are the source from which the rulers and *literati* derive their theories of government and social duties, and the ethics of this Chinese writer pervade and influence every phase of Chinese life. The doctrines taught by confucius are cited as the infallible criterion of uprightness in public and private life, and were disseminated centuries before the coming of Christ. Then there is Taoism, a second form of religious faith and practice, originating with Laotse in the century the Jews returned from Babylon. And it is recorded that the Emperor who reigned in the year 65 A. D., being dissatisfied with the conclusions of

either or both of the philosophers named, sent an embassy to India in search of something better, and as the result Buddhism made its advent into China. The three religions indicated were peacefully taught in China when Mohammedanism arose and its adherents entered the Empire and have increased their number, principally in the Western provinces, to thirty millions. These facts are presented as evidence that to lead China into new religious paths will require the most patient perseverance and a faith that never falters.

The first attempt to introduce the Gospel into China was made by the Nestorians in the sixth century. From the published accounts, they entered the west of the Empire and resolutely pushed across the vast space of desert and mountain ranges of that geographical section. Details are wanting to show the full extent of their work, but there is little doubt that they made multitudes of disciples, and that afterwards they lost their influence. The famous tablet at Sing-an in Shan-si, bearing date 781 A. D., and in Chinese and Syriac characters, telling something of the triumph of the cross, is the only visible trace of the Nestorian effort to plant firmly the cross in China. Very recently I saw some of the Nestorian sect in Shanghai, and when they requested a small contribution to aid in some religious work, I asked about the history of their sect, and was pointed to the tablet at Sing-an as proof of their first attempt to teach Christianity in China.

The failure of the Nestorians did not discourage other Christian denominations from attempting to christianize China, and in the 13th century the Catholics entered the Empire also from the West. They were at first successful, when the decline of Catholic influence was arrested by the zeal of Xavier, whose plans of evangelization were conceived with the fervent energy and comprehensiveness which have brought so many triumphs to the Catholic Church, and the realization of which in this case death alone prevented. In 1580, Vaglignani, the Superior of Jesuit missions in the far East, selected Matteo Ricci and others, and sent them to Macao to push their way into the interior, and for a hundred and fifty years from 1580, great activity was displayed, and many converts were made, and after an effort of twenty-one years a Catholic Mission was erected at Peking. Success now seemed assured, but the Benedictines and the Franciscans and Jesuits who had moved in solid line until a lodgment had been made in Peking, no sooner planted the cross than dissensions arose among themselves, when the constant appeals to the Pope caused confidence to be shaken in their professions, and resulted in the edict of 1736 for their expulsion. Then a long period of persecution followed.

If the Churches of Christ could marshal their influences and centre them in China by a united effort, the exclamation of Vaglignan, centuries ago, "O Rock, Rock, when wilt thou open?" may have been sooner answered, and affirmatively.

But the cause of missionary work in China received an immense advantage when the successful navigator, Vasco de Gama, doubled the Cape of Good Hope. This daring feat of navigation pointed out a new route for commerce, and introduced Europeans to Asiatics. Thus it is that Christianity and commerce have ever been the pioneer agents of the larger civilization that follows, potentially aiding, one the other, in extending the domain of Christian culture, and the refinement of human wants.

At the beginning of the present century the Chinese were no more favorably disposed to mission work than previously, but the earnest zeal of the missionary was inspired by a brighter hope. The discovery of Vasco de Gama had opened new ports, and the London Society was the first Anglo Saxon missionary society to move China-ward, and Robert Morrison was selected to be the pioneer. The East India Company at the time enjoyed a monopoly of the China carrying trade, but when Mr. Morrison applied for passage to China on one of the Company's vessels he was refused, and it was necessary for him to voyage to New York, and from there sail for China on an American vessel. He was nine months in reaching Macao, and at Macao the first regular Anglo-Saxon missionary laid his plans for missionary work in China.

What has been subsequently accomplished is told in the reports of the Missionary Societies in China, every figure telling a volume of sacrifice and struggle, and the aggregate of the statistical tables presenting results that should be convincing to the most cynical.

The Catholic Church has twenty-five bishoprics, and claims a membership of 1,000,000, not including Thibet, Mongolia and Manchuria, and encouraged by such success, its restless energy is directed to the alleviation of bodily as well as spiritual suffering, and its churches, hospitals and schools attest continued success.

At the great Protestant Mission-

ary Conference, at Shanghai, in 1890 the statistics showed that forty societies were represented by one thousand, two hundred and ninety-six workers, and that there were two hundred and eleven ordained, and one thousand, two hundred and sixty-six unordained Chinese rendering efficient service. The entire missionary force was reported at 2,953, or 1,266 Europeans and 1,657 natives, and of the 522 organized churches ninety-four were fully self-supporting. The membership was 37,287, and the contributions of the native Christians for the preceding year were $36,885. Later statistics* increase the number of the missionary force to 1,650, and the membership of the churches to 50,000, and estimate that there are about 100,000 who have put themeselves within the influence of the Gospel.

In the department of mission *education*, success has been no less assuring. There are now 1,645 foreign and native teachers and 21,353 scholars, many of the latter studying the English language, who

* Now, missionaries, 2,700; converts, 70,000.

in the near future will prove the medium of spreading it to all parts of the Empire. What an agency in the furtherance of commerce! But it is the mission hospitals that would appear to impress the Chinese most with the efficiency of mission work, and called forth the remark from the great Viceroy, Li Hung Chang: "We Chinese think we can take care of our souls well enough, but evidently you can take care of our bodies better than we, so send us medical missionaries in abundance." The cures made in the hospitals, the Chinese see. They may not understand how they are made, but they know they are made There are seventy-four mission hospitals, and in 1893, there were 18,898 patients.

The figures given prove, comparatively, that in religion, education and medicine the missionaries have made decided progress, and merit the encouragement of public sentiment. If considered from a commercial point of view, missionary work has accomplished advantages to trade which the present awakening of China will soon evidence to be of great practical value. China can no longer sleep. The agencies of a civilization whose progress knows no receding ebb, are busily at work within the Empire. Civil engineers are now mapping the vast territory of China and tracing lines for contemplated railways, aided by the information furnished by the missionary, and closely following his tracks across plains and mountains, and by these tracks the business man pilots his ventures to the far interior marts. In the absence of the information furnished by the missionary, many of the trade marts of China would be still unfamiliar to the merchant, and demands for his merchandise confined to much narrower limits. It should be remembered that the ensign of commerce follows close in the wake of the banner of the cross, and he who would strike down the hand that carries the latter injures the interest of the former. Whatever comforts are enjoyed by the missionary are deserved by the nature and far-reaching results of his work; and a just public sentiment should be ready to add to, but never diminish them.—*Christian Observer.*

E. Miscellaneous Correspondence of American Board Secretaries

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2. China Inland Mission 152
3. Corey, Stephen J. 153-154
4. Presbyterian Mission: China Council 155

15-0

May 11, 1928

Rev. E. P. Ashcraft

Kaifeng, Honan, China

Dear Sir:

I write to you as Superintendent of the Free Methodist Mission to inquire about Rev. G. L. McClish. He has recently come in here to see us and inquired about the possibility of our sending him to China. I do not know that we shall have a place where he might be wanted; in fact, we move very slowly in the matter of new appointments, trying to go step by step according to the expressed wishes of our Chinese Church organization. It is possible, however, that a good opening may appear. Would you be willing to write me frankly about Mr. McClish?

He has done evangelistic work, I understand. Will you tell me about his earnestness in the work, his ability to cooperate with Chinese or with other missionaries, his effectiveness, his physical health -- or any other points that are relevant to his value as a missionary. If you can make any remarks about Mrs. McClish, that will also be helpful. We have not seen her. It will be a great service if you will do this for us.

Very sincerely yours,

Robert E. Chandler

REC/M

循理會

榮澤 河南

American Free Methodist Mission in China.

JUNGTSEH, HONAN.

REV. E. P. ASHCRAFT, SUPERINTENDENT.
BERNICE M. WOOD, TREASURER.
GENEVA SAYRE, SECRETARY.

June 29,1928,

RECEIVED
FOREIGN DEPARTMENT
JUL 26 1928
Ans. Unnec 1

Mr.Robert E.Chandler,
Boston,Mass.,U.S.A.

Dear Sir;-

Your letter of May 11th was received in due time. I am glad to know that Rev.McClish is looking toward China again, and shall continue to pray that he may be directed in his plans.

Mr.McClish was an earnest worker;systematic in his plans. He was young and with little experience when he came to us.He necessarily had to go through a period of adjustment,both in relation to his fellow-workers and with the Chinese.He had his trials and tests,but I think he came through them in good shape.

I have just had a talk with the evangelist with whom Mr. McClish worked longest while with us,and this man is strong in his recommendations of both Mr.and Mrs.McClish.I consider the opinions of this man worth considering.

Mr.McClish seemed to have good health when in China.Mrs. McClish did not seem as strong as he,but she had the duties of caring for her children as well as assisting with the work among the women.It would seem to me that their children might be a problem for them here now unless school privileges were provided.I suppose conditions will be better here when the political situation quiets down.We are hoping that some of our families with children will return this fall.

The needs and the opportunities never seemed greater here than at present,and I shall be glad if the Lord opens the way for Mr.and Mrs.McClish to return to the field.

Sincerely yours,

E.P. Ashcraft
[as indicated by envelope]

152

April 15, 1929.

The Inland Mission
Woo Sung Road
Shanghai, China

Gentlemen:

You have been kind enough in the past years to send me your Prayer List for the missionaries in China. I am afraid that I neglected to change my address and that you may be continuing to send it to Taiku, Shansi, where I have been located. I shall be very glad if you would continue to send it to me here, as I wish to continue my associations with your friends in China, during my indefinite stay in this country.

Very sincerely yours,

Wynn C. Fairfield.

WCF:B

Corey 153

Form 1201 S

CLASS OF SERVICE

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WESTERN UNION

NEWCOMB CARLTON, PRESIDENT

J. C. WILLEVER, FIRST VICE-PRESIDENT

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NITE	Night Message
NL	Night Letter
LCO	Deferred
CLT	Cable Letter
WLT	Week End Letter

1927 APR 23 AM 12 43

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APR 23 1927

AA933 30 NL.STLOUIS MO 22

DR WM E STRONG.

14 BEACON ST BOSTON MASS.

Ans. _____ 1927 APR 23 AM 12 43

ARE YOU APPEALING TO YOUR CONSTITUENCY FOR FUNDS TO REIMBURSE MISSIONARES IN THEIR PERSONAL LOSSES IN CHINA WE PLAN DOING THIS WOULD LIKE YOUR JUDGMENT IN THE MATTER WIRE COLLECT.

STEPHEN J COREY.

154

500-1-27

Telegram

COPY

OUTGOING TELEGRAM

BOSTON MASSACHUSETTS APRIL 23, 1927

REV. STEPHEN J. COREY
425 DEBALIVIERE AVENUE
ST LOUIS MISSOURI

APPROVE CHINA APPEAL EXPECT LATER ASK CONSTITUENCY FOR PERSONAL AND PROPERTY LOSSES.

W. E. STRONG.

REC'D AUG 4 1921

153

J. W. LOWRIE,
Chairman
CHAS. E. PATTON,
Vice-Chairman and Secretary

Theme:

THE CHINA COUNCIL
AMERICAN PRESBYTERIAN MISSION (NORTH)
20 MUSEUM ROAD, SHANGHAI

CABLE ADDRESS: LINK, SHANGHAI
THE MISSIONS CODE
TELEPHONE: CENTRAL 473

July 9, 1921.

The Reverend James L. Barton, D. D.,
American Board of Commissioners of Foreign Missions,
Boston, U. S. A.

My dear Dr. Barton:

Dr. Brown of our Presbyterian Board Rooms has written us of your intended visit to China, and we are eager to have you use the China Council Office in Shanghai as your service bureau.

We are centrally located and shall consider it a privilege if we can be of any assistance to you. In addition, there will be the pleasure to us of making your acquaintance.

Sincerely yours,

Chas. E. Patton

CEP-G

Chas. E. [redacted]

Shanghai.

July 9. - 21.

II. Shanghai

(For Appropriations 1923-8, see North China Supplementary Volume, "Rawlinson", under "Appropriations: General".)

A. Correspondence of Dr. and Mrs. Rawlinson

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Secretary Fairfield and Rev. P. A. Swartz 171-173

Secretary Fairfield and J. Merle Davis 174-176

Rec'd APR 16 1925

24 N. Portland ave 157
Ventnor N. J.
Apr 14

Dear Dr Strong

I have had a letter from Miss Fanny Hatch, Alumnae Secy of Northfield Seminary asking me to write a little article for our Alumnae Chronicle. and also asking if my mission Board has a "cut" of myself. She says it would be a gracious courtesy which the Seminary would greatly appreciate if such a cut could be used. The printed photo would carry a credit line to the Board, & the cut would be returned.

Our pictures were taken when in

Rec'd APR 21 1925

Apr 19
155
24 N. Portland ave
Ventnor

Dear Mr Bell

I do thank you so much for your kindness in looking after that cut for Miss Hatch that I must write & say so in spite of your instructions! Also thank you for the Missionary Heralds which I greatly enjoyed. I shall see that we see them in Shanghai and if I cannot succeed in

Boston for this purpose but I do not know how soon a cut would be available. I am writing miss Hatch that you will probably know whether the Board can help her in this. Do not trouble to acknowledge this note of explanation of miss Hatch's probable letter to you.

Yours very sincerely
Florence Lang Rawlinson.

getting them from the Recorder Office we will have to subscribe. I think I know several of the missionaries in India and a few in Turkey which makes the Personal references of considerable interest.

Thanking you again
Yours sincerely
Florence Lang Rawlinson

Miss Hatch says Apr 25 is the time limit which may be impossible for you.

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Thanking you again
Yours sincerely
Florence Lang Rawlinson

Miss Hatch says Apr 25 is the time limit which may be impossible for you.

REC'D DEC 4 1921

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SHANGHAI, CHINA
TELEPHONE N. 715.

Nov.12th.1921.

Rev.James L. Barton,
14 Beacon Street,Boston.Mass.

Dear Dr.Barton:-

You will remember the conversation I had with you as to my relation to the Chinese Recorder and the Foreign Mission Board of the Southern Baptist Convention. It is not necessary for me to recapitulate the details. Suffice it to say that a letter received to day contains a resolution stating that under the circumstances the Board feels it better that I cease my relation as a missionary under the Foreign Mission Board as from January 1.1922. I was not expecting so short time though I was expecting some such action.No other question is raised outside of that of my relation to the Chinese Recorder.

Now I wish to make application to be appointed a missionary under your Board. There are two fields of labor which have been suggested in this connection in either of which I should be glad to work. One is that of a general position with the privelege of working on the Chinese Recorder. I think it might be desirable that if your Board sees its way clear to appoint me that I remain in Shanghai until after the National Conference for which I have one or two tasks to perform. The other field of labor is Peking University to which I received such a cordial call about a year ago. A recent talk with Dr.Burton impressed me anew with the greatness of this opportunity.My delay in accepting it is not due to lack of appreciation but to the pressure brought on me not to leave Shanghai.Certainly if it could be avoided I should like to remain in Shanghai until after the National Conference though I am ready to do what is best. But you will doubtless receive other letters on this matter.

Now I should greatly appreciate it if you would cable your reply to my application. I have little time to spare. I had expected a little more time as far as our Board is concerned. But you will see how necessary it is that I know at once.

Unless immediate action is possible I may be forced to leave the field and I donot feel that leaving China is the will of the Lord for me.

Yours sincerely,

Frank Rawlinson

Frank Rawlinson
Shanghai

Dec 12, 21

Boston, Mass. but does not

may be impossible for you.

168

Rec'd FEB 18 1925

18

Rowlinson

UNION THEOLOGICAL SEMINARY
600 WEST 122ND STREET
NEW YORK

Tuesday,17,1925.

Dr.Enoch F.Bell,

14 Beacon Street,Boston.

Dear Dr.Bell:-

Your query in re weekly edition of Peking Leader received. As a matter of fact I never see the Peking Leader except when I go to Peking. The editor Mr.Clark is as far as I understand favorable to Christian work. I shouldnot feel that the Peking Leader Weekly would add much to the North China Herald in the way of news. It wouldof course give an additional viewpoint.I often find myself in violent disagreement with the viewpoint of the editor of the North China Herald but must concede the fact ahat he edits thebest paper in China. However since you only propose to take the Peking Weekly temporarily why not go ahead?

Does your staff get the Japan Advertiser? If not it would pay you to subscribe for it though it is not cheap and I am not sure that they issue a weekly edition. The main point about the Japan Advertiser is thefrequent insights it gives into the thinking of the Japanese about Christianity,both on thepart of Christians and others.If you should consider a choice between the Advertiser and the Peking Weekly by allmeansget the former.

I am seeing a growing need for a Journal of News

in the Recorder which shall comment on current events from a Christian viewpoint.

There is however another journal published in China which gives an American as over against the British viewpoint of the North China Herald. I refer to the Weekly Review edited by J.B.Powell. It often contaisn articles dealing with the problems of Christianity in China. It might pay you to subscribe for thatregularly.

I hopethese suggestions will be of somehelp to you.

Sincerely,

Frank Rawlinson

may be impossible for you.

161 Rauschenbusch

Rec'd MAR 12 1925

UNION THEOLOGICAL SEMINARY
600 WEST 122ND STREET
NEW YORK

Wednesday.

Dear Dr.Bell:-

Ihaveread Miss Boynton's article with keen interest. As to whether ornot the Chinese Recorder would want to enter a field where politics andother things are so inextricably mixed I do notknow. You might submit it to Mr.McIntosh, inShanghai. If they should accept it they wouldprobably want to delite some parts as for instance thereference to Mr.Karakan's influence on the expulsion of the "Little" Emperor. That is a conmincident with I fear very little proof. Of courseit does not say much about communism in Chinabecause there isnotmuch tobe said. I am inclijed to think that there are communisticelements in Chinese life that might well be studied. Some time ago I suggested this to someone who submitted an rticle touching on this general topic. TheRecorder would ~~xxxxxxxx~~ hardly feel like handling anything that dealt much with the present political situation in Russia simply because they would say that is out oftheir field. So you see I am quite in doubt as to whta the editors now managing the Recorder would say. Ihave afeeling that such an article with such references deleted as do not rest on definiteproff might wellbe submitted to the Nationa, The New Republic or the Christian Century. It would semto fit their fields better than that ofthe C.R.

Sincerely,

Frank Rauschenbusch

Rawlinson

A

UNION THEOLOGICAL SEMINARY
600 WEST 122ND STREET
NEW YORK

Wednesday.

My Dear Bell:-

Herewith a sliceortwo of information which came in today's mail from China.You can distribute it wherever you wish.

Some mission schoolshave a decreased numberof pupils on account ofrecent conditions. The government schools have suffered much more than missions schools. The present is therefore a temporary advantage for mission schools. It was indeed predicted by aprominent Chinese educator that for this decade-years not known-the disorder in China would provide mission schools with their greatest opportunity. The powerof government schools to compete with mission schoolsis alreadyrecognized. This willbecome increasingly apparent when present untoward conditionshavepassed.

There arethose whothink thatif the Nationalistic Party-Kuomingtang-gets control in Peking theymay attempt to curtail mission activities. They arenothowever united and hence maynotbe able to agree on any policy.

Oneofthe chief resultsof the anti-Christian movement is that the Chinese Christian are getting up their mettle.This seems tobe trueofNanking mainly. In this city the Fu Dung Community Church raised or israising $2,000 for a small hospital plant and practically all from non-Christian sources.

Sincerely,

Frank Rawlinson

163

Rawlinson

Rec'd APR 2 1925

2

UNION THEOLOGICAL SEMINARY
600 WEST 122ND STREET
NEW YORK

Wednesday.

My Dear Bell:-

I have looked over enclosed and made consdierable changes. If you are goingtorefer to me youmay as well do it in correct terms as otherwise. I am still dissatisfied with some of the phraseology. But I give youcarte blanche tochage as suits you.

Sincerely,

Frank Rawlinson

164
Rec'd OCT 13 1925

THE CHINESE RECORDER

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SHANGHAI

Rawlinson

Shanghai, September 15th, 1925

The Missionary Herald,

14 Beacon Street,
Boston, Mass.

Dear Sirs,

I have received from you a memo as of June 19th, 1924, in which you enclose us a bill for the Missionary Herald. Inasmuch as it is not on the Exchange List I should like to ask whether or not the Missionary Herald is not sent to American Board missionaries free ? If it is, then my copy may be sent to my office here. If not, when I receive your letter I will take the matter under advisement.

Yours faithfully,

Frank Rawlinson

165

Rawlinson

Sept. 18, 1925

Rev. Frank Rawlinson, D. D.
5 Quinsan Gardens
Shanghai, No. China

Dear Dr. Rawlinson:-

I have been away all summer and have but just now seen your letter of July 25th in which you enclosed an article on The Missionary and China's Appeal for Justice. It is too late to get the article into our October Herald, but don't be surprised if it appears in November. I was thinking of writing you for some statement, and am glad to have this. Perhaps after I read it carefully I may think that it is tied up to the Institute of Pacific Relations too closely for this late day, but I doubt it. My only regret is that I did not know of its being here on my desk. We could have gotten it into the October Herald without any trouble, not to speak of September.

I have been going over the China Recorder so as to get in touch with things again. I see that you have Ernest Burton's address at the New York conference. I had taken steps to get the permission of the family and Warnshuis for its appearance in the Herald. I am glad that you have printed it, however, and I guess we will let it go at that.

I was mighty sorry to have you and Mrs. Rawlinson get out of Newton Centre without my seeing more of you. Some unexpected cause prevented my getting to that reception of yours, and I understand that the same thing happened with most of the members of the church at Newton Centre. Don't get discouraged over the small handful of friends that seemed to be behind you. We will do better as the years go by if all goes well. The church is not as much alive in missions as it will be later on. It is full of large possibilities, and I trust that you and Mrs. Rawlinson will feel the strength of our friendship more and more. It was fine to meet you both here and to feel the magic touch of the elbow in this editorial work that we both share.

With best wishes,

Sincerely yours,

Rawlinson 166

COPY

OUTGOING TELEGRAM

Boston, Mass., March 23, 1927

RAWLINSON
TREASURERS SHANGHAI

EDMUNDS VUOKFEOXUP EWFELFYEDL

PATTON

Edmunds ask him to speak to National Council Omaha end of May.

Prepaid $7.00

Boston, Mass., April 28, 1927 167

LCC

RAWLINSON

TREASURERS SHANGHAI

NEED RETURN CABLE BRIEF JUDGMENT MISSIONARY SITUATION OUTLOOK NEWS

BELL

Prepaid $7.00

Rawlinson 168

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CHANGHAI 30 1020AM

BELL FERNSTALK

1019

BOSTON

Ans.

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EMAJD OVAZ ANIXT HENIF ICDYL EVACUATION YDEHB EBEOJ
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REPEB UXOFK SEUFT SDITW NOHIK EBIZJ EDOAZ NOGRS SEUFT NOGET
SERODEBEOG VYEBS VRYOS UMIVQY EBZ ANIXT EPEZL

RAWLINSON.

Majority missionaries out of stations. Considerable proportion China owing to urgency consular orders, strong anti-foreign feeling and difficulties effecting evacuation uncertainty. Chinese Christian-s are acting friendly to us missionaries. Most Chinese preachers carrying on outside Hunan Hupeh. Most schools open. Of thirteen Christian colleges ten open, six with only Chinese staff. Some restricted in staff and courses.

16—20689

169

B 1 B EP

RECEIVED
FOREIGN DEPARTMENT
MAY 3 - 1927

B BOSTON MASS MAY 3RD 1927

BELL FERNSTALK

1434

BOSTON MASS

Ans.

IN OUR CABLE APRIL 30TH PLEASE READ THE LAST TEXT WORD

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POSTAL TELEGERAPH CABLE CO

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170

Dr Reel

The Chinese Recorder

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SHANGHAI

BUSINESS HEADQUARTERS
PRESBYTERIAN MISSION PRESS
135 NORTH SZECHUEN ROAD
SHANGHAI, CHINA

July 9th, 1928.

Miss Dorothy Cushing,
14, Beacon Street,
Boston, Mass., U.S.A.

Dear Miss Cushing:

I want to thank you for your reference to that Vineyard Haven Sound incident. I am glad to know of it. By the way, I think I sent Chandler a collection of incidents depicting the behavior of Chinese Christians during the last year or two. Did you see anything of this?

I am interested in your question as to what part the common Chinese play in the revolution and what they think about it. That is really not a very difficult question to dispose of, for in any revolution the ordianry people play a secondary or a minor part. They are followers rather than leaders. The same thing is true to some extent in China. However, it is also true that laborers and peasants have to some extent organized and carried on revolutionary activities off and on. With both of these we deal in the forthcoming issue of the China Christian Year Book, which I am now editing. In addition, I can say that the general Chinese public favors the Nationalist Movement, even though a large proportion thereof has only a vague notion as to what it means and in many localities there is considerable nervousness as to what the soldiers may do. The Nationalist Movement would not have done as much as it has had it not had popular support. The leaders in the revolution are many if not all of them modern-trained people whose experience is a combination of that of East and West.

Sincerely,

Frank Rawlinson

FR:nc

EDITORIAL DEPT.
AUG 4 - 1928
REF'D TO
ANS.

April 29, 1929

Rev. Philip A. Swartz, D. D.
Central Union Church
Honolulu, H. T.

Dear Dr. Swartz:

Some of us here in the Board Rooms have been deeply concerned about the fact that the provision for the salary of the Rawlinsons in Shanghai has been obliged to follow the standard of provision for other missionaries in the North China Mission, to such an extent that it has been impossible since their return from furlough for Dr. and Mrs. Rawlinson to get away at all for a summer vacation. This summer they are being able to get three of the children away from the stifling heat of Shanghai, but they themselves are forced to stay on. I think you friends in Honolulu realize that the main factor of this situation is that while the children's allowances provided by the Board help to meet the cost of children they do not meet that cost in full and so a family of the size of the Rawlinson family finds living very difficult.

Knowing of the interest of the group of friends in Honolulu who have made it possible for Dr. Rawlinson to have his very useful automobile and its maintenance provided, I am writing to you to place this situation before you and to suggest that if it seems wise it would be a very gracious thing for the group to make possible a summer vacation for them this year. I should estimate that $400 or $500 Gold would make it possible for them to go to either Peitaiho or Kulian or even possibly to Japan where two of their children are to go. It is one of the cases where provision from the regular budget of the Board is rendered impossible by the necessity of equal treatment for the various families of the North China Mission in such respects, but there would be no objection if some of their friends in Honoluly felt moved to do something toward this end. The foreign secretaries would be very glad to see it d

done and I personally in my interviews with Dr. Rawlinson last fall feel that the more we can do to keep him fit for his significant work the more richly will the Church in China be profited. He impressed me at that time as being decidely below par physically with the danger of going stale in his editorial work although I have seen no evidence in the Recorder that he has done so. In any case a reserve of physical strength will certainly work out for the good of his work.

Assuring you of our appreciation of anything that the Honolulu group ~~may be~~ able to do,

Very cordially yours,

Wynn C. Fairfield.

WCF:B

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7

Central Union Church

HONOLULU, HAWAII

MINISTERS
REV. PHILIP ALLEN SWARTZ, D. D.
REV. LEO VAUGHN BARKER
REV. T. MARKHAM TALMAGE

THE MINISTER'S STUDY

August 9, 1929

RECEIVED
FOREIGN DEPARTMENT
AUG 26 1929
Ans. 9/4/29

Rev. Wynn C. Fairfield,
American Board of Foreign Missions,
14 Beacon Street,
Boston, Mass.

Dear Dr. Fairfield:

With regard to your letter received just prior to my departure for the National Council, requesting assistance on behalf of the Rawlinsons, I wish to let you know how the matter was disposed of. A number of letters written to friends of the Rawlinsons who had contributed previously on his behalf were sent out over the signature of J. Merle Davis, one of our deacons. I regret that no response was forthcoming.

Is it not reasonable to expect that the Prudential Committee should consider the special needs of the Rawlinson family irrespective of the basis of provision for other missionaries in the North China mission? Dr. Rawlinson is doing special work of such great significance that it is imperative that his needs should be dealt with in an adequate manner. Every one understands that the living conditions in Shanghai are far more exacting than in North China. No members of your constituency and none of the missionaries would question the decision of the Prudential Committee in making special provision for Dr. Rawlinson, and I personally hope that it may be done at some time in the near future.

We have had a delightful visit with the Cadies and the Chandlers who left yesterday on the President Pierce. With all good wishes,

Very sincerely yours,

Philip Allen Swartz

September 5, 1929.

Rev. Philip Allen Swartz, ~~D.~~ D.
Central Union Church
Honolulu, H. T.

Dear Swartz:

Thank you for your letter of August 9, 1929. I am quite sure that it is better not to press the matter at all unless there is a hearty response. I hope that we can handle the situation either as you suggest or otherwise. You will be sorry to know that Dr. Rawlinson's second son who was to have completed his senior year at Bucknell College in June broke down nervously in May and is now with his elder brother in North Carolina. This, of course, complicates the whole problem of caring for the family but I am sure the Board will do what it ought.

Gratefully yours,

Wynn C. Fairfield.

WCF:pmb

July 19, 1929.

Mr. J. Merle Davis
Institute of Pacific Relations
Honolulu, H. T.

DearMr. Davis:

In May I wrote to Dr. Swartz about the question of special provision for a vacation for Dr. Rawlinson of Shanghai. At Detroit he told me that he had received the letter and had turned it over to you as you were more closely in touch with the group who in times past had helped with the work of the Recorder and also with Dr. Rawlinson's car. I have heard nothing from either of you since, and am wondering whether it seemed wise to you to do anything about it.

The occasion which has brought the matter freshly to us here is the fact that Dr. Rawlinson with the advice and consent of one of our American Board physicians, Dr. Judd, who passed through Shanghai recently, feels that it is highly desirable for him to make a short trip to the United States to get a change of atmosphere and for certain family reasons. There seemed to be no likelihood that this can be provided through the regular channels of the American Board, but I should hope that if your group in Honolulu has been able to do anything in this matter, you will be willing to have whatever funds you may have secured used toward this end if we can secure enough further funds to swing the whole matter. I shall appreciate it very greatly if you will let me know as soon as possible the exact status of this matter and your attitude toward it. If it were possible to send your reply by week-end cable we should be able to consider the whole matter more intelligently here at an early date. If that does not seem justified, will you kindly send your reply by air mail as soon as possible. It is possible that the Chandlers will reach you at the same time as this letter, and if so they can throw more light on Dr. Rawlinson's general situation. We know how much you must be looking forward to their visit.

Davis --2

Our papers are carrying these days more or less excited news over the situation in Manchuria. I cannot believe that the situation will go as far as actual warfare, but, of course, it has in it the possibilities of another world cataclysm unless it can be stopped. My personal feeling is that each side is going as far as it can in the direction of bluffing the other, but I am afraid that in the process national feelings can easily be aroused so that some rash act of one petty commander can precipitate actual conflict. I wonder what circumstances your October meeting in Tokyo will find.

With cordial regards,

Sincerely yours,

Wynn C. Fairfield.

WCF:pmb

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CABLE ADDRESS
"INPAREL"

7

August 9, 1929

RECEIVED
FOREIGN DEPARTMENT
AUG 19 1929

Ans. 9/4/29

Dr. Wynn C. Fairfield
American Board of Foreign Missions
14 Beacon Street
Boston, Mass.

Dear Dr. Fairfield:

Replying to your letter of July 19, I am sorry to say that no practical result has come from the letters which I sent to Mr. Frank Atherton, Mrs. George Castle and Mr. Westervelt regarding the possibility of assisting Dr. Rawlinson.

I sent each of these people a letter describing Dr. Rawlinson's need and talked personally with Mr. Atherton and Mr. Westervelt. I followed your suggestion in speaking to Mr. Chandler who has been visiting us for a few days and he agrees with me that it is probably inadvisable to push the matter any further here in Hawaii since the Rawlinson's friends have already helped them on several occasions in substantial ways.

With best wishes,

Very sincerely yours,

J. Merle Davis

JMD-k

MF

September 5, 1929.

Mr. J. Merle Davis
Institute of Pacific Relations
Honolulu, H. T.

Dear Mr. Davis:

Thank you for your letter of August 9 which reached here on August 19 when I was away on my vacation. I quite agree with Bob that it is better not to push the matter at all unless there is a hearty response to it. I do not know what we shall be able to do but something must be done about it. The son who had the mental breakdown is with his brother in North Carolina, but it appears that the brother is not able to swing the responsibility unaided.

Gratefully yours,

Wynn C. Fairfield.

WCF:pmb

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HOW WE DID OUR BIT.

Written for the Congregational Church at San Jose, Calif.

1917

"Send us a doctor" was the word that came from the church in Lintsing, China, after the destruction of Boxer days,_ an answer directed to the San Jose church because we had inquired what we could do. "Without a physician", they explained, "two families designated for Lintsing must wait indefinitely at a station fifty miles north of Lintsing. That was our opportunity.

While we were considering the proposition, there came a letter from Mrs. Emma Tucker M.D. of North China, "If you are going to send a doctor, let me name her,- my classmate and friend Dr. Susan B. Tal Tallmon of Berkeley, California." The next mail brought a message from Dr. Tallmon herself, to the effect that she was in Morgan Hill and would pass through San Jose in two days and would be glad of an interview. So it came about that upon Ladies Aid day in May, 1915, a select few became aware of the fact that our candidate was already at our door and at our lunch table, to be introduced in all her swee ness and modesty,-we little realizing the import of the new friendship.

It is not easy to carry out the plans shaping up so rapidly, for the health and strength of our candidate were seriously questioned at the Boston Headquarters. But the money, the woman, the place of need,-who could gainsay such a combination as that? The difficulty was so great that at one time we abandoned the whole idea But in the early autumn, Miss. Richards, then president of the W.B. M.P. came to our mid-week meeting to announce that permission had been given The surprise was complete. We shall never forget the enthusiastic applause that followed the message, Mr. Patchell,himself,being the most surprised of all.

One of the perplexities was how she being a woman could be supported by the church, the American Board refusing to change its policy of receiving support of woman's work that had been given to

the Woman's Boards. So we offered the means, the candidate, and the new work to the W.B.M.P., Amazed as they were at such a gift, all unsought, they added the Lintsing church to their budget, and have since grown to love the field in a very special way.

At our Annual Meeting, in November, 1905, we had Dr. Tallmon with us as our missionary. In the ten minute address she was asked to make upon Sunday, she won many hearts, and notably the deepest interest and lasting friendship of Mrs. Chas. D. Blaney, who later took the lead on providing the beautiful Memorial Hospital at Lintsing. The evening service that day was a commission service for Dr. Tallmon, she herself teaching us the customary outline of hymns and prayer and address. Mrs T. C. Edwards, president of our Kingdom Extensiln, Miss. Laura Richards of Saratoga, and Rev. W. T. Patchell our pastor were upon the platform. In the audience sat her father just as he sat here last July, then full of anxious interest as he gave the one who meant so much to him.

December was very late for sailing, and a berth was hard to get. We did not know until the Tuesday of ou Annual Meeting that our hopes would be realized. Mr. Patchell read a telegram from Mr. Tenney, stating that a berth had been secured upon the Mongolia and it would sail the coming Friday. As suddenly as that, our missionary departed for the work for which she had made years of splendid preparation. p A Berkeley North was her church home, and all through the years they have shared with us in love for her and in just pride in her work.

The Lintsing to which our doctor went was a scene of utter desolation, scarcely one brick upon another having been left in the missionary compound by the Boxers. Dr. Tallmon described the spot which first met her sight as a "blank wall and a pipe hole". So it looked in 1907. Seven years of desolation had passed, and as they looked over the ruin ,they wrote, "Seven years, the alloted time for the desolation of Lintsing, we trust is at an end. May the command come,'Arise and build!"

From many small landowners, the American Board acquired 25 acres near the Grand Canal, giving fourty-four deed, and the sound of the saw and the hammer was heard once more. But for years the doctor did all her work in a tiny house, 10 by 28 feet. Men as well as women and chid c children came in large numbers, and they could not be denied. in the face of plague, political revolutions, fore and follds, our representative built up her staff of trained Chinese until she had 15, cared for English and Americans in the outluing stations, gave as many as 10,000 treatments a year, performed defficult surgical operations, supervised 900 religious meetings annually in the hospital, and planned her new hospital plant, which was dedicated in December, 1916.

During the thirteen years , Dr. Tallmon has had one furlough , spent , spent in traveling and speaking , being in great demand all up and down the Coast among the Branches that had come also to take pride in the Lintsing work. She was joined by her sister , Miss Ed ith Tallmon, a trained kindergartner , in 1911, and she was married in 1916.

Time fails to dwell upon the fascination and importance of this ministry among the densest population and the most needy of all the earth . In all these years , San Jose has never once failed Lintsing. The W.B.M.P. now carries a budget four times what we give , and the Board of the Interior and the American Board also give large amounts. Lintsing was reopened , because at a crucial time the San Jose church sent the physician . Not all churches are permitted to enter intoa ministry which they can know so intimately . And while we rejoice in that we have been able to give , we gladly acknowledge that in the service we have ourselves been richly blest.

COPY

AMERICAN BOARD MISSION
Lintsing, Shantung
China 17 April, 1924

Lintsing Boys' Educational Report for 1923.

-- -- -- -- --

The number of boys who have studied in our schools during the year has been higher than ever -- thirty boys have crowded into the small rooms available at the South Street Chapel, one hundred twenty boarders have been cramped into space here at the Compound where we used to think only ninety should be accommodated, filling up rooms meant for Sunday School use, while thirty more have attended here as day pupils, and at five villages in as many directions from Lintsing day schools have been maintained. Nor should we forget the thirty little boys who have attended the day schools at the old street chapel on Kuo Tzu Hsiang and here at the Kindergarten rooms. These two are taught by graduates of our Girls' School, and with a larger number of girls in attendance than boys constitute our first Lintsing experiment in coeducation.

In connection with all these schools we have our problems. For the country day schools and the poverty of the people and consequent lack of money makes it impossible to get really good teachers or have a proper well lighted school room. We help them financially only with small grants in aid, most of these schools collecting more locally towards their expenses than we send them. And yet despite their shortcomings, these schools are better than none at all -- and in our region, unlike some parts of China, there are practically no good government schools for the younger pupils. About the only chance then which our church children or other children have to get a proper start is that which we try to furnish with our few day schools, poor equipment and indifferent teachers. This condition helps to make one of the serious problems of our Boarding School in Lintsing. For the boys failing to get a proper preparation in the lower grades at home must either come to us at an earlier age than they should (some of them are not more than nine or ten years old) or if they wait till of the proper age to leave home they yet come unprepared to enter in the proper grade. Despite the fact that the Educational Commission has recommended and many schools (ours included) have already adopted the new system, dividing the pre-college course into six years of primary and six years of grammar school work (the latter including the old Academy course with an additional year of college preparatory work), it is as yet manifestly impossible to bring all the pupils at once into line with the new scheme. This calls, for instance, for the pupil's graduation from the six years of primary work (all that we now carry here) when only twelve years old. Most of our boys are that age before they come to us at all -- before that age it should not be necessary for them to leave hometo attend a boarding school. In theory this scheme is all right; the difficulty is that our church schools like the government schools have mainly been built backwards, first the college and academy taking all the men and the money, and the primary school left to shift for itself. This new scheme cannot be worked satisfactorily untilnearly every populous village has its proper kindergarten and primary school to take the pupils from five to six years of age, train them for a few years until they are of proper age to enter such a boarding school as ours. And when that day comes there will be little need for our school at

all. The church's educational efforts would then better be put into normal school, academy, and college in helping to train as large a proportion as possible of those who will be the teachers of these government primary schools.

Nineteen twenty-three will be remembered by some of us as the year when Lintsing's first school strike occurred. In May the Chinese Principal was absent for a few weeks in attendance on the meeting of the North China Council. Many of the pupils' parents and all of the country preachers were here attending the spring Big Meeting. Thro some inadvertent mistakes of the writer and a too haughty spirit of independence on the part of the pupils a clash occurred resulting in the punishment of the whole school. Incensed at this, certain ring leaders among the older boys urged a violent course, secured a following of sixty to eighty boys, most of them smaller boys who feared these leaders who threatened them with all sorts of dire results if they did not follow, and after smashing furniture, window glass, etc., they broke thro the Compound gate, literally shaking the dust of Yü Ying School off their feet as they left, and bolted for the street. Some of those whose homes were near by went home, to tell their parents almost as many different stories as to why they had left school as there were boys. Others followed the ring leaders to an inn in the city where they stayed for a time, thinking that we would soon come and entreat them to return. The whole story is interesting, especially the list of demands they made, including the resignation of the foreign Principal, etc. But suffice it to say that eventually all those who had thus left came back and humbly begged to be received again into school. Those who were known to have broken furniture or glass made financial restitution, all were asked to apologize for their actions, and to practically all except a very few of the smallest boys demerits were given, while ten or twelve of the ring leaders were expelled from school. The school soon settled down to even better work than they had previously been doing, for we were free of some boys who had long been a cause of trouble. We think that we as Principal and teachers have learned some lessons from this experience, and we hope that the boys have learned some needed lessons too! The serious aspect of such an event is realized when we note that out of the one hundred and fifty boys in school not more than one third are from Christian homes, and that among the ring leaders of this strike were one or two supposedly Christian boys. It causes one to ask as a recent writer in the Chinese Recorder has done: "Are the results gained thro our educational work worth all the time and energy and money spent upon it? And if not, what can be done to remedy the situation? Shall we close our schools and put the money and men at work on the evangelistic task or can we reform our school work so as to produce results more commensurate with the efforts put into it?" Surely if we keep on with our schools at all not less emphasis but rather more needs to be put upon keeping our church schools in the front rank educationally, for if we fail here we may expect students to shun our schools and enter government institutions instead. But somehow while training the child's mind we must also train his heart and influence his life; and we should fully expect that if he stays for any considerable period in our schools he shall sooner or later be won to a life of Christian discipleship. Pray for us and our Chinese teachers that this may be the purpose which inspires all our teaching, and that the results attained will be more nearly commensurate with the efforts expended.

(Signed) V. P. Eastman. In charge of Boys' School work for 1923.

(Report) (Evangelistic) 180

American Board Mission, Lintsing, Shantung, China

January 28, 1924

That which will no doubt distinguish the year 1923 from other years of quiet steady progress in our evangelistic work for men will be the fact that in the autumn of this year the Lintsing Bible School was opened.

The total number who have joined the church in our field this year is above the two hundred mark, the number received on probation runs to nearly three hundred. This is a larger increase than the church has ever seen in any one year since the station was opened. And this is so despite the fact that every year we try to make the door of entrance to the church more narrow. That is, we insist more strongly on the candidate's ability to read either the regular Chinese characters or the Phonetic (desiring ere long to make our church a Bible reading church) and on real evidences of a changed life. Hence altho there is everywhere an eagerness on the part of hundreds to press into the church, the fact that only a few hundreds actually gain entrance may really be cause for satisfaction rather than otherwise. Just as the U.S.A. feels it unwise to accept more immigrants than can really be assimilated, so the church in China should not attempt to receive more members than she can educate, convert and set to work. We must constantly beware of the temptation to give a large share of our time and strength to reaching the outsiders and but little if any effort towards building up the "body of Christ" and keeping this body strong and healthy thro the work that it does.

Let me give a concrete case of what I mean by the "narrow door". One man whom I know well has been now for nearly three years in the process of joining the church. Over two years ago he first attended an evening Bible Class at the new Street Chapel. He could read and so made good progress in understanding the lessons taught. When questioned with the hope on his part that he might be allowed to join the church on probation, the Committee, knowing that he depended for his living upon the deceit and chicanery of fortune telling, and had not yet really given up this business, but told fortunes by day and studied the Scriptures at night, voted that he should wait. "You cannot join the church even on probation," they said, "until you give up this fortune telling business. But Mr. Yuan was persistent; when the next catechumen class opened he was again on hand to study. While this class was running Mr. Yuan did no fortune telling, as the class was held by day. But apparently the Committee still feared his professed conversion was not quite genuine, for again he was asked to wait a while before joining on probation. When three or four months later another class was held, Mr. Yuan was this time allowed to take the first step, and after another period of several months, during which he gave every evidence of really being a converted man (he had shaved his beard, given up his old occupation, built himself a small tea shop just across the street from our Bible School buildings, and was a regular attendant at all Sabbath and other church services), he was baptized into full membership. His tea shop not being a very profitable business, Mr. Yuan is now to be seen day after day helping wheel the cart in which water is hauled from the river to our Compound. Tho nearly sixty years old and never having been used to physical labor, he thus gives us daily

evidence of his changed life and his intention to fight it out along this line even if it costs him much sweat of brow and ache of limb! Another man who now helps with this water hauling was formerly an opium taker. He had gotten clear "down and out" -- but apparently urged on by lack of money had ceased to smoke opium before he became interested in the church. During the famine year his little daughter had been cared for in the "Poor Girls' School", and learning from this how helpful Christians can be he came in to study in our catechumen classes. Now for some months he has been a baptized Christian and a member of our church in "good and regular standing".

With a field of labor fifty miles square, inhabited by two million people, only one thousand of whom are yet in the church, and none of these churches as yet self-supporting, with only thirteen Chinese preachers, none of them ordained, who has the temerity to say that one lone foreign man can adequately shepherd these people, or maintain that the time when further foreign funds or workers are not needed here is likely to come for another fifty years?

V. P. Eastman.

Ann. Report -

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PAGODA NEWS.

Lintsing, Shantung.

China.

Vol. I. October 1925. No. 1.

In this number, news of

THE LAYMEN'S CHRISTIAN TRAINING SCHOOL.

Lintsing, Shantung, China. October 1925.

A WORD OF EXPLANATION.

From time to time during the past few years we have sent out various letters and bulletins relating to the work of the Lintsing Station of the American Board Mission in North China.. In spite of the "Vol. I, No.1" this is far from being the first newsletter about our work; it is merely the first in the new series. We hope eventually to follow the example of some of our more ambitious brethren in other stations and issue a printed bulletin once a quarter. But for the present, our funds must be applied to other work more necessary than this, so we resort to our friend, the Underwood. We hope all will be patient with our carboned sheets, and later on we'll try to do better by you.

OUR PAGODA.

About a mile and a half from our Compound, on the way to Tehchow, stands the Lintsing Pagoda. It is within a few yards of the Grand Canal, and is a landmark which can be seen for many miles every direction. As one arrives in Lintsing for the first time, the Pagoda is a beautiful and a striking sight. Ever afterwards one feels that it is a good friend symbolical of all that "home" means in this part of the world. How many times after days of "roughing it" in country work our hearts have been warmed as we have come in sight of the Pagoda and have realized that home was nearby. Since 1300 A. D. or thereabouts the Lintsing Pagoda has welcomed every stranger who has come to our city. When you friends at home make us a visit, one of the first places we'll take you to visit will be the "t'a", as we call it in Chinese.

MEMBERS OF THE LINTSING STATION OF THE AMERICAN BOARD.

Rev. Dean R. Wickes,	Bible School and Evangelistic Work.
Mrs. Fanny S. Wickes,	Bible School and Women's Work.
Mr. Ernest W. Houlding,	Lintsing Boy's School.
Mrs. Florence Houlding.	
Rev. Robert B. Whitaker,	Bible School and Outstation Field.
Mrs. Louise Gulick Whitaker,	
Miss Ethel May Long,	School of Many Friends.
Dr. Alma L. Cooke,	Elizabeth Memorial Hospital.
Miss Maud McGwigan, R. N.,	Elizabeth Memorial Hospital.
Dr. Hugh L. Robinson,	Language Study.
Mrs. Olga Robinson,	Language Study.
Miss Valley Nelson, R.N.	Lintsing Memorial Hospital.
Miss Alice Murphy,	Language Study.

THE ELLIS LAYMEN'S CHRISTIAN TRAINING SCHOOL.

1. Beginnings.

The Ellis Laymen's Christian Training School began its history in 1924, as a training center for the Christian laymen of the American Board Mission in Shantung Province, North China,- the two stations of the Province, Lintsing and Tehchow, cooperating in the enterprise. During the first year the enrollment was 35, but as most of the old students will return, and a new class enters this fall, a largely increased enrollment is expected with the beginning of the new term and year the first of November. Doubtless this seems late to be opening our work for the year, but a few words as to the nature of the school will make evident the reason.

2. Our Purpose.

Our Training School, or "The Bible School," as it is popularly called, has no intention of training men and women to become paid workers of the Church. We believe that that task is best accomplished by the Universities with their thoroughly organized theological departments. We seek, instead, to train lay workers to give free volunteer service in their own home communities under the leadership of their pastors. Their service will be given in such leisure time as they have at their disposal while making their own livings. As a matter of fact, most of our students are of the farmer class, and therefore we have arranged our school schedule with a view to making it possible for them to attend, and still not entirely interfere with the necessary task of making a living. For the winter months - November, December, and January - this is entirely possible, and therefore that is the time allotted for the first term's work. In the Spring term, which usually runs from about the middle of February to the middle of May, more of self-sacrifice is required on their part, for the latter part of that time is a busy period on the farms from which they come. But we have found plenty of laymen who care sufficiently for the Church and for the training which we give them so that they are willing to make the necessary arrangements at home.

3. School Methods.

In our course of study we cover much the same ground that is covered in ordinary Bible Schools, but with a view to fitting the training to volunteer workers. We put a great deal of emphasis upon practice work. For instance, we not only teach Sunday School methods we also give our students a chance to try them out in practice. In the Sunday School of our Lintsing central Church, we have the student body of the Boy's School. (Higher Primary) This is divided into classes of five or six pupils each, and the students of the Bible School act as teachers of these groups. There are many other methods which we are using to encourage our pupils to put into practice that which they are learning. To mention one or two,- our Bible School students take turns in being responsible for the weekly service in the Men's Ward of the Lintsing Hospital. Each Saturday, also, the students go out in groups to the surrounding villages to do evangelistic work under the guidance and direction of the head Chinese teacher of the school. This year we are planning to have

them help in the follow-up work of the Hospital, going out to near-by villages to visit those who have formerly been in-patients here. Often those who come to our hospital hear the Christian gospel for the first time in that way. It is worth while cultivating such inquirers. Again, Bible School students this winter will run classes in the National Phonetic and the 1000 character systems to help the illiterate in the neighborhood of the school to learn to read. When they have graduated from the school and can go back to their home communities we hope that they may do much of this kind of social service. In a country where some 90% of the population is illiterate, it is easy to see its importance.

4. Activities Between Terms.

Not the least important of the plans of our school for making its work practicable, is the method which we follow between school terms. During the six months of the year when the school is not in session, we keep our Chinese teacher in the field, going from village to village, from city to city, directing our students in the volunteer work which they are doing in their own home centers. Many of them, before coming to our school, were giving valuable aid to their pastors. In seeking our student body, we have asked that so far as possible the preachers send in to us for further training those who had already proved their fitness for Christian leadership. A good proportion of our students are of this sort. Others, who have never ventured heretofore to do much in the field of active Christian service are being given encouragement and direction as they begin that kind of work.

5. A Practicable Plan.

Perhaps someone will suggest that this plan of lay service is all very well on paper, but that it won't work. Our answer is, that we have already tried it out before beginning our school and we know that it will work. Our Lintsing field is large, and in no district are the paid preachers adequate in number, or anywhere near it. Already, practically every village where there are Christians has its own lay leader who is responsible for the contributions of members, and who takes the lead in services when the preacher is not on hand. The part of the Bible School is, to see to it that this lay leadership is intelligent, and to widen the scope of its usefulness. Therefore we are teaching the lay workers who have come to us to teach thousand character classes, Sunday School classes, to act as deacons, and pastor's assistants, church treasurers, and to handle Church services when the pastor is not present. We are making much also of furnishing the pupils with projects, or getting them to discover them themselves. May I give one example of such a project which has been handled entirely by our lay workers. The idea was theirs, and the working out of the plan was without suggestion from us.

6. A Project Carried Out.

Lintsing is on the Grand Canal, most of the city being east of the canal. But west of it there is a considerable portion of the city where heretofore there has been no Christian work whatever except for that of the Roman Catholic Church. They have no resident

priest, so little has been done. A group of our Lintsing volunteer workers conceived the idea of buying some old Chinese buildings with a good piece of land which went with them as a site for a chapel and social service center west of the canal. Their idea was to have a place where this group of volunteer workers could hold evangelistic services, and where they could welcome Lintsing church members who, coming in from the country, had to go through this part of the city in order to arrive here at our Compound where most of the Christian work centers. Members of the group mentioned "got busy" and raised money to make the payment necessary to get the property they had their eyes on. They fixed up the rooms, and got all ready for dedication before they told the foreigners and our Central Church what they were up to. The first thing that I knew was, that I was asked to attend and to take part in a dedication service, and the Evangelistic Committee of the Station was asked to take an interest in the work they were doing. That was late last Spring. Ever since, this place west of the canal has been run by the group in question as a social service center. They have themselves employed a caretaker, who is also doing excellent evangelistic work. His salary (which is not large) has been cared for by the group in question without any assistance from the Church funds or from foreigners. They welcome members who come in from our outfield; they furnish them with tea to drink (an absolute essential in China), a place to rest, or to stay over night if they wish. Then there are daily gospel services, and a Sunday afternoon program which covers the whole afternoon. During the summer a Daily Vacation Bible School was run inthis center, with the help of some of the teachers from Miss Long's school. We hope that later on there will be a lower prinmary school running the year round.

Up to date, - and this is the interesting part - the whole thing has been done entirely on Chinese initiative, and all the money used, with the exception of a very little which two or three foreigners offered personally when they heard of the work, has come from purely Chinese sources without either Church or Mission lending any assistance in raising it. The work which is being done in the Lintsing "West-of-the-River-Center", as we call it, is proof conclusive that we have here a good foundation for a purely Chinese Church. The leaders of this movement are among our Bible School Students.

7. A New Method in Mission Policy.

Our Laymen's Training School represents a new method in Mission policy. We are looking forward to the time when foreign workers and foreign money will cease to be available to the extent that they are now. We want to see a native Church, self-supporting, and self-propagating. Such a Church is being born in China today. We are seeking to prepare the way for that Church. It will of necessity for many years to come be a Church poor in this world's goods. But it has unlimited stores of spiritual wealth if we think of personal human values. We seek to make that wealth available for China and for the world by training those who are to be the future leaders of the Christian movement in this the greatest of the countries of the Orient.

8. Some Causes for Gratitude.

Our teaching force is greatly strengthened this year by the addition of two new foreign teachers, Rev. and Mrs. Dean R. Wickes,

and of one new Chinese teacher, Mr. Kuan Fu Tung of Hsia Chin in the Tehchow field.

Mr. and Mrs. Wickes have spent some twelve years of exceedingly useful service in the T'ungchow and Peking fields, and come to us with just the kind of preparation needed for the most useful service here. Mr. Wickes has had experience teaching in Yenching, our Christian University in Peking, and also in country work. He begins his work in the Bible School with the conviction that the future of the Chinese Church is largely in the hands of her laymen. He comes to this new task with an enthusiasm and a faith that are contagious.

Mr. Kuan is one of the most useful pastors in the Tehchow field, and we are grateful indeed to our Tehchow friends for their kindness in allowing him to come to us for the period of the school terms. His practical experience and success as a pastor here in the Shantung field should make him invaluable for our work.

Mr. Wang Ching Hao continues, as last year, as the Head Chinese Teacher in the school. Both as a manager and as a teacher Mr. Wang has exceeded our fondest expectations. We expected much, but did not fully realize our good fortune in having his leadership until he actually proved his worth in the difficulties of seeing us through the year passed. Now he undertakes the work of the new year with high courage because of the reinforcements in our teaching staff, and also because of the news from America as to the campaign to raise our much needed building and endowment fund.

This is another great cause for thanksgiving. Mr. Hans Hansen of Los Angeles, an old friend of Mr. and Mrs. Ellis, for whom our school is named, has given $2500 toward said endowment and building fund on the condition that a like amount be raised among other friends of the school,- $1800 in America and $700 among the Chinese friends here on the field. Mr. and Mrs. V. P. Eastman, formerly of this station, and temporarily detained in the United States, are taking the lead in raising the $1800 in America. We take this opportunity of expressing our gratitude to Mr. Hansen and to all the other good friends at home who are helping in this task. The future of our school will be assured when this endowment and building fund is in hand.

9. How Our Immediate Needs are Being Met.

We are grateful, too, for the friends at home who have remembered us with gifts towards running expenses of the school. While the endowment and building fund is being raised, we must still live from day to day. One good friend in Hawaii has paid the entire salary of our Head Chinese teacher. Others have sent smaller amounts to be used in aiding poor pupils or in meeting ordinary school expenses. During these first two years of the school's life the financial stringency has been such that we think none of those who have given can possibly realize what a blessing their gifts have been. More than once, we have come to the end of our funds and have wondered just how we would meet the increasing demands upon us. Then some good friend in America has remembered us, and a check has arrived just as we needed it most. To all such friends we wish to express our gratitude. You are our partners in a great enterprise, and we thank you for the help you have given. We hope that there are many who will continue to pray for God's blessing upon our work, and who will, so far as possible, help to answer their own prayers by continuing their

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gifts to the school. Living is going up in China as elsewhere. It now costs $15 per year for the full expenses of a student in our Training School. $45 will see a pupil through the three year's course. By dividing these amounts up into semi-annual payments, ($7.50 every six months) we believe there are many Christians at home who could afford to help someone through school, and then they would always have their representative in China without further expenditure. We hope that this will appeal to many as a good investment.

Gifts towards the endowment and building fund of the school should be sent to Rev. V. P. Eastman, Northfield, Minnesota, or to the Treasurer of the American Board, Boston.

Gifts towards running expenses of the school, or in aid of pupils should be sent to R. B. Whitaker, Lintsing, Shantung, China, or to the Treasurer of the Board, Boston.

A CLOSING WORD.

China is once again in the midst of war preparations, and in some parts of the country serious fighting has already taken place. Men, mules, and money are being conscripted on every side. It is tragic because of the untold suffering involved for the common people. Our hearts are moved with pity for them, and with longing for the time when the Christian spirit and motive shall rule in China. Surely no land was ever in greater need of that which Christ can give. There is no short quick way to the goal. Our social gospel has a personal basis. It is only as individual men and women are inspired with the Master's spirit, and give themselves to their service of the Church, their country, and the world in the spirit of loving self-sacrifice that His Kingdom can come. So we continue in the great work which God has given us to do.

Our greetings to all the friends at home, and especially to those who have become partners with us in the Great Enterprise through the fellowship of prayer and giving.

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News of

Organization of a new kind of a Church.

The Layman's Christian Training School.

Present Conditions on the Lintsing Field.

Note: R. B. Whitaker, Principal of the Bible School, is entirely responsible for the material of this number of "Pagoda News" but we shall let you hear from other members of our station in later numbers.

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PAGODA NEWS

Lintsing, Shantung, China.

Vol. 1. February, 1926. No. 2.

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Organization of a new kind of a Church.

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Our Task as Related to Present Needs.

PAGODA NEWS.

Lintsing, Shantung, China.

February, 1926.

Vol. 1. No. 2.

WHAT HAS BECOME OFTHE EDITOR?

It is so long since the last number of Pagoda News was issued that doubtless some of the friends at home are wondering what has become of the editor. Perhaps he had best announce at once that this sheet appears occasionally when the editor is able to stay at home long enough to attend to office work. If there are still those among our friends at home who do not altogether understand the nature of the evangelistic missionary's job we will state for their enlightenment that he is a sort of a cross between the old-fashioned Methodist circuit rider and an Episcopal bishop. In our big field we have now eleven fully organized churches, and twenty-two other centers of worship where they have not yet attained to the status of fully organized churches. Our Chinese friends hold to a very exalted idea of the function and character of the pastor. To such an extent is this true that it is very difficult to find preachers among their number who are willing to be ordained. They are glad to act as preachers, and really to shepherd the people under their care; but they say that they have not yet arrived at an estate where it is fitting for them to accept ordination. Therefore, while we have a good force of preachers in our field, we have no ordained men as yet on our Chinese force, and that, in spite of the fact that we foreigners have tried our best to encourage those who are really fitted for the ministry to accept ordination. We are glad to report that we hope to ordain at least two men this Spring in connection with the 40th anniversary celebration of the founding of the Lintsing station. But meanwhile, whenever there is a communion service or a baptismal service to be held in any of the churches of our Association, the foreign pastor has to go and officiate.

December was a busy month in-station winding up the work of the first term of the Bible School (the Laymen's Christian Training School) and preparing yearly reports, Christmas programs, etc. The month of January was spent almost entirely in the country field going about from church to church. During late December and the month of January eight of our eleven churches were visited, and in most of them we had the joy of receiving goodly numbers into the fellowship of Christ.

A NEW KIND OF CHURCH.

One of the interesting experiences of this January work was the organizing of a new kind of a church, that is, a church which depends entirely upon lay leadership, and which is not asking that a preacher be stationed in their village to care for the work. Perhaps we have talked so much about our lay work that some will be tired of hearing of it; if so, just skip this paragraph. Ti Chiu Ying is a village of

some two or three hundred people, situated about ten miles east of Lintsing. The Church members of the place have been in the habit of going to our Yiu Fang Church for the purposes of worship and Christian fellowship; but Yiu Fang is on the other side of the river, some four or five miles away, and it is not easy for them to go there regularly for Sunday services. This winter there has been so much banditry and looting by the soldiery of the contending armies that villagers have been very loath to leave their homes at all much of the time. In Ti Chiu Ying lives one of the men who is a deacon of the Yiu Fang Church, or who was, until the new organization was formed. For some years back he has been gradually doing more and more of voluntary Christian work in his own village, having regular services often during the week, and sometimes on Sundays, for those who could not go as far as Yiu Fang to Church. Now Yiu Fang has had to hunt a new deacon, for Mr. Chi, their one-time deacon, is now both deacon and lay-leader of the newly organized church in Ti Chiu Ying. The interesting part about this new church, too, is that they are making provision for the future shepherding of the church by trained lay leaders. Mr. Chi's son has been in our Training School from the beginning of that institution, and will be one of the first graduates in next Spring's class. Also, Ti Chiu Ying has had one woman in the Training School. Temporarily she has had to go home, but we hope that she may return later on, so that this church may have a trained woman worker as well as the young man referred to.

THE BIBLE SCHOOL. (LAYMEN'S CHRISTIAN TRAINING SCH.)

The first term of the school year 1925-1926 in the Bible School has been the most successful yet. It has been a great blessing to have the new teachers, Mr. and Mrs. Wickes and Mr. Kuan. The spirit in the school has been better than last year even, and that notwithstanding the anti-Christian movement which has disrupted so many missionary schools in China in the past months. At first we found occasional students in the School who found it hard to understand that we were really only willing to have as students those who did not seek for pay positions after graduation. But there is now no further question along that line. Constant presentation of the new ideal throughout the past months has won hearty and active cooperation from the student body. In the one or two cases where pupils came to the school this last fall to enter in the new class, avowedly with the purpose of seeking jobs under the Mission after graduation, we refused them admission. So our policy has been made plain, and the progress of the work, both in the school and in the field has more than fulfilled our expectations.

Beginning with the Spring term of the Training School, we are to put even more emphasis than formerly upon active participation in evangelistic work by the pupils while in school. Pupils of the student body are to be divided up into groups of three or four pupils each, and are to have full charge, under supervision of their teachers, of the Church work in a half dozen nearby villages. Saturday, Sunday, and Monday of each week they are actually to live in these villages and work with the people. Tuesday, Wednesday, Thursday, and Friday are to be spent in class room work in the school here in Lintsing. The plan which we are working out is based upon a recent study of theological education in China by Rev. Samuel Leger of our American Board Mission in

Foochow, South China. His study and the suggestions which grew out of it were of course intended to apply to the regular ministry of the Church,- or at least to those who were taking their theological education preparatory to this. We are adapting his suggestions to our lay workers and their needs. It will thus be seen that this course of training is becoming more and more a period of active evangelistic work by the students, with four days a week of class room work and discussion to make their work effective. In this scheme, the Saturday, Sunday, and Monday work counts as an important part of the regular training course.

CONDITIONS ON OUR FIELD AS RELATED TO THE WAR.

Of course everyone knows that China has been in a state of active war for some months past. This present struggle has been more long continued and there has been more serious fighting than in any similar war of recent years. In many missionary fields in China it has almost put a stop to ordinary missionary activities. Schools have been closed and the pupils sent home; country touring has been given up; and Mission Compounds have been turned into relief centers to care for the thousands of refugees (women and children) who have been anxious for what protection they might find against military banditry and looting. Tehchow, our neighboring American Board station, has been right in the fighting zone. For weeks their hospital has been full to overflowing with wounded and crippled men. In a recent trip to Tehchow I happened in at the hospital just at the time in the morning when the daily dressings of wounds were being attended to. It makes one heart sick to see the mutilated remains of men which are left in the path of war. Many of the soldiers are mere boys, and almost none of them have the least idea why they are fighting. They needed a living and so they drifted into the army, and now the quarrelling military lords are using them as cannon fodder to further their own utterly selfish ends. To say that "war is hell" is to state the matter mildly. Language is inadequate to state what one feels about it. Surely it is time that Christians everywhere unite to outlaw and discredit such an inhuman and godless method of settling disputes.

To mention conditions in our own field in particular, we have been more fortunate than most. Yiu Fang was looted by soldiers of the Peoples' Army, so-called, a month or more ago; but the looting soldiers disturbed nothing in our Church compound. Our preacher there is Blind Mr. Huang. He is one of the most earnestly Christian men on our force. When the soldiers began looting, he and Mrs. Huang allowed women and children to crowd the yard, then he and one of the men of the church went out and stood at the gate of the Compound. A flag was flown simply announcing that it was the yard of the Yiu Fang Congregational Church. When the looters arrived on the spot, they took one look at the flag, and then passed on. Even they recognized that the Church is a public service institution, and they honored it as such.

At Ch'iu Hsien, where Mr. Wang Wen Hsiu is the preacher and leader of our Church, they had an experience of another kind due to the efforts of Mr. Wang to act as mediator between the local officials and the invading army. Mr. Wang has for many years been on friendly terms with the Hsien Chang. (The head official of the city.) Therefore it was not unnatural that said official came to Mr. Wang and asked him to be the leader of a group to go out and meet with the leaders of the incoming army. The purpose was to ask the army to enter the city peacefully, and

to let them know that the people were ready to receive them without making any defence if they (the people) could be treated with some consideration. This part of the program was worked out without mishap. Mr. Wang saw the leader of the Peoples' Army, and they were allowed to enter the city without any fighting. The evening of the same day, the Hsien Chang asked the officers of thearmy to a meal, or a feast, I should say, for that is what it is called in Chinese. Mr. Wang was invited along with others. After all had finished eating while they still were sitting around talking a messenger came in and said that someone outside wanted to speak for a moment with the Hsien Chang. He went out together with his retainers and Mr. Wang was left alone except for some of the officers of the army. After a long wait, when the Hsien Chang finally failed to return, an investigation was made, and it was found that he had fled together with all of his retinue. Evidently he didn't dare to trust himself to the newly arrived army. As Mr. Wang had been the one to act as mediator, he was immediately accused by the soldiers of being in a plot to enable the Hsien Chang to escape. He was therefore kept in custody, but finally managed to escape before the night was over, following the example of the official. Although the official had fled, the soldiers did not loot the city, but left a day or two later. But the funny part of it all was that when the soldiers left, the Huang Sha Huei (the modern successor of the Boxers) came in and took possession of the city, supposedly to protect the people by the exercise of magic. When he heard of this new development, the Hsien Chang did not dare to return to Ch'iu Hsien, for he evidently feared the Boxers quite as much as the military. The same was true of Mr. Wang, and temporarily he has removed his evangelistic activities to another part of our field. We hear now that the Boxer societies have been suppressed by the government and that notices are posted everywhere forbidding their reorganization. All our fall and winter station classes for preparing men and women for church membership have had to be given up in the Ch'iu Hsien region. Temporarily, too, the church work in that field is at a standstill as the people do not dare leave their home villages to attend church or the classes for inquirers.

The Church at Hê Chao.

Out in another section of our field, at a church situated in the market town of Hê Chao, they have also had their experience with Boxers, bandits, and soldiers. This town has its own local militia, charged with the task of defending the place. But recently bandits (of the military variety) came into the town when the local militia were at home getting their noon meal, beat up the two soldiers left on guard, and then carried off all the guns belonging to the whole company. At the same time they did some looting in the town, and then made good their escape. I visited this town a few days after all this happened, and found that our church members had raised money among themselves, and had bought a number of high power army rifles to defend the church and its property with. They were more afraid of the Boxers than the military apparently, and following the example of the neighboring Catholic Church armed themselves for defensive warfare. I discussed the matter with them, and they finally decided that it would both be more Christian and safer to sell their guns and trust to other methods of defence. I might remark in this connection, that

guns are no protection, but rather the opposite. Out in that same general district a Catholic Church which was well,armed was recently looted by the military and the priest badly beaten up on account of his efforts to resist. As a matter of fact, both soldiery and bandits seem disposed to leave churches and church people alone so long as they don't mix in the fighting. But there are exceptions to this rule.

ONE OF THE EXCEPTIONS.

Some three weeks ago, I spent two or three days with our church in the city of Tungchangfu, some forty miles south-east of Lintsing. It was the second day of our meetings, when early in the morning, at five o'clock before I had risen, there came a pounding at the door of my room. I went out to see what the matter was and found that a group of the church members were waiting to see me to tell me that during the night bandits had come into the home of one of them just a mile away from where I was sleeping and had carried off two of the children of the household, boys of four and eight years of age. These children are being held for ransom, and up to date the parents have not been able to locate them. That second day of our meetings in Tungchang was rather a sad one due to this calamity which had come to one of our own number. I got back to Lintsing two days later to find that the same thing had happened that day to a child here in the city where we are living.

OUR TASK.

Our task is certainly cut out for us. It is to try to have some part in raising up a new race of men in this country - men who trust in God and love their fellowmen, and who are willing to work for the common welfare instead of for self. Among the common folks of China there are many of the sterner virtues that go to make up the stability of a nation. It is because of her millions of common people, with the industrious, sober, useful lives which they live, that China is great. China's burden is her ruling class, too many of whom live to exploit the people for what there is in it for themselves. The common people have suffered this year much more than ordinarily, from the oppression of civil and military officials alike. Day after tomorrow will be China New Year. According to the custom of this land, men are supposed to pay up all their debts at New Year's time. Because of the difficulty which they often have in doing this, they speak of "passing the New Year," as we would speak of passing by and escaping a great difficulty. They mean that in some way they have "got by." This year, so great is the poverty in the wake of the war that in many places the people have settled down with resignation to take what somes to those who are in debt and cannot pay. They say, "Mei fa tzu kuo," which means, being interpreted, "We have no way of passing the year."

China's only hope is, that gradually through the spread of Christian ideals, and the winning of some of her younger generation of the sort who are destined to be the rulers and leaders of the future, to Christ, she may be given a new vision of what unselfish disinterested public service of the people is.

Meanwhile, we are thankful that in spite of the anti-Christian movement, and the present difficulties of Christian work due to war

conditions, the Christian cause moves onward. Every year sees more young men and women determined to give their lives to the enthronement of Christ in China. But their task is a hard one, with many discouragements by the way. We hope that the friends at home will remember to pray for them that their faith may not fail.

Enough for this time; perhaps some of you will say "too much." With heartiest greetings to all our helpers and friends in the homeland,

As ever yours,

Robert B. Whitaker.
Lintsing, Shantung, China.
February 11th, 1926.

Members of the Lintsing Station.

Rev. and Mrs. Dean R. Wickes,	Bible School and Evangelistic Work.
Mr. and Mrs. Ernest Houlding,	Educational Work.
Rev. and Mrs. R. B. Whitaker,	Bible School and Evangelistic Work.
Miss Ethel Long,	Educational Work.
Dr. Alma L. Cooke,	Elizabeth Memorial Hospital.
Miss Maud McGwigan, R. N.	Elizabeth Memorial Hospital.
Dr. and Mrs. Hugh Robinson,	Language Study. (Medical Work.)
Miss Valley Nelson, R. N.	Language Study. (Medical Work.)
Miss Alice Murphy,	Language Study. (Evangelistic and Bible School Work.)

Lintsing Station was opened in 1886. Our field covers an area of about 3700 square miles, with a population of over two millions. We have 11 organized churches in the Lintsing Association, and 22 other places where regular church work is done. Our membership is 1200 in addition to which we have 1100 who have been received on probation.

If you are interested in our location, you will find us in extreme western Shantung close to the Chihli border. Our field is about equally divided between Shantung and Chihli. When one is touring in the field West of Lintsing he never knows without asking which province he is in.

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Eastman

" A Piece of Pink Flannel. "

By Florence Cutler Eastman, Lintsing, China.

Did you ever live where the lilacs grew as high as your house, ? And, then, in the spring time when they were all dressed in white and purple did you go out of doors, wrinkle up your little nose and say, "My, but those lilacs smell sweet ! " and then bury your little nose right into the heart of one of those bunches of loveliness ? It smelled so good that you just wanted to smell it for ever and ever. But just as you lifted your head to smell another bunch you caught sight of something pinky pink, and you ran just as fast as you could to see what it was. " Oh! the peach trees are in blossom! Oh, look! Aren't they beautiful ? I wonder if they are in blossom on the other side of the house too, I will run and see. Yes, they are in blossom too. And see, the alfalfa flowers have come out! And just look at all of those tiny butterflies ! They are just the same color as the alfalfa blossoms. I wonder if they can be little fairies which have been living inside the alfalfa buds."

If you have never buried your nose in the fragrant bunches of lilacs, nor gloried over the pinky pink of the peach blossoms, nor chased purple butterflies over the purple sea of alfalfa,- then you cannot have the thrills that little T'ao Hwa-erh (Peach Blossom) had as she came to the missionary's house one morning in early spring.

Ma T'ao Hwa-erh lived in a big city on the great plain of China. Her home with its mud floors and mud walls, and paper windows did not contain many pretty things, so she loved to visit the home of the American children, because there she saw

so many pretty things which came from America. So on this spring morning as she entered the gate of the Mission Compound on her way to the Mission Industrial School with her mother she spied the lilac bushes and peach trees. She did so wish that she might go over to the foreign houses where she could see them better.

Do you suppose that one of these alfalfa butterflies heard her wish ? Who knows ? Some of the Chinese stories say that butterflies carry messages. Anyway, after the women in the Industrial School were all settled in their work, and little T'ao Hwa-erh and her friends were playing in the yard, the kind Chinese lady in charge of the school said to one of the older girls, " You may take this tatted yoke over to the Shih Niang's (Missionary wife's) house, for she has been waiting for this for several days. And T'ao Hwa-erh, since your mother made it, you may go too."

Oh, what joy ! Now she could see those flowers near by, and perhaps she could go into the foreign house and see the pictures, or perhaps someone would be playing on the piano, or it might be that she would be given a cookie or peanuts or possibly a flower. Then, she thought, I will put the flower into the little braid that is on top of my head, and then I will be all dressed up!

So along she went, hippety hop, as she had learned to do in the church kindergarten. Although the pigeons with whistles on their tails were soaring in the blue sky above her, and on the river near by could be seen the great white sails of the river-boats glistening in the morning sunshine, and although the "Heya Heya" of the boatmen as they towed the boats along usually filled her heart with joy, yet this morning she neither saw nor heard any of them, because her mind was on the visit she was about to make.

~~They~~ She and the older girl delivered the yoke, and sure enough one of T'ao Hwa-erh's wishes came true. She was given a bunch of lilacs for her own, and several bunches in a tin can to put on a table in the Industrial School. She showed the flowers to her mother, and then went back to her play-- sailing cornstalk boats in the water jar. Now this jar was a great big earthen jar partly buried in the ground to keep the water from freezing, and T'ao Hwa-erh was only a tiny little girl four years old.

But one of her boats floated afar
And then what happened to little T'ao Hwa-erh ?
When she for her sail-boat made a dash
She fell into that water-jar ker splash !

Her playmates ran into the work-room saying, "T'ao Hwa-erh has fallen into the kang! T'ao Hwa-erh has fallen into the kang ! " Now what a bustle there was, and all the forty women hurried out. And the first one there pulled little T'ao Hwa-erh out of the water. But she was white and limp, and it was a sad group which followed the kind Chinese doctor as he carried T'ao Hwa-erh by her heels over to the Hospital near by. There by the assistance of the nurses T'ao Hwa-erh was soon revived, and when the Shih Niang who had been quickly summoned arrived she found T'ao Hwa-erh ly ing on a lounge in the Supt. of Nurses' room still weak but again able to smile. By her side were her grateful father and mother.

It was evident that T'ao Hwa-erh would soon be all right but the question was, what should she wear when she could get up ? You see, she had only one suit of clothes, and that was so wet and so full of holes that the colton put in between the lining and the outside was all falling out in little bunches. Some one had to think quickly. Where could they get T'ao Hwa-erh some clothes ?

The missionary lady was the first to think, and she spoke her thoughts aloud. " At my house I have some pink outing flannel, which came in a missionary box from America." And then some of the Chinese thought quickly. Several women said all at once, " I will help make the clothes." And will you believe it, before T'ao Hwa-erh was ready for clothes the clothes were ready for her ! A nice warm pair of trousers and a pretty pink jacket ! How her eyes did shine, for she thought that they were the nicest clothes that she had ever had. And I think that they probably were too.

January 28th, 1925.

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January 28th, 1925.

too slight
[illegible] inches

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AMERICAN BOARD MISSION

LINTSING, SHANTUNG

CHINA

1926 ?

Bell's copy

Some Gospel- Door Keys.

By V. P. Eastman

" Papa, this water is so cold." " Why do you put me in ? " said the little girl clad only in rags, as her father with tears in his eyes and averted face resolutely shoved her under the ice thro the hole he had just chopped open. The father made no answer but muttered to himself, " One less mouth to feed ", as he thrust fingers in ears that he might not hear her last heart-rending cry. He turned for one brief look as the bubbles rose in the water and while the body of his only daughter floated away down the stream he walked slowly away toward the hut that once had been his home.
The place, North China not far from Paotingfu; the time, winter, 1917 ; the occasion not a call of the heathen gods for an Abrahamic sacrifice, but only famine following the floods which had rendered hundreds of thousands homeless and brought starvation in its wake. Other children there were in the family, but they were sons. If some way were to be found that there might be one less mouth to feed then in accord with Chinese immemorial custom it were better to begin with the girl. In fact such a quick death by drowning might seem less cruel than a lingering one from starvation and cold. Thus apparently the father reasoned. He, alas, was not the only one who throut that long and terrible winter faced and settled in similar fashion the question whether it might not after all be right to do evil to one that to others good might come.

You know the story of that flood and of others like it before and since. No doubt some of your money it was that helped to feed and clothe the naked and the starving. But I wonder if you know that just now in seven other provinces and throut more than half the metropolitan province of Chihli there are flood conditions which affect a far larger area and many times the no. pf people that were affected in 1917." I quote from an address given before a group of missionaries gathered at the summer resort of Peitaiho some months ago by M. T. Liang, Pres. of the International Famine Relief Commission. " The 1917 flood is not to be compared with the present inundation. Half of Chihli Province is under water. More than twenty million people are affected. --- The floods will stay at least throut the coming winter." Later reports received by the Famine Relief Commission from the eight provinces affected show that more than thirteen thousand persons already have perished. The Commission estimates that twenty million dollars will be needed for relief. We should be profoundly grateful that there is now a permanent International Famine Relief Commission with an employed force of capable engineers and others who are working on scientific methods of famine prevention. They have already made a survey of conditions and needs and have their plans perfected as to how those needs can be met. They expect eight million dollars from the Custom's surtaxes, two million dollars from the transportation surtaxes, two million from local Chinese subscriptions, two million from Mission sources, and two million from other Chinese sources. This leaves five million dollars yet to be raised abroad. Much as we deplore the civil war now raging in China, which will inevitably scale down the amounts which China herself can raise for famine and flood relief let us not say as non-Christians might. " If they have money in China for civil war let them cease their fighting

and take care of their own flood sufferers." Rather let us show again that true brotherly feeling for which we as a nation are so noted, let us give evidence by our widespread generosity that we are indeed " touched by the feeling of our Chinese brothers' infirmities."

I hold in my hand the Sept number of that splendid missionary magazine, The Chinese Recorder, and of which our own Dr. Rawlinson is editor- in- chief. From this I quote; " Several students at the University of Nanking have found from a study of the records about that in the one thousand nine hundred and ninety six years from 108 B. C. to 1911 there were one thousand eight hundred and twenty eight famines in China. Seldom has there been a time in Chinese history when sufficient sums have been set aside for essential conservation work; and almost never in recent dynasties have these sums been applied to their purpose without extensive official dishonesty. May we hope it is possible for releif funds to be administered now without such unnecessary leakage. New methods have been employed in ascertaining the facts ; we read of aero plane inspection of floods in the province of Chihli. The experience of the last famine (1920--1921) is proof that we can have up-to-date constructive methods of relief."

This editorial from which I have quoted does not make plain wherein is their ground of hope "that now relief funds may be administered without unnecessary leakage." But a little farther on in this same magazine we find our answer. Here is an article on the topic, " Is it Missionary Work ?" by John Earl Baker. Mr. Baker is an American in the employ of the Chinese government under the Ministry of Communications. During the great famine of 1920 and 1921 he was chosen by the American Red Cross as Director of the China Famine Relief. That Mr. Baker brot to this task wisdom, energy, and ability of a high order may be evident if I quote but a parag raph from his report. " Within a period of ten months the American Red Cross has brot succor to over nine hundred thousand persons in four different provinces. It has employed 160,000 workmen on nine different jobs and at the peak of its operations 95,000 men were at work at one time. It has constructed 850 miles of highway thro mountains and over plains, dug nearly 3700 wells, and planted forty thousand trees." Mr. Baker's testimony may therefore well be taken at full face value. He knows whereof he speaks, and yet not himself being a missionary he cannot be considered prejudiced in their favor. In brief his testimony is simply this. It is now possible to have relief funds administered without leakage because missionaries are locally in charge. And these missionaries are both honest and capable.

Let me quote briefly from Mr. Baker's article. His opening paragraph is as ffs. " Whenever there is a famine in China, Christian missionaries take a foremost part in measures to meet the emergency. They are first to warn of the approach or the presence of the disaster, first and most insistent in appeals for aid, most numerous and most effective in administering the funds or supplies which invariably come in response to the appeal. The reasons why this is so need not detain us here. The fact is the important thing, and the fact is that the missionary is in for it whenever there is a famine,___ hard journeys, all kinds of weather, long hours, country-side quarters, danger from infection, criticism if he fails to get relief to the victims in time, and sometimes the sneer that it was a 'missionary famine ' if he succeeds in preventing an immediate increase in the death rate. What famine relief has to do with the spread of the Gospel I will not pretend to say, but it has been accepted as missionary work ." And again in showing how necessary missionaries are to effective famine relief he says, " First, missionaries are needed to raise (locally in China) and to handle the funds by which the famine fighting work is to be carried on.

----- If a fairly reasonable guarantee can be giventhat the funds subscribed will actually be devoted to an approved purpose Chinese will give as freely and generously according to their means as men of other nationalities.
----- So far the presence of missionaries upon famine boards has been a satisfactory guarantee to Chinese who know that missionary.
Second. Probably the greatest service which the local missionary can render is during the time when the work is in progress." Mr. Baker goes on to say that when relief is given in return for work done the most satisfactory way is by piece-work. Here " the work of the construction dept is reduced to three simple classes, instruction, inspection, and measurement." But as the work proceeds grievances of one kind and another are likely to arise. To make things run smoothly " there must be a trouble-fixer who can appreciate the point of view of both sides. And the only one who can appreciate both sides to such an argument must first be able to understand the language used by each side, and in addition must be in possession of the confidence of both sides sufficiently to act as a sort of arbitrator. No foreigner possesses the confidence of the Chinese laborer so thoroly as does the local missionary, and I believe it is fair to say that but few Chinese able to speak both languages can command that same measure of confidence from his own people. During the famine of 1920--1921 nine different operations were organized by me in the name of the American Red Cross. Upon seven of these missionaries had either a leading or a prominent part. Upon two missionaries had no part. The judgment expressed above is derived from the experience gained in that connection."
There is much more in Mr. Baker's article one might wish to quote. What he is trying to show is that famine prevention as well as famine relief is a missionary task. At the close of his first paragraph already quoted he says that famine relief has already been accepted by the missionaries as their work. In his closing paragraph he says, " Most of us on the outside can see no place to draw the line between famine relief and famine prevention." " I am sure ", he adds, " that anyone who has had anything to do with famine relief work will be convinced that famine prevention as well as famine relief must depend very considerably upon the assistance of foreigners in the field, foreigners who know the fine art of subordinating themselves as well as of self-assertion at the psychological moment. There are a few business men in the interior, and some of them can qualify under the tests which have been prescribed above. But on the whole if this work is to be done at all it must be done by the missionary."
I have quoted thus freely from Mr. Baker not with any desire to collect bouquets for myself or my fellow missionaries, but rather to bring evidence if I may to prove just that point which Mr. Baker explicitly does not try to prove. His words are " What famine relief has to do with the spread of the gospel I will not pretend to say. " Precisely what he does not say this declare I unto you. Famine relief is one of the keys that opens gospel doors. Famine relief has everything to do with the spread of the Gospel. Just because missionaries realize this they are content to spend time and energy, to undergo hardship, to themselves go cold and hungry that others may be fed, and that love may have its perfect work. And some of us can even go farther than this and say, Famine and flood relief, the caring for wounded soldiers and even for wounded bandits in our Mission Hospitals, the establishment and maintenance of orphanages, social service of any nature if inspired by and giving evidence of our love, this is itself the Gospel. All our preaching and teaching is in vain if we are priests and Levites only, except as we turn good Samaritan can we expect any worth-while results from our labors.
I have been working for sixteen years in the city of Lintsing, Shantung province. Sixty miles away on the railway is the other Shantung station of the American Board, ~~in Shantung~~, Tehchow.

Not far from there is the village of Pangchuang, famous for years as the only village center for Mission work in all North China. This village was the home of Dr. and Mrs. Arthur H. Smith, and there "Village Life in China " and " Chinese Characteristics " were written. Here too lived and worked Dr. and Mrs. Henry Porter, Miss Mary Porter, first missionary to be sent out by the W. B. M. I., the Misses Wyckoff, and others famous in North China Mission history. How came this work to be ? Miss Miner in this pamphlet on the American Board work in Shantung gives the answer. " The American Board came into Shantung ", she writes, " thro a door opened by famine. Thro this open door walked missionaries from Chihli province, occupied during the preceding decade. They came with food and hope and a message from the Father who cares when his children are hungry. And some of those who came to save the body stayed to save the soul, so the door never swung shut. "
The thousands of Christians in our Shantung area, the hundreds of school children most of whom but for us would never have been educated, the thousands ~~of~~ upon thousands of sick and suffering ministered unto in our Hospitals during these years might if they only knew the story be truly grateful for that famine of 1879 which opened for them this Gospel door. Of all those who have during these years accepted the Gospel and whose lives have been changed by it I may mention only one. Miss Ting Shu Ching, whose picture is here shown, was born in my city of Lintsing, graduated from our Girls' Boarding school, and was one of that famous class of seven women, the first class to receive college diplomas in all China. Her life and work is of itself sufficient answer to the question, Is Mission work worth while ? She has been now for some months on her second visit to the United States and will soon return to become the first Chinese General Secretary of the Y. W. C. A. for all China.

Famine relief is still serving as a splendid key to open doors for the Gospel's entrance. I hold in my hand one of the fourteen banners and scrolls given us last May by our Lintsing Chinese friends. Six of the fourteen were given by the Women's Industrial Schools to Mrs. Eastman as an evidence of their gratitude for her part in this splendid famine prevention work. Others came from the Boys' School, from church members of city and villages, but this one bears forty names only two of which are names of church members. Officials, schoolmen, farmers, merchants are about equally represented in the list. The small characters give an undue laudation of my many virtues, and excessive praise of my activities in famine relief and road building during the late famine, while the four big characters literally translated in order read, " Beseech early return China. " I suppose today my name is more widely known throughthe ten or more counties surrounding Lintsing than that of any other foreigner, and whereever my name is known I am connected with the Jesus church. What better opportunity for further social uplift work or for a ready hearing of the gospel message could any missionary covet ?

Dr. Watson of Fenchow is here before you. At the risk of some embarassment to him I cannot refrain from telling you that it was his splendid service during the recent famine, his accurate work as measurer of piece work, his just decisions when called upon to be trouble-fixer, and above all his ability to keep his temper under all sorts of trying circumstances, that led the people of a ~~dozen or more~~ villages thro which the Red Cross road was built to send delegates to ~~Fenchow~~ a distant station asking that Christian preachers be sent to them. If the Christian religion could keep a man honest, just, and sweet, under conditions such as those Dr. Watson faced there must be something in it, and they wanted to know the secret.

From Fenchow too comes another illustration as to how social service may serve at least as a broad byway for the entrance of the Gospel.

I quote from DR. Patton's "The Business of Missions."
" Mr. Pye lately visited Fu K'u, a county seat town just south of the Great Wall of China, where he was met by an audience of five thousand, that included all the officials of the county. The purpose of the meeting was twofold: first the expression of gratitude for what the church means to the people of the county, and second, a request on the part of the officials for the building of chapels in the main centers of the county and also in twenty-two towns of Mongolia, on the other side of the wall, and whither many Chinese had emigrated. When Mr. Pye inquired as to the motive back of this request five reasons were given why they wished for the Church: first and foremost, to clear the country of bandits; second, to help in the anti-foot-binding campaign; third, to assist in arousing interest in the campaign for better roads;fourth, to strengthen the hands of local officials and village headmen; and fifth, to help in the self-government movement now starting in Shensi." With such an open door and effectual opened unto us, even tho there are in truth many adversaries, is it any wonder that we are urged to make even larger use of this social- service key ? I quote Dr. Patton again. " China offers such a fruitful field for the myriad forms of social service that this department is likely to expand indefinitely in the near future. Quite possibly an entirely new department of missionary ~~service~~ administration will arise from the sending out as missionaries of young men and women who have received special training in social science. Already several Boards have such workers on the field. "

The gaunt specter of fear that ever hovers over the Chinese people is a three-headed monster. Flood, famine, and banditry are these heads. Like three adjacent volcanos they dominate the landscape. Now one is active, then two at once, and on occasion all three combine in breathing forth terror and death. If there were time it might be possible to show you how banditry (and its attendant fear of the soldiers who are supposed to suppress the bandits) fearful and ghastly as it is yet opens doors for the gospel. At first sight one might well say that it proves a hindrance rather than a help. Under extra-territoriality the missionary is a guest of the Chinese government, hence if the local official requests that,at a time when bandits are near, the missionary either remain quietly at home or if he go touring take with him an armed guard of soldiers, the logical outcome is for the missionary to stay at home. Thus would the spread of the gospel seem to be hindered.
Yet just here, with the Hospital full of wounded soldiers, there may come to him the opportunity of a life time, when from among those soldiers there may be won another General Feng, ~~thes~~ thro whose work Christ may be brought to thousands more of China's soldiers.
Or again another hindrance may come to the missionary work, either thro the actual capture of the missionary by the bandits, or thro the effect that the fear of such capture of himself or of some member of his family will have upon him. No missionary can be expected to remain unaffected by hearing of the inhuman tortures to which the bandits put their victims in the attempt to extort more cash, nor by the sight of hundred bandits' heads bobbing over the bridge of boats in a two wheeled cart, and then hung for days like the ninety nine bottles hangin on the wall from the walls of Lintsing city. When this comes as the climax of a long winter with the bandit forces never more than forty miles away, and often not more than three miles from our Compound the wonder is ~~that~~ not that one missionary family decides to give up missionary service entirely rather than endure longer the sleepless nights and harrowing days, b ut rather why all the missionary families do not flee from the city and leave the people and the bandits alike to their fate.
It takes real courage and fortitude to still stick by the job, and try to comfort ourselves with the thought that we can help to make it true that where " sin abounds grace doth much more abound. ".

We need to encourage ourselves too by trying to realize the truth of what appeared in Shensi, in the illustration given above. When it was asked how the Church helped to clear the country of bandits it was answered that bandits were unable, in communities dominated by the Church, to secure the inside cooperation without which their raids would be unsuccessful. To help make real the vision of that kingdom wherein dwelleth righteousness for China, this it is for which we work and pray.

Why say more ? Is it not already clear that famine, flood, and fear, these three are keys that open Gospel doors ? Or shall we change the figure and call them byways along which the missionary may travel until he reach the heart of China, and these from the land of Sinim are enrolled under the banner of our Lord Christ ?

What is here said of Shantung by Miss Miner is just as true for all of China, or for any other section of our far-flung battle -line.

" If this land of the sacred mountain and of the sage is ever to be won for Christ, if she is to be a strong member of His body instead of a weak one, causing the whole world-body to suffer with it, we of the American Board must keep the Open Door of Opportunity from closing by sending thro it continually and in <u>larger</u> <u>measure</u> our service of love, our men, and our gifts."

by V. P. Eastman,
Lintsing,
Shantung.

AMERICAN BOARD MISSION
LINTSING, SHANTUNG
CHINA

Report of Womans Work, Tehsien, 1925.

"Be busily occupied at all times in the Lord's work
Knowing that your toil is not fruitless in the Lord".

The latter part of the year's work has been interrupted by the bandits frequently appearing and disturbibg the peace of different communities so that it was not wise, and often times impossible to go out to the villages or to hold classes as planned. Then came the war, causing more fear and terror. But in these times our women have reported new opportunities to help those who fled to the church for refuge, or to do more for the local church members.

Village Work and Touring.

The women in the field have continued their visiting in Christian homes and reaching out for non-Christians in some new villages; they do this work with zeal and earnestness and the strengthening of the faith of many care-burdened women is their reward. In the Spring quite a touring of the out-stations was made, one in the Eastern field was especially satisfactory. A station class was being conducted and and the foreign missionary did village work, thus having two contacts with church members and those still ignorant of the Truth. The young woman woman in charge of the class was a joy to the missionary who at times sat behind the scenes, -in this case an army blanket as a curtain screened off a small portion of the large school room, a cot and a bench completed the furniture of the room-. Here could be heard Mrs. Chia earnestly talking to the women about practical Christian living in the home. The w women listened most attentively, if you could see them, they as at were hung on her words. It would seem as those lives could but be the better for such lessons. The missionary said to herself, "Why should a poor foreigner try to teach with her stammering tohgue, and with so inadequate knowledge of Chinese thought and life" Many interesting cases were met in the different villages.------ A Christian man who could not perform heathen ceremonies for his dead father, had composed a short piece of pr prose, carefully and neatly written on white paper. It was pasted on the wall in a sort of a guest hall. The sentiments were, "To the memory of one whohad loved and cared for him in childhood, whose goodness he could never repay; tho he himself had not become a Christian, he did not oppose his son in doing so, and so any seeming lack of filial piety would not be counted against him. These lines were to show that the son was not unfilial, tho in the Jesus church." The man seemed to get much comfort out of an expression, which others might read, of his love for his father. ----------In one village some community interests and brotherhood feeling had been shown by the villagers in trying to help a young boy not to gamble, for his parents sake, who were poor and dependent on a very small business for their living. These friends gathered at his home, had a feast and presented the boy with scrools on which were appropriate sentiments and exhortations to turn to the right and make a man of himself. These villagers were all non-Christians, and the family in need were Christians.----------In several places lectures and meetings were held with the parents of school children and our introducfion for the fir first time to a number of villages was thru the children, an encouraging feature and indicative of the importance of these country schools. Such work is indeed a joy to the one who does it, for it seems so worthwhile.

Medical and Evangelistic Hand-in *and

With the resumption of the Branch dispensaries in the country

churches, in several places the Bible women have recognized a fuller opportunity and privilege to help those coming for physical need, to receive some inspiration for the higher things of life. Large numbers have attended the clinics. Dr. Emma Tucker has in some places added much to this phase of the work along with her medical profession, and the women always welcome her for all that she can be to them in sympathy and love.

The New Building.

One distinctive feature of the year is the new building for city woman's work in TehChow South Suburb. "Yü Te T'ang" (hall for the education of character and learning) was completed in the Summer and Sept. 10 "a formal opening was held; the building was filled (200 or more women and children). A programme was well carried out and the meeting was orderly and quiet. It would seem as if those city women, our guests, must have been impressed as they saw our Bible Women one and another in charge of the entire proceedings, -from the welcoming and seating of the guests to the leader who with dignity filled the chair. They might, too, have been impressed as they not only listened to the song of dedication, but also with the fine group of young women singers, most of them former school girls now living their lives of usefulness in their homes or engaged in some form of Christian work. Little did we think then that within three months the war clouds would break, and our new, clean, partly equipped building would be crowded to its utmost capacity with women and children who had fled for protection from soldiers and bandits. A sad sight this, yet not without a gleam of light for the non Christian women were learning just what Christianity was and not a few were known to say, "Now we understand", you minister to us in our need in such loving and unexpected ways." We look for large fruitage in the future as a result of these experiences.

Our Co-laborers.

Still we make mention of the faithful service of the 8 Bible women Women, two in the hospital and five in church centers. This Summer the other one went to Peking to the Bible Training School. Since she finished the school in P'ang Chuang, and thru over 20 years of married life, she has ever longed for more study; now her hope is being realized. Another young woman is in training in a school for practical work in a school in our own province. She has won the respect and commendation of her teachers, who speak of her influence in the school as most helpful.

I wish you might have followed Mrs. Wang these weeks in her care for the refugees in the South Suburb. The times have been strenuous, and she has felt her responsibility, in receiving women, placing them in the various rooms, keeping them contented and free from quarreling and trying, as far as possible, to carry out sanitary principles. What the foreigners were doing in their compound and larger places, she in consultation with the Chinese leaders of the Relief Society was doing without foreign supervision. Towards the close of the period of greatest stress, some school and class work was started by Mrs. Ewing with the assistance of school girls and others.

Other Work.

The Woman's Improvement Society has continued its meetings as last year, the programmes being well carried out and appreciated by the members. A weekly class for the women in the homes and the hospital, seamstresses for the most part, has seen some advance for them in the study of the Phonetic Script. Normal work with Sunday school teachers, the church school for little folks, also one for children held during the Sun. afternoon service (hospital), these with other activities give many people plenty to do as the months go by.

Please excuse this as I asked Miss Emily Bell to copy it.

Special Activities.

This year the Woman's Improvement Societyprepared printed programs and the attendance increased.Interesting features were a monthly review and current events items.

The special Wed.afternoon class for seamatresses shows some advance in the use of the phonetic script.

The Sunday kindergarten at the church developed into a two hour program covering the time of both Sunday School and the preaching service. From 20 to 40 neighborhood children attended and learned songs,games, stories and prayers all with the aim of character growth.Some of the older ones learned to read and write.A committee from the Wyckoff Girls School took turns in teaching under the direction of a missionary.

The work for refugees was considered a special evangelistic opp oppottunity.They remained anywhere from a week to two months.After the danger of battle was passed and the dread of looting,came the worst fear of all,the kidnapping of girls.This brought us many more young women and 50 of these met daily for four hours of regular study.As schools had been dismissed,the older boarders who could not get home for the holidays volunteered to teach and each pupil could make individual progress. 12 completed a first reader,four learned to recite a twenty-six page book of Bible texts and all learned the Lord's Prayer and several hymns.

Consider the circumstances of the older women and the little ones and imagine how you would preach the Gospel to them?We tried to follow the method of the Master,comforting the sad,quieting the fearful, interesting the children,reproving the willful,caring for bodily needs, encouraging patience among the quarrelsome,teaching the earnest,telling stories to all and directing their hearts to trust in the loving care of the Heavenly Father.In short,just being a sympathetic seemed the best kind of preaching and the response was heart-warming.After a few days these fearful,sorrowful,suspicious neighbors began to smile and we were greeted with such calls as,"Do sit down on my blanket and rest.Tell us something to broaden our minds;come often and comfort our hearts"."You certainly are wearing yourself out waiting on us.Explain to us more about this way of religion".Or again,"Now we understand what Christianity means We shall never forget your kindness as long as we live.May we come and study further after this is over?"And best of all,"I want to whisper a question in your ear,Would it be alright for me to believe in this Jesus?

All the friends who read this report will surely see the opportunity we face and look for fruitage in the future as a result of these experiences.

The seed has been planted,much care will be needed,but only the showers from Heaven and the sunshine of the Holy Spirit can give the increase.

Respectfully submitted,

E. Gertrude Wyckoff.

In charge of Woman's Work Tehsien.

Tehsien(Tehchow) Station Woman's Work Evangelistic Report

1926

The Workers. The last two months of 1926 saw the Bible Women of our Evangelistic department engaged in a general "shuffle-up" for intensive evangelistic team work, each one being taken out of her own center of work to help in some other center. The plan was to spend twenty days in some country church district, two preachers and two Bible women going out to preach in those "other villages" in the spirit of the Master who once said, "Let us go into the next towns, that Imay preach there also." Some of the bands were out forty or fifty days, and five districts were visited not a few new villages were entered for the first time. The weather was of our coldest and unusual Winter rains made touring in the country most unpleasant. But these bands were willing to suffer hardship and inconvenience and some of the reports showed enthusiasm and zeal in this broad-casting of the Seed.

Then there was the Kao T'ang station class of fifteen women. Here one mother with an obstreperous child not able to walk, partly because so padded with clothes it was difficult for him to move and also because it was too cold for him to be on the dirt floor. The mother studied with difficulty bending over her book and ~~an~~ pointing with one finger to the character, her other hand on the restless child, who when about to climb on the table or to fall from it, called from the mother the exclamation, "Oh, my precious one, you will fall; why cannot you be still for a moment," -and then she reads on, if the sentence has not been forgotten already,-"I thank my Heavenly Father that He loves and cares for me daily." Thus for half a month she improves her first opportunity to read. On the day of the general big meeting, the grandfather held the little fellow while he was baptized and the mother stood near, understanding a little of what the service meant. Then there came a glimpse into her home. Her village had never been visited by a Westerner before. Now this crude woman was as proud as a queen in her home; she was as interested and enthusiastic as a middle school graduate; her attainments,(the ten Commandments, two short prayers, a few pages from Easy Steps, and two songs) shone before that room full of ignorant women who looked on in wonder at what she could read, and they asked "And did you do that in just these few days?" She helped in the singing to their delight, as well as to her own, and joined in the simple service. The most interesting thing she did was to help the neighbor women to a form of politeness, for they were almost afraid of the Westerner. So she said to one and another, "Come forward and ask the lady if she has peace," which accordingly each one did as politely as she knew how. In this our work, it is what goes into these lives to make them better, the individual touch and effect, the trying to win them to Christ and to a way of life which raises them to a higher standard than they could otherwise have.

It is frequent in village work or in this calling to meet with those who have been in a hospital. In one place a Christian family having some influence in the village, is the result of a sick man who died in the P'and chuang hospital years ago. His mother believed the message and the far from the church and helpful influences, she has never ceased to pray and to be thankful for the Truth which led her to trust in God. She rejoices to see a number of children learning to read and to sing, and the father of the family above mentioned is sending forth his light as well as he knows. His own mother was at the meeting not long ago, and tho a stranger, she said "Thirty-six years ago I was in the P'angchuang hospital for my eyes, now I am seventy-six. I remember so well what Mrs. Ma and Mrs. Hu and Mrs. Smith

taught me." I can repeat the prayers still." In another place a younger woman sang "He Leadeth Me" and upon inquiry she too, had been treated in that hospital.

The Woman's Improvement Society has held meetings most of the year and the devotional and literary programes have been helpful. They have taken special interest in making over some clothes for distribution to the needy and when mention was made of a sick woman suffering from abscesses already forty days, they voted two-thirds of her first ten day's hospital fee. One young woman of the more well-to-do-class handed out a dollar saying, "I want to give this for that sick woman." Thus definite and individual needs appeal in China as truly as in the whole world.

Respectfully submitted

(Signed) E. Gertrude Myckoff

File 187

EVANGELISTIC DEPARTMENT
AMERICAN BOARD MISSION, TECHOW, SHANTUNG, CHINA.

EVANGELISTIC NOTES.
November 1927 to April 1928.

Last November "Evangelistic Notes" were sent out covering the period from April to November 1927. Many who are receiving this set of notes will probably wish first to dig from their files the other set to furnish the background for this report.

Superintendent Li reports on the Year just past:

When the foreign missionaries were leaving last spring the church members immediately recalled two incidents, the Boxer Uprising and the Crucifiction of Jesus after which the disciples scattered. Whilethis time the church members themselves did not have to scatter yet their thoughts scattered and there hopes fled, temporarily. The first work done after April last year was for the Superintendents and the preachers to explain clearly to all of the church members the attitude of the American Board, in Boston, and of the North China Council and to encourage them to go forward fearing nothing since there was more work than ever to do. So the cry was "To work!!!"

The next task was for the preachers to step into the lead showing the church members how to perfect their organization and how to explain to others outside the church just what the church is. The spreading of the gospel to every village, self-support from the very beginning in these new places, social service in the villages: these were presented as real opportunities.

In almost all of the branch churches this year the formal organization has been completed; elders, accountant, treasurer and committee having been elected. Sunday services have been continued in all of the branch churches. The country church leaders have shown evidence of lack of experience and training but they have made up for this in the courageous manner in which they have tackled the problems. They are NOW gettingthe needed experience and training.

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You ought to step into oneof the Evangelistic Committee meetings this year to catch a glimpse of the seriousness with which they are endeavoring to get to the very bottom of each problem and to find the best solution. Here are the hours for one week of meetings: Monday 4:30 p.m. to 8:00 p.m.; Tuesday 3:00 p.m. to 11:00 p. m. Wednesday 4:00 p.m. to 7:00 pm: Thursday 3:00 p.m. to 1:00 a.m. and in between times smaller groups of the committee were working out specific proposals for the whole committee to discuss and vote upon.

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We miss the missionaries very much this year. Every where I go in thecountry the preachers and church members want to know the

latest word about each of the workers they have known. More and more often they ask "Why canst Mr. DeHaan come back?" The encouragement given by the missionaries and the fellowship between the East and the West is longer for.

We especially need the missionary evangelistic workers to keep the agencies in America in tough with the Chinese church. We have understood that Mr. Chandler was eager to get into the country field and we have invited him to come to come to Techow as advisor to the Evangelistic Department. We feel his is admirably fitted to do just the type of work needed in this field.

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Because of the disturbances caused by continual civil war, ravages of bandits and stray soldiery, the Red Spears and other wild elements in the population; because of the poor crops, increasing cost of living, closing up of many industries, alltogether casuing much economic stress and severe famine conditions in parts of our field the church members this year have felt more keenly than ever their duty to their respective communities and have vowed to make more effort to live fine Christian lives themselves and to serve their neighbors more effectively.

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If the church reaches self-support and comes to serve its environment as it should then it is imperative that special attention be paid to the training and the development of the ordinary church members. They must be taught what it really means to teach Christ's standard of living and to radiate his spirit.

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Those who are not Christians seem more eager than ever to learn the gospel and this year there is a great urge felt by a larger part of the leaders to spread the gospel and build up interest in the Christian life much as the disciples did. The church's duty to society is becoming clearer than ever. Thousand Character classes, social reforms, aid to farmers, village co-operative enterprises, lectures of general interest; there are some of the activities which the church leaders want to push. We think these are all parts of God's plan for his people. We hope we can very soon become a mighty influence along these lines throughout our field.

Li Fu Hsiang, Superintendent.

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The Salary Question.

This year the Evangelistic Committee again faced the question of whether or not salaries could be raised. Living has increased considerably during the last five years butsalaries have been increased only two dollars a month for those getting less than thirty dollars a month. Those who were getting $9.00 gold a month five years ago are getting $10.00 now. In the same interval the salaries of doctors and teachers have been raised many times that amount. Preachers are now getting about half as much as teachers of the same standard of education. There is no question about the need for raising the preacher's salaries yet when the Chinese committee met a few weeks ago it was decided not to raise any salaries this year. It is hoped that the budget will allow for a small amount each month for itinerant preaching expenses. Each preacher has been asked to make a complete survey of his own field

for raising the preacher's salaries yet when the Chinese committee met a few weeks ago it was decided not to raise any salaries this year. It is hoped that the budget will allow for a small amount each month for itinerant preaching expenses. Each preacher has been asked to make a complete survey of his own field this year reporting the religious condi_ tion of each village. This will require many more days away from home each month which is an extra expense the preachers cannot handle on their present salaries.

Reorganization

Much attention is being given this spring to the plan for the reorganization of all of the North China Kung Li Hui bodies. This year's Chung I hui took the following action. The final form of organization will be decided by the meeting of the North China Council in May.

Since the final proposals for reorganization had not been finished it was decided to let each Department meet by itself to discuss the final plans and report directly to the Council.

The following votes were passed which will be of interest to you.

1. A Committee composed of the executive heads of our Church Group (the Chinese) together with the missionaries was appointed to plan every possible way and means of developing independent self_supporting work in each Department. Some steps have been taken this spring. The Committee will meet again in June, October and next March.

2. It was voted to have an annual "Retreat" each fall beginning next October and it is hoped that some leader from each church and all of the institutions can gather together at that time for a real spiritual feast.

3. This question was discussed. Shall or shall not Dr. Tucker be invited back to Tsinanfu to be Advisor to the Hospital and to have charge of the Branch Dispensary work. The above topic was was voted.

4. Mr. Chandler is urgently asked for Evangelistic work.

Financial Statement of the Men's Evangelistic Work for 1927.

Receipts.		Expenditures	
American Board	$3765.80	Salaries and travel	$4152.21
Bates Special	967.50	Rent of chapels	196.60
From the local churches	81.00	Office expenses	44.09
Specials from America	21.98	Supt. Travel and of Evangelistic Com.	194.11
Contributions	20.50	Moving Expenses	22.90
Interest	2.27	Traveling Evangelism	
Total	4892.13	Unclassified incidental expenses	74.86
		Total	4892.13

The accounts have been audited and found correct.

Harold S. Matthews.
Advisor to Evangelistic Dept.

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THE GRACE WYCKOFF MEMORIAL SCHOOL

TEHCHOW CHINA

Dr. Arthur Smith said of Grace Wyckoff, the founder of the school, "She was the source, the center and the circumference of the school". Doubtless this was true in the earliest days of the '90s, before there was a Chinese assistant. After a year or more, a Christian young woman, a graduate of Bridgman Academy, Mrs. Wang, was most helpful in the teaching.

When Grace Wyckoff left on her first furlough in 1897, the school was most fortunate to have miss Mary Porter at its head. She was a woman of experience and sound judgment who understood the Chinese and loved to work for them. Grace Wyckoff returned to the school in 1898, but after the Boxer uprising she spent one winter in Peking while Miss Porter gathered the girls together. In the fall of 1901, Miss Porter said one day in great triumph - after she had started a big cart load of girls and baggage off for further study in Peking, - "It's a hard thing to do, but I believe it ought to be done." That was the beginning of higher education for country girls. It was no small adventure in those days for girls to take such a trip by cart and then several days on a houseboat. Mrs. Li Fu Hsiang was one of that load of girls.

Grace Wyckoff returned to the school in 1902. When the time came for her second furlough in 1908 she was fortunate in having another one ready to mother the girls and to conduct the school. Lucia E. Lyons had been inP'ang chwang three years. She was remarkable for her calm and quiet spirit, was quick to discern and wise in making decisions and was most capable and efficient in the school. By this time, one or two young women, former pupils in the school, were teachers and did faithful work.

Upon Grace Wyckoff's return from furlough, she was temporarily in Tientsin substituting in the school there. In 1912, Miss Lyons was obliged to return home and the school again reverted to Miss Wyckoff who by this time was much rejoiced to see large fruitage in the growth of the school, - in better teaching force, in increase in tuitions, in making out certificates for those who had completed certain work in the more recent past years.

In 1915 the devolution of the P'ang chwuang school buildings and a new period began in the fine, large and well-equipped plant in Tehchow. Grace Wyckoff was "promoted to Higher Service" that year, but others took up the work. For this opportunity, Mabel Huggins, who had been in China less than three years, seemed well fitted. She is an executive and a most efficient woman, with large vision of what might and ought to be. During the architect's work on the new buildings she was most interested in every detail. She initiated the school into its fine buildings, and to all they were to offer the growth and increase of the school. Later she introduced the industrial handwork which helped many girls in careful work and aided them in their tuition.

With the enlarged school and the executive duties increasing, a second educational worker was added to the foreign staff. Alice Reed was possessed of a most happy disposition, was kindly disposed to the Chinese, eager to help by suggestions the native staff of teachers, and in every way interested in the opportunity the school afforded. She and Miss Huggins labored together and

WILLIAMS-PORTER HOSPITALS
泰氏博濟醫院
TEHCHOW, SHANTUNG, CHINA.

not long ago, before the latter's second furlough, Miss Reed was made Principal of the Institution. With these years greater advances in every department had been made and now, with a fine faculty, in which only the Principal and Assistant are Westerners and with more competent teachers, young women graduates of the school and of the Women's College in Peking, this Memorial school is turned over to the Chinese with the Westerner as adviser, instead of head.

Gratitude for Assistance Professionally.

Each of the above workers remember with affection and gratitude all the native Chinese workers who taught with them, those who have entered into the great privilege and opportunity of instilling principles of character into the lives of Chinese girls, their own people, which will help in the making of the better womanhood of the new and ever-changing China.

Despite the irregularities due to the war three Branch Dispensaries were held during the Spring and early Summer. But the attendance was somewhat less than at pervious branch dispensaries. This was probably due in part to the unsettled conditions.

Nurses Training School.

Five nurses graduated on may 12, two of whom are retained here and three of whom are employed in other hospitals.

The fall months found us getting back to normalcy and with a fine spirit of cooperation in the Staff the nurses' classwork for the year was made up and four senior nurses prepared for the annual examinations of the Nurses' Association of China. They all creditably passed their practical examinations, and the writtin examinations follow in January, 1927. It was an interesting sign of the times that this year both of the visiting nurse examiners were Chinese garduate nurses, one from Peking Union Medical College, and one from Shantung Christian University Hospital.

Workmen's Daily Winter Class.

The workmen's class headed by Mrs. Ellis was a greater success than ever before. The average attendance was 25 and the class lasted one month. There was a regular program of opening excercises followed by classwork. During the opening excercises hymns were taught, lectures on hygiene and physiology and geogrophy were given. The intensive study in the smaller units was based on "the Thousand Character" and "Short Steps to Great truths".

Child Welfare Work.

It has long been our desire to launch child welfare work on a large scale. But for various reasons we had made little progress in this very important field. And it was a great source of encouragement this year when the Hospital Staff decided to concentrate on Child Welfare Work as its contribution to the program for neighborhood service launched by all departments. And it was also most encouraging that the Child Welfare Committee selected was entirely Chinese. The committee immediately opened a Better Babies' Campaign, regardless of cold weather and very inadequate advertising. Naturally the first attempt, under the circumstances in conservative China, did not meet with great success.

WILLIAMS-PORTER HOSPITALS

衛氏博濟醫院

TEHCHOW, SHANTUNG, CHINA.

REPORT FOR 1926

The year started with the Hospital full of wounded soldiers following the engagements between the Kuo Min Chun and the Allies in and around Techow during December. Instead of the usual 'let-up' at the Chinese New Year the Hospital was unusually busy.

Gratitude for Assistance Professionally.

The help given by Dr. Hsu and the Lintsing Nurses during the year was most timely as was also the generous help given by Dr. Nutting later in the Spring.

Branch Dispensaries.

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But the committee has learned much from the first step and is wisely waiting until Spring to reopen the clinic for weekly examinations and health lectures. The plan now is to have a large opening day with a play illustrating the value of Child Welfare Work, accompanied by a tea, with invitations to the influential people of the city. We are hoping that this work will lead to regularly established Pre- and Post-natal clinics in the city, a field of service greatly needed, and with large opportunities. If this can be financed it will grow to be one of the most vital parts of our work.

Health of School Children.

The usual semi-annual physical emaminations of students of Porter Middle School and Wyckoff Memorial School were put through more promptly than heretofore at the beginning of the fall semester. And the follow-up work, especially in the radical treatment for trachoma, has been more thorough than previously in Porter Middle School. A regular series of Health Talks was given in each of the two schools during the fall term.

Foreign Personnel Changes.

We have missed during the latter half of the year the strong leadership and tireless devotion of Dr. and Mrs. Tucker who built up the hospital and have carried on so splendidly these years. We also have missed Miss Sawyer, the mother of our Nurses Training School. And we trust all are benefiting from their sojourn in America.

Dr. Parsons has been acting as Superintendant of the Hospital and trying to spend half time in language study, (and this is not always easy for an executive to do). And although the time has not come for the second year language examinations, he has made splendid progress both in the language and in 'things Chinese'.

Dr. Pendleton returned in July accompanied by her mother and little sister who spent four months visiting Techow and North China.

Forward Steps Professionally.

We have taken at least two forward steps professionally this year. In the first place we have established regular formal Surgical rounds of the whole hospital once a week, and general Medical rounds once a week. Also we have a weekly doctors' seminar where all fatal cases are discussed and a paper presented each time by one of the doctors.

Material Improvements.

The past year has shown no notable material improvements, but a good start has been made on the fund for our much needed X-ray machine. Dr. Parsons has signed up to take the X-ray course at P. U. M. C. this coming Spring in faith that we may be able to purchase the X-ray plant this coming summer. The present rehabilitated electric plant will run the X-ray providing we purchase storage batteries.

In-patients.

	1925	1926
Men	502	627
Women and Children	433	408
Average stay in days (men)	16.6	20.6
" " " (women)	15.7	12.9

Operations.

	1925	1926
Under general anaesthetic, men ----------	207	227
" " " women --------	106	117
" local, and minor without anaes. men	794	1295
Minor operations, women ----------	487	645

Comment on above figures.

The above figures show an increase of total in-patients: the large increase of men patients being due to the many wounded soldiers. It is remarkable that the number of women patients so nearly came up to that of the preceeding year considering the fact that on account of the war there were no women patients in the hospital for a time and for most of the year it has been dangerous for them to travel. The increased average stay for men is due to the many protracted war injury cases. And the decreased average stay for women is an index of the cramped economic condition of the people due to the bleeding of war taxation.

Financial Statement, 1926.

Receipts.

Balance forward from Previous year	$1122.62
Annual Appropriations	4838.82
China Medical Board matched funds	5168.00
Specials	7420.00
Miscellaneous Receipts	2745.61
Contributions, Chinese	2863.74
Contributions, Foreign	950.23
Hospital fees	13875.42
Tuition (nurses)	427.00
Interest	6.74
Total	$39418.18

Expenditures.

Salaries	$8385.44
Wages	3568.65
Medical and Surgical Supplies	6061.11
Provisions	5469.69
Fuel, light, water,	4720.53
Domestic Supplies	1068.41
Renewals and repairs	1520.11
Charity	4863.18
Printing, stationery	132.35
Sundry expenses	732.27
Dairy	800.49
Laundry	469.60
Capital expenditures	306.31
Balance on hand	1302.04
Total	$39418.18

Respectfully submitted,
Lois Pendleton M.D.
For the Staff.

Rec'd NOV 18 1924

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5626 Berkshire Drive
Los Angeles, California
Nov. 13,
1924

Rev. E. F. Bell.
Boston.

De ar Mr. Bell,

Our daughter, Dr. Lois Pendleton of Tehchow China, under the W. B. M. I. is just finishing her fourth year at the "Williams-Porter Hospitals," at Tehchow.

Last year our son's wife, Anne Miltimore Pendleton, was with Lois for six months. She was greatly interested in the work, and wrote the enclosed sketches about the work.

Mrs. Emrich, Mrs. Hinman and other missionary friends who have read them thought that you might be interested to have them published. You nee not return these copies to me.

Very truly yours,

Jessie L. Pendleton
(mrs J. L.)

Pendleton

"Just a Few of the Patients".

By Anne Miltomore Pendleton.

The "Doctor Lady" is Dr. Lois Pendleton
of the "Porter Hospital"
Williams-Porter Hospitals, Tehchow, China

The Girl with the Wooden Leg- she didn't have a wooden leg when she first came to the Hospital- she had much worse than that. She had a leg so badly diseased and infected that it had to be taken off just below the knee. And now that the stump had healed over, it was time to give her a wooden leg. But wooden legs aren't very numerous in Tehchow Hospital. In fact there wasn't a woodem leg at all, but a minor detail like that didn't worry the Doctor Lady. She just studied patterns and plans for a few days, and then she took a tape measure and measured and measured the well leg and foot of the Girl With One Leg. And then the Doctor Lady took her tape measure and her figures and plans and went to the Carpenter Shop, and had a long talk with the Carpenter Man. Now the Carpenter Man is very clever, and being Chinese, he is also a good workman, and the wooden leg he made was just as like the well leg of The Girl with One Leg as it could be, and yet be made of wood. But even so it was not shaped like your foot and my foot, or your leg and my leg. Of course,not. 'Cause why? Why because the well leg and foot of The Girl with One Leg wasn't shaped like your leg and my leg and your foot and my foot because she was a Chinese girl, and it isn't fashionable in this part of China for Chinese girls to have nice, useful, natural shaped feet and legs like yours and mine. No, indeed not. Her well foot was bound into a tiny boat-shaped affair not as big as a happy foot of a little six-year -old American girl. And so, since her well foot was that shape her wooden foot had to be the same shape. Because wouldn't she look a sight if her feet wern't alike ? That would be worse than no feet at all. So the wooden foot and leg was made just like the well foot and leg, and dressed up to match. For this Girl With One Leg had a pait of scarlet socks, besides her perfectly ducky little embroidered shoes, and a pair of lavender Boston garters , and her trousers were made short, because when Chinese girls have nice machine made socks instead of clumsy, olddashioned ones, why, they like to wear their trousers short to show off their socks; and if they have fine Boston garters, too, why the trousers must be all the shorter. So there she waw--all ready t to start off walking-- The Girl With the Wooded Leg and a well leg--and walk she did- to the great delight of her ownself and of all the nurses and patients in the Ward-- and she didn't want to stop walking-- and she was so proud of her wooden leg because the ankle was jointed and would wiggle almost as well as the ankle of the little bound foot that was well. Oh, my goodness me! How she did step off! It was such a delight to see her, and the red in her cheeks just matched the red of her socks, and red is such a happy color.

Crosseyed Li did cross stitch for a living-she does yet-and her disposition was as cross as her eyes-poor thing--if you saw everything crooked att the time you'd be cross, too, and then if you had to do cross stitch and nothing but cross stitch all the time and all the time and goodness knows it's hard enough to do cross stitch with straight eyes, let alone crooked eyes,-why,- you'd get cross, too. Well, one day the Doctor Lady fitted Crosseyed Li to a pair of glasses that made the crooked eyes see straight. I forgot to tell you that Crosseyed Li had a most terrible frown. It wasn't a bit pretty. Crosseyed Li looked through her new glasses, and for the first time in her life she saw things straight. She looked long and hard at the sweet face of the Doctor Lady who was smiling because she knew what a great joy it would be to Crosseyed Li to be relieved of that terrible eye strain.

"Why", said the Crosseyed Li to the Doctor Lady,"you're smiling! " And then, wonder of wonders, Crosseyed Li smiled, too, and instead of shuffling along, and looking hard where she was going, Crosseyed Li in her new glasses, stepped off and down the stairs like a million dollars. Just think how dreadful it would be to be like poor, old Crosseyee Li, and never know that people smile; and please think, too, how just one smile, a kindly smile, has a million dollars beat a mile. I've never seen a million dollars. but I've seen crosseyed Li. You never saw a million dollars, not if you're just like me. But oh, if you could only know how far we ~~ka~~ make ONE dollar go, you'd send it quick as quick could be, to make others smile like Crosseyed Li.

The Suicide Lady---Dear sakes! Life was just more than she could stand. It was something fierce! Once upon a time she had a husband in perfectly good working order. He was a scholar, he was, and if you've ever lived in China, you'll know what that means, and if you haven't ever lived in China, you'll just have to take my word for it, and my word is that in China it's most exceedingly honorable to be a scholar, and most exceedingly,luckily honorable to be the wife of a scholar. But this husband was a most honorable scholar. and that's even more honorable. He travelled about from village to village in the old days teaching here and teaching there. He didn't get rich, oh,no. but he was comfortable and every body looked up to him, and honored him, and life was very kind to him, and to his family. And then he fell sick, ~~and oh,dear,~~ It was sickness of a most painful kind, and the good scholar suffered and writhed and groaned in his pain, and he got worse and worse, ~~and~~ One dfeadful day, a neighbor man with the kindest intentions in the world gave thescholar some opium, and the scholar ate it, and found that it made him forget his dfeadful pain for a little while, and he took to taking more and more till he got to be a regular dope fiend; and instead of being a nice honorable scholar, and a proud happy father and the kindest of husbands, he became a horrible brute who didn't care a bean for knowledge, and who abused and beat his poor wife most dreadfully, and didn't care whether his children had anything to eat or not, just so long as he got the opium to stop his pain. And you mustn't judge him too harshly, because you must remember that that pain was a most terrific pain. They had two Chinese acres of ground of their own, and the little mother worked early and late trying to make that little plot of land grow enough to feed and clothe the family. Bug it was such hard work, and she did get so tired, and her poor hands got so black and cracked and dirty it just didn't seem worth while ever to try to get them clean because the harder she tried to do things rifght, ~~why,~~ the worse things went, and the more her husband beat her, till finally, she made up her mi mind it wasn't any use to try any longer, especially since nobody loved her, and nobody cared how hard she worked, ~~and~~ So she ate a big lot of opium before her husband could get even one smoke at it. And then she went to sleep and forgot her troubles for a little while. She almost stopped breathing but her brother-in-law found her just in time and rushed her off to the Hospital as fast as ever he could get her there, and the Doctor Lady and the nurses worked and worked and worked to make her wake up. ~~And~~ She did wake up, and I think when she saw the sweet smile of the Doctor Lady the p poor wretched Suicide Lady must have thot she was in Heaven with the Angels, only as she waked up more and more she probably saw that the sweater of the Doctor Lady was out at the elbows,and she had sense enough to know that Angels- Heavenly Angels- don't go around in grey sweaters that are out at the elbows. She had sense to know more than that. She had sense enough to know that if the Doctor Lady and all the peopl in white or blue dresses were making so much fuss ovwr her to make her wake up, why, sh she thought she must be a little good after all, and now that she'd half way triedit, s she didn't think she wanted to die yet, at least, not for a good long while. If there were still this many kind people left in the world why she bguessed she could just go on trying to live and make the best of life, and not only that, but she was going

to hurry home as fast as ever she could, and bring her poor sick husband to the Hospita and have him made well; because if the Hospital people could make her well when she was perfectly certain she was going to die,-why most certainly they could make her husband well, because he wasn't nearly as dead as she almost was. Oh, my, me! She could hardly get back to her home quick enough!

The Heart Lady----It would have made yours~~ick~~ heart sick, too, just to have looked at the Heart Ladt when she first came to the Hoapital. Why, would you believe it? She was as yellow as a sick looking lemon, and there wasn't a particle of red about her lips or her gums or anywhere, and she was so thin, and oh, just sick all over and worst of all, nobody wanted her nor cared for her--just not anybody, and I can't imagine anything worse than not having somebody to want you. Can you? But somebody told the Heart Lady that the Hospital people would want her and would take care of her. She didn't believe that somebody, but she thought she'd go see, and to her great surprise they did want her. They put her to bed in a nice comfortable bed, ~~and the~~ Doctor Lady doctore her, and they fed herup, and made her take long, long rest, and th the red came back to her lips, and she didn't look like a lemon any more, and she got so strong that she could sew a little, because she wanted to sew to pay for her care, and every day she sewed a littlemore and a little more, and thought she'll probably have a bad heart all her life-so bad that most people would just kick the bucket, or lie in bed and let other people take care of them,--she's just so happy to have something to do that it makes people happy just to see her happy, and I think it would make you happy to have a part in her happy by sending the money to pay for her work. How about it?

The Nice Little Nurse----she just was so nice--such a dear sweet little Christian-- and such a great help. And then all of a sudden, she had tuberculosis, and it didn't seem possible to keep her alive. But the Doctor Lady put her out on the sun-porch and <u>The Nice Little Nurse</u> stayed there for a whole year, and the sun and the food and the loving care made that little nurse get better, and then she wanted to go back to work again, and the Hospital people put her on duty first for just half andhour each day, and then an hour a day until little by little she was back again on full time, and spreading sunshine everywhere she went, and maybe you helped to make her make that sunshine, did you?

<u>Little Precious Jewel</u> --Her parents named her that even if she was a girl, and they loved her dearly ,for oh, she was a precious jewel--so very precious that God wanted her to shine in His Crown, and He took her away to Heaven. She was such a darling, wee dimpling, dumpling of a girl! Her dimples played hide-and -seek and tag with each other. It was such a comfort to her Christian parents to know that the Doctor Lady and all the Hospital people had done everything possible for their <u>Little Precious Jewel</u>. And you know that we've other precious jewels, too.

4 No. (N.)

The Encephalitis Boy--- His people were Christians, too, and when I tell yo you what they gave, then I'd like to have you stop and think what you can give. His was a case of fulminating encephalitis, and maybe you know what that means, but I didn' know until the Doctor Lady told me, so I'll tell you. It means that the encephalitis happened and was all over with, beofre anybody knew what was the matter. The Doctor Lady wanted to hold an autopsy, and to the Chinese mind that is a most dreadful and unreverential thing to allow done to one's dead. But the Doctor Lady begged and pleaded-~~with-the~~ and entreated, and she tried to show the parents of The Eccephalitis Boy how the knowledge that could be learned from the autopsy might keep some other small boy from such pain and suffering as their boy had. And the parents, because they were truly Christian, and because they believed in the Doctor Lady with a great belief, let go of their fearful Chinese superstitions of the past, and gave their consent. And oh, I do think that winning consent for this autopsy was an achievement of achievements for the Doctor Lady! And so the deed that might be of such great service to toher suffering children was done; and all through the operation, the littl Sister-Nurse of The Encephalitis Boy stood and watched and helped. And then she and the other nurses washed and dressed her little brother and he was given such a beautiful Christian burial. And you can't know what that means until I tell you that the ordianry expression for a Chinese child's burial is "thrown away". And it was such a comfort to the Christian parents, and they felt that it was a reward for having given what they could. And I do think there is no joy like that of giving. And I wonder what you think?

Yu Chên

(Pure Jade)

"Heavenly flowers" is the Chinese expression for smallpox.

The wee Yu Chên,
A darling one,
A little maid
As fair as pure jade,
Fell ill of "Heavenly flowers" one day.
Her father and mother, such faith had they,
They brought her from their village, far away.

They were so confident that the Doctor Lady would take their little girl in and care for her, but alas! she dared not, for there is no isolation ward.

It was a cold winter day, and Yu Chên, with only a thin cotton quilt over her, was lying in an open cart loaned by a kindhearted neighbor, for Yu Chên's people were terribly poor--much too poor to have a cart of their own.

Such searching appealing eyes the little girl had! She looked so tiny and so ill. She could move neither her arms nor her legs, and she could not turn over. And she had a terrible bed sore. She was so needing loving care and attention. To the Doctor Lady, it seemed the hardest task of a long hard day to turn this child away, the more especially as the parents, particularly the mother, who is a Christian, seemed so certain that Yu Chên would be welcome.

She had to say,
"No, not today.
I would if I could,
But the greater good,
Since I have no placefor you to be apart,
Is to send you back in your borrowed cart.
To tell you this is breaking my heart."

Yu Chên

There was no hope, but the Doctor Lady told them that if Yu Chên were still alive at the end of six weeks to bring her back, and everything would be done for her that could be done.

To her surprise, at the end of that time they brought the little girl back. The terrible bed sore was healed, but oh, the little body was so sadly wasted, and all the joints were stiff--a most peculiar condition to come after smallpox. Only the wee fingers could move a little bit. But the eyes were as bright as ever.

And the little mind was so quick and bright! Never has Chinese patient of any age answered more intelligently to questions than did little Yu Chên. She at once became the pet of the ward, and delighted the nurses with her quick answers.

The Chinese way of saying grace is to say, "thank food." Listen to this:

"Yu Chên, you say
'Thank food' today."
Yu Chên looked up
From her gruel cup.
"I don't thank food, I thank the Lord," she said,
And forthwith bowed her wee, shorn head,
And thanked the Lord for daily bread.

There is no X-ray in our hospital, and the Doctor Lady wanted to have the stiff little joints X-rayed, so, as she was going to Tsinan to attend a medical conference, she decided she'd take the little girl along with her, and not only have the joints X-rayed, but also have a consultation on the case with the doctors of Tsinan.

Yu Chên had never seen a train, and she was as excited over the prospect of going on a journey with the Doctor Lady as the nurses were over getting her ready. The child's own old tattered clothes had been burned because of the infection, so she

was dressed up in a nice new suit of hospital clothes. But the nurses wanted some little special mark of distinction on their darling, and they finally got it by tucking a bright cerise hankie to the fastenings of Yü Chên's little blue coat.

And then they were ready. The Doctor Lady, much to the astonishment and amusement of the nurses, picked up the little girl in her arms, and carried her to the cart that was to take them to the train.

They made Yü Chên all nice and comfy on an improvised bed on the floor of a third class carriage, and then little Yü Chên

Saw trees and sky
Go flying by;
Saw waving grain,
And then again,
The Yellow River, China's sorrow, dark and deep,
And then she saw a mound of earth, most high and steep--
Her first mountain--. Weary, then, she fell asleep.

The X-ray plate revealed a most amazing condition. Never had any of the doctors seen a case like this.

After two days Yü Chên was welcomed back to her hospital with open, loving arms. Physiotherapy brought about a slight improvement, but it seemed unwise to keep her in the hospital indefinitely. And so, two weeks later, her father came to get her. He was given medicine for the little girl, and instructed how to care for her, and told to come back when the medicine was used up.

Home she was sent.
Two months came and went.
Then stands one day
In the Doctor's doorway,
As fresh from his miles as a venturesome boy,
Yü Chên's father. His hands with an empty bottle toy.
"Yü Chên is walking!" He shouts in his joy.

T'sao T'ai T'ai

T'sao T'ai T'ai,

Oh, my, my!

Didn't know when she was badly off!

She not only had one tremendous goitre; she had a whole collar of goitres running all around the front and sides of her neck to way behind her ear. And she'd first noticed this mass twenty-five years ago. Her voice was hoarse and heavy from the pressure on the larynx.

And why hadn't she ever come before?

Why, why should she? It never bothered her before--not enough.

Then why did she come now?

Well, now she was suffocated when lying down.

It was a tedious operation dissecting the many more or less separate tumors from the many important nerves and blood vessels of the neck--and it was a serious operation--a very serious operation. But to tell T'sao T'ai T'ai so was only a waste of one's breath. She didn't approve of keeping one's larynx as quiet as possible. My goodness, gracious me, no!

Oh, my, my!

T'sao T'ai T'ai!

God gave her a tongue, and she wanted to talk.

God gave her two feet, and she wanted to walk.

She wouldn't "stay put", and she wouldn't stay quiet,

And she scorned her portion of liquid diet.

She knew very well if she was to get strong,

She needed strong food to help her along.

T'sao T'ai T'ai

In just three days she was up and about,
And helped with the harvesting, no doubt,
That was on with a swing some ten days later.
She tried our souls, but we couldn't hate her.
T'sao Tai T'ai,
Oh, my, my!

oooOooo

Jung Hai

Jung Hai is one of our stories that is not yet told, for she is still with us. She is a novitiate of a Buddhist temple. With her shaved head, she looks very like a boy.

She is nineteen, very alive and very bright. She already knew how to read when she came to us. And she has been so interested in reading the New Testament, and learning our Christian songs. She does love the songs.

She came to us because of a tubercular infection of the left knee. We first treated her expectantly, but after building up her general condition, we operated, and found some dead bone which needed to be removed.

An older "sister" or nun comes occasionally to visit Jung Hai, and seems very friendly to us, giving us an unusual point of contact with a type of people with which we rarely come in ~~contact~~ touch.

He Mao Lin

The rounds are done.

The patients, one by one,

Soothed and comforted,

Lie drowsing in bed

Responsive to the Sabbath peace in the air;

The Doctor Lady settles in her office chair

And breathes a prayer

Of thanks for this one brief

Moment of relief.

One moment--no more--

A knock at her door,

And there, alert, unstooped, an old man stands.

(There is no rest for doctors in Mission lands.)

She understands,

And smiling bids him in,

Nods him to begin.

"All troublesome

Am I come,

Because for all these forty years and more,

In the Good Book I loved to search and pore,

But since these ten years before

I cannot see

That which is dear to me."

He stops and smiles.

"Twenty-six miles

I walked to praise God in His Church today,

He Mao Lin

And I am hoping that I may
Go back more seeing on my way."

Soft shines the sun
On his blue homespun.
Lights up his face
With Christian grace.
"And I have money. I can pay. See.
Here are dollars one and three.
I work for my Church, my only family.

My pay is love
And a home Above."
Like April skies
The Doctor's eyes
Reflect the tender feelings of her heart,
And to a little box on a shelf apart,
She makes a swift, swallow-like dart.

To her surprise,
Finds for his eyes
Just the right pair
Of glasses he should wear,
All thoughtfully marked with care, and sent
By some kind occulist on mercy bent.
Could he but know the joy he lent

That soul, the whole
Would fill a scroll.

"God's peace on thee!

I read! I see!"

He goes, but all the quiet Sabbath long,

His benediction, like the refrain of a song,

Stays in the Doctor's heart, and makes her strong.

oooOooo

Rice Christians

Do you know what the expression, "rice Christians" means? Some of you do, for some of you use it glibly and sneeringly. Some of you have never heard it, and for you I will tell its horrid meaning.

"Rice Christians" refers to those Chinese converts who become Christians who have become Christians for the sake of the rice and other benefits they can get from the missionaries and the Church. "Rice Christians" are supposed to have little, if any, expectations of paying for the benefits received.

There may be such people, but they are offset by the fine example of such good folk as old He Mao Lin.

Let me tell you more of the story of He Mao Lin.

Though he has but a bare half acre of land from which to make a living, he not only works almost all of the time for his Church, and that, too, without pay, but he stands ready, never-the-less, to pay his obligations, as we found when he came lately to the Mission Hospital to be fitted for a pair of glasses.

Most justiafiably, since, he, himself, is working so faithfully for the Church, He Mao Lin might have expected to get his pair of bifocals for nothing. But there was no such thought in his mind. He had come expecting to pay, and pay he did.

Now, I don't mean to be impolite, but you know missions and hospitals need money in order to "carry on." Are you paying your obligations to the Church so that The Church can help its missions, or are you letting He Mao Lin get ahead of you in that respect? Are you so sure you're not a "rice Christian."?

MW.B.M.I.Material
Missionary Herald
January, 1925.

CONTINUED STORIES FROM A CHINESE WARD.

By Mrs. Minnie Case Ellis.

Do you love people? Do you enjoy being with them, studying them and understanding them?

Then now you would find satisfaction in visiting the big wards of our hospital! If you like continued stories, you would get enough here. There is the slight disadvantage that one does not always get the closing chapter; but it is all the better exercise for one's imagination.

There was Mrs. Wang who came in with a bad cancer. Sick as she was during the first days when she was supposed to be resting for the operation, she made doctors and nurses uncomfortable by finding fault with the food, and haggling over the rates and service. For two or three days after the operation she was too weak to say anything, and peace returned to the ward. Nurses and attendants slipped past her bed with its listless occupant, feet tilted higher than her head, with a half-ashamed feeling of relief that she could not talk.

But when her strength came back, behold! a change. She was much more tractable. Her hard eyes softened as we told her we were praying for her; though she understood human love better than she did anything of a Heavenly Father's care. We were hoping for that to come too, when she suddenly decided to go home and nothing that anyone could say about the danger of her leaving so soon after the operation could change her. The hard look came back into her eyes, as if she thought that we were urging her to stay just in order to get more money from her. She went abruptly, and we have not heard since how she is. We may never hear. She came from some distance, and there were several cancer patients in the women's ward about that time.

In that very same bed presently lay another woman who was quite different from Mrs. Wang. She was sixty-seven years old, but she looked much younger because her face was so sweet and peaceful. She was a devout Buddhist. Much of the idol worship is blind, formal muttering and bowing, but occasionally there is an earnest soul who really seems to have found something. This second cancer case was one of them.

Miss Myra L.Sawyer, the head of the nurses' training department, called her "Grandma." She would come up to the old Buddhist saint while making her rounds, and taking the sweet wrinkled face in her two hands, she would say,"Hellow, Grandma, how are you?" It didn't bother Grandma at all. Indeed she seemed to know that we all loved her, and her own affection overflowed to those about her. One day she was trying to comfort another cancer case in the bed next to hers, a woman who was not getting along so well.

"Just look at me!" said Grandma."Just see how sick I was. Why, I had lost two and a half of my three souls, and here I am almost well!"

She did make a remarkably rapid recovery, for she was there only twenty days before being dismissed. But she improved those twenty days by having many long talks with the Bible woman, whose face shone with gladness as she told how eagerly Grandma listened.

"When I get home, the first thing that I do will be to take down all the paper gods in the place," announced Grandma one day of her own accord. "What I have found here in the hospital is the true way. It is what I have always been looking for."

The Lincheng bandit raid was unusual only because of its daring and its victims. Such attacks on a smaller scale are very common. Perhaps even the daring is common, for we hear of strange things. We have victims of these affairs in the hospital all the time. Occasionally it is a woman or a child, but more often a man, either a soldier or a member of the family attacked, or sometimes even a bystander.

Even the bandits sometimes come in, but they do not advertise themselves as such. The soldiers tracked one to the hospital, and although he was badly wounded, he was dragged out and probably shot.

Many of these wounded soldiers and the victims of the bandit raids spend considerable time in the hospital. After the worst of the pain is over, we find them very willing to listen to a Gospel which preaches peace. They are sick and lonesome and welcome almost any diversion.

One, a wounded soldier, was telling his story to me the other day. He has a round, pockmarked face, with friendly brown eyes. Not at all the face of a soldier as one imagines them to be! He stutters and talks with an air of embarrassment that makes him almost seem timid.

"My home is west of Tehchow, but there is no one there but my father and mother. I am twenty-seven. No, I am not married (which means that his parents are very poor and that his pay has been very small.) I've been a soldier for twelve years. Ofcourse the first years I was just an errand boy, but I've been in fights too.

"How did I get wounded? Well, we were sent out to scare off some bandits that we heard were coming to a certain place. It was night time when we got there and we could hear a lot of shooting. I started to run across an open space and a man jumped out from behind a tree and shot me. You see, he was behind the tree and I couldn't see him." He said the last apologetically as if he thought that his bravery was being questioned, but went on as though reassured.

"They carried me back to the city and then sent me on to the hospital here. I came by boat down the river (the Grand Canal) and it took me four days to get here." he paused reminiscently."But that doesn't matter now for I'm almost well.

"I don't know whether I can be a soldier again or not, or what I shall do if I can't be a soldier. One leg will certainly be shorter than

the other. It will be hard to take up another line of work--but I don't need to cross that bridge until I get there."

He smiled a sunny smile.

"Yes, I'm reading a little. I had read some before I came here, and now I'm reading the Bible. Someone preaches to us every day. I hadn't heard the Doctrine before I came here , but--" his face lit up and his stuttering almost got the better of him--"what I have heard has made me approve most heartily of Jesus."

Perhaps the word "adore" would be a better translation of the look on his face, although I doubt whether any dictionary would give that meaning to the word he used. He looked down at the book in his hand and then up again at me, but evidently he had said all he had to say. I came away thinking that to adore Jesus is a beautiful first instalment for a Christian life.

Statistics (No, they are not dry!)

	Men	Women	Total
Hospital inpatients	517	430	947
Dispensary patients	11,690	8,298	19,968
Major operations	101	90	191
Minor operations	449	347	796

Total expenditures (exclusive of foreign staff) $15,793

OUTGOING TELEGRAM

192

Boston, Mass., Dec. 10, 1928

LCO
MCCANN
FERNSTALK
TIENTSIN

TEHCHOW COMMISSION REPORT NOT RECEIVED
MAILED WHEN
7 6 r0 CHANDLER

193

Boston, Mass. October 4, 1928

LCO

MCCANN FERNSTALK TIENTSIN

WHAT SOLUTION EXPECTED TEHCHOW HOSPITAL HAVE TUCKERS LEFT

CHANDLER

194

January 17, 1929

Rev. Robert E. Chandler
Hotel Statler
Detroit, Michigan

FOREIGN DEPARTMENT COUNCIL FEELS THERE IS NOTHING FOR

PRUDENTIAL COMMITTEE TO DO JUST NOW IN RELATION TO TEHCHOW

REPORT--- IF CHINA PROTECTION MATTER IS TO COME UP AT

CLEVELAND WE CONSIDER IT VERY IMPORTANT FOR YOU TO BE THERE

Eula B. Lee

Charge American Board
14 Beacon Street---Amplify, Foreign Department, 60¢

COPY

Tsinan, Shantung, Nov. 2, 1928.

To the Members of the Tehsien Delegation,

Dear Friends:-

I am returning the copy of your report, and shall make only a few comments.

I do not think that this informal delegation should make any recommendations to Council. It was not appointed by the Council, and is under no obligation even to report to it, but I think it should report the facts, as far as it is sure of them, and each of us is free to make personal suggestions if we so desire. I do not know which nine letters of Dr. Tuckers accompany the report, and it seems to me that since this is a matter in which there are definitely two sides, if any letters or documents accompany a semi-official report, they should also present the other viewpoint. Perhaps, however, all the points in Dr. Tucker's letters with which the delegation does not fully agree are covered in this report. At least a copy of "the cordial letter from Dr. Parsons" should be enclosed, and copies of the letters from the Board received before Dr. Tucker left Oberlin, referred to also on the first page, "with the letters of the Board in mind." The inference seems to me to be that those letters encouraged Dr. Tucker to engage passage, and my impression, both in Boston early in June and in Oberlin which I reached the middle of June, just after the Tuckers had left was quite the opposite. I think that the only service which we as a self-invited delegation can render is to try to clear some of the haze out of the atmosphere and reveal stern facts. Any thing more would seem to me to be bringing undue influence to bear on the Council, and though I do not wish to bring in a minority report, I should like to have the Council know that I do not approve of bringing in any recommendations. If they are brought in, I seriously object to 3, "that the Council send an experienced missionary to Tehsien." Mr. Ewing and perhaps some others were sent because experience was needed, and I do not think there is one in the North China Mission whom I want to see laid in the altar in the present situation. It would be worse than futile, for we have no right to ask God to work miracles when the obviously right thing is for the Tuckers to manage to withdraw in such a way that peace will settle on long-troubled Tehsien.

If the accompanying letters of Dr. Tucker's include a statement implying that there have been no important withdrawals from the station influenced by difficulties connected with the Tuckers, I do not think that statement should pass on unchallenged.

If recommendations are sent, I prefer the original one to the revision. I think it most important that the Council face this difficult situation and send a definite recommendation to the Board. If their vote should be against granting the request of the Chung I Hui that the Tuckers be invited back, Tehsien will have the right of direct appeal to the Board. It would be a most dangerous prece-

dent to allow our highest executive body to evade responsibility. On the other hand, I have written to the Board very fully my personal reasons for thinking that if the Council accedes to the Chung I Hui request, the Board should grant it.

Yours sincerely,

(signed) Luella Miner

*The term "self-invited" delegation is misleading. The delegation went in order to ascertain the best possible way in which an order from the Board could be carried out on the initiative of the delegate appointed by the Board to carry out that order. It went with the approval of the leaders in the Council, both Chinese and Foreign. In that its report conflict with the Board's decision may appear unfortunate to some but we went in order to ascertain the best way of dealing with the situation.

J.H.M.

COPY OF DR. WILDER'S LETTER TO MR. CROSS

(Appendix 3)

December 24, 1928.

Mr. Rowland M. Cross,
Peking, China

Dear Cross,

The copy of the Tehsien delegation's report with the blanks for voting have been in hand now for a week and more during which time I have had no opportunity for writing out carefully the things I have wanted to say in this connection. At the time of the Council I said nothing because of absence in Peking on the matter of arresting our people as communists at the time of the discussion. Since then having acted on the informal delegation I have learned much more about the matter but have not expressed myself until the report should be out. There are some things that do not appear in the report that I think should be said. They were told me in private and though reported in part to the rest of the committee were not incorporated in our report as not having been said to the committee as a whole. I had thought to mention them in case the matter were under discussion in the Council but with this voting by letter of course there is no opportunity for further exchange of views and quite likely this is the best way for the matter to be settled: I write to you but have in mind the secretaries at home in Boston, Dr. and Mrs. Tucker, Mr. McCann, Miss Miner and any others interested, while writing, and expect to send copies to them.

I appreciate thoroughly the fact that you and Chandler and the Drs. Tucker have toiled and struggled over the problem for years and that you know much more than I about it, and that you have files of letters and records that might enable you to correct the details of any statements I might make in regard to it. Yet as I read through the correspondence in your files and Mr. McCann's I was struck several times with the appearance of painful misunderstanding due to what seemed a lack of knowledge of facts which appeared later in the correspondence, or of difference of interpretation of the same letter owing to difference in point of view, unavoidable I suppose but I longed to be able to help to an understanding. One example is the letters and telegrams from the Home office in regard to Dr. Tucker's not returning so soon to China. To most people I suppose they seemed definitely and clearly to demand his stay in America so far as such a demand could be made by the Board but rending them with an effort to understand Dr. Tucker's point of view and trying to put myself in his place it seemed to me to be the natural thing for him to return when he did, in view of his interests out here, and the information that he had received from the field. It seemed to be partly this fact that the group at Paitaiho could not wholly possess that accounted for that action which caused so much pain. That action was also based on what was supposed to be the action of the Medical Committee at Tehsien honestly reported to them, against Dr. Tucker's return to the Hospital. On examining the minutes of the Medical Committee we found that they say "we are not able to grant the request of the Hospital Staff for the return of Dr. Tucker to the Hospital because he himself has asked that he be not assigned to any duty on account of his affairs not yet being settled." This made it quite possible for the Peitaiho group to get the report that the Medical committee had refused to return him to the hospital and also for

one of the committeeto report to Dr. Tucker that the committee had not voted against his return, whereas the vote shows nothing as to the real attitude of the committee and we found them either neutral individually or on one side or the other. The hospital staff and community at large seemed to be as the report shows almost unanimously in favor of his return, I give the above as examples of how opposite interpretations come from opposite points of view but wish that all the Peitaiho group might learn the facts.

Of materials presented to the committee as a whole Pastor Wang's summary is detailed enough. Of the much that might be added I was most impressed with statements made several times that "Dr. Tucker has offended me but he is quick to beg pardon and confess a fault and he does not lay up a grudge." This was evidence once more of how far these things go in China toward making things right again between persons. When asked for particulars as to objectionable features of Dr. Tucker's methods Mr. Mathews spoke of his letter to Chinese friends to send home telegrams and letters asking ~~askin~~g for his recall; and of a letter to the China Medical Board suggesting the need for his return in order to keep the hospital to their standard; and of conflicting statements to different Chinese as to his relations to the hospital, first saying that he was no longer connected with it and had other work, again telling others of the special gifts he had brought back for the hospital and how he would use them (presumably on the condition that he returned to Tehsien.) The committee did not follow up this matter or ask any explanation from Dr. Tucker. It was felt that it was but natural that he should want to return to his work and that he should inform his friends here of the danger that he could not with a view to their assisting, but that such appeals would not have borne such fruit in what seemed to be sincere requests from the community of all classes and the laity of the church unless he already had a solid basis in true love and respect.

There was absolutely no hint of any financial irregularity or immoral conduct which is cause for satisfaction and indeed there was strong testimony to the efficiency of Dr. Tucker's checks on squeeze and fraud in the hospital administration by the very opponents of his return who spoke of the hospital ~~administration~~ as being the prey of grafters and supported by those among the Chinese who found their rice-bowl in it. Perhaps later I may show how the designation "den of thieves" given by its enemies is quite consistent with the impression of the Chinese members that the service given in the hospital is full of the gemuine spirit of living service and that it is a real evangelising force. They spoke of it as a revelation to them that a hospital could be so thoroughly a gospel agency. The Christian workers and nurses do seem to work together for the real welfare of the patients most conspicuously.

A main charge seems to be that Dr. Tucker has dangled his large specials for the hospital before the Chinese as a means of securing their support for his return. His reply is that he has secured the gifts and given his own money to the hospital for certain improvements not conditioned at all on his return and has never threatened to take them with him if he went etc.

One of the Chinese members of the committee while old home is in the Tehsien district stated strongly his conviction that

it is wrong to lay all the trouble at the door of the foreigners and their inability to get along together as has been done so much. He said that there had been much wirepulling by interested Chinese who found it to their advantage to make trouble between the foreigners and carried reports back and forth among the foreigners, misrepresenting things. We could see evidences in the statements of both sides of twisted interpretations of the acts and words of those on the other side, which we could not assign to wilful intent to do wrong.

The same member of the committee also emphasized another feature that goes far to explain the troubles of recent years. He put very vividly and forcefully what may be summed up as jealousy of the strong, moneyed, hospital work, on the part of the financially weaker schools and evangelistic work. The very location of the fine hospital at the entrance to the Mission Compound, overshadowing, or hiding the schools beyond the said set the teachers in the schools against it. Then its strong force of several doctors and the nurses training school make it seem to have greater prestige and influence than one branch of the work ought to have. One man said, "If the five or six doctors are reduced to two, and the nurses' training school is abolished or transferred to some other place there will be no more trouble, irrespective of Dr. Tucker's presence or absence." Mr. Kuan considered it a mistake to have the two middle schools located near a successful hospital.

It seems tragic that Christian love cannot overcome such jealousy, or even pity for the suffering Chinese who need the best hospital possible, but the "situation" seems to be there and it seems to be an impersonal situation. The very presence of a successful, moneyed institution, in the midst of a people living on a bare margin of subsistence in great masses and to whom a comfortable living job is a priceless boon seems to produce such a situation no matter how wise and loving the persons who are responsible for the building up of the institution. It appears to me that Dr. Tucker has been more wise and careful in the use of funds than we could fairly expect, and yet to some he seems to have been wielding a money power for personal prestige. I doubt if any one could build up such a work demanding the use of so much money without acquiring the reputation for love of power and doubtless we all get that reputation to a greater or less extent. It seems to me unfair to charge it to a person or to impute base motives to his activities in providing for the work. If we undertake such work it must be financed and the motives of the one who raises practically all the money for it ought not to be impugned. (all are not aware that the money for the plant and endowment has all been raised by Dr. T. and his friends except the amount secured from materials of the old Pangchuang plant. This was the surprising information that we received at one time on this trip.) Unfair as it may be to the person involved, the situation seems to be there and it may be sufficient reason why that person should withdraw from it.

Let me say that I cannot point to any one that I know of who I think consciously guilty of this jealousy and yet in a considerable group it may exist and unconsciously warp judgment and mold action. Those who impute unworthy motives to one who is conspicuously successful in getting money for the work may well consider the almost absolutely unavoidable elements mentioned above, and the danger of injustice in imputing motives, when often ones judgment must be based on reports colored by selfinterest that we are unaware of and cannot make allowance for. While ability to get funds may have a consider-

able influence in the desire of the church for Dr. Tucker's return, it is also evidence of the confidence inspired in him among the givers and it certainly does not account for all the love and respect we saw evidenced in the community, Christian and non-Christian.

The "situation" mentioned above has many phases. A group of evangelistic and educational workers invited me in for a conference after the rest of the committee had left. Their spokesman was extremely serious in urging the exustebce if this situation and deploring it but insisting that it could not be changed with Dr. Tucker in the station. He said he was unwilling to be a party man, ("i tsao ti jen"). If the situation continued to compel him to be either for or against Dr. Tucker any longer he was determined to leave it, to go back to his independent work and take absolutely no share in the Association either as officer, committeeman, or lay member. He declared that others felt the same way who like him had nothing against Dr. Tucker personally. But that if Dr. T. returned there either would be no more Tehsien Association Meeting or it would be composed entirely of Dr. Tucker's own men. He thought that if Dr. T. were retained this result would show itselfnext spring. He felt the only hope for the station was in the deciding before next spring's meeting that Dr. Tucker should go elsewhere.

This group said they would welcome the proposition of the committee that an experienced missionary be sent to do the work of Mr. Ewing in evangelism. One member of the committee is opposed "to laying anyone on this altar." When we suggested one name as a possible man to fill the gap he seemed favorable but on visiting the station and meeting the man just referred to (in Evangelistic work) he decided that the danger of Dr. T's. interference in the Evangelistic work was too great to warrant his going to work with him.

This change of mind simply reflects the existence of the situation mentioned above and not any personal hostility as I understand it. We do not at all consider a doctors help in evangelistic work as "interference" with it and yet in the situation at Techow it seems to be so construed, alas!

Another member of this group, heading the girls' school, refused to allow Dr. Emma Tucker who had been invited by the Hospital Committee to help in the hospital work in the present emergency, to attend to the physical examinations in the Girls' School, even when she was the only lady doctor available, it appears.

Dr. Parsons, statement made to clarify his attitude as misinterpreted by the Chinese members of our committee, or misunderstood, testifies to the same thing. He tried to make the distinction between saying that he did not leave for personal enmity to Dr. Tucker and leaving because of the situation created by Dr. Tucker's presence. Failing in making that distinction understood he made the balder statement as noted in the report. It is still an open question in my mind how far that situation is created by Dr. Tucker's unconscious influence, or by the nature of things in China or purposely. But something seems to be the matter and it is generally or widely thought that Dr. Tucker's absence will correct it.

While everyone who leaves a station is reluctant to say that he leaves because of any person, and while it is manifestly unfair to Dr. Tucker to charge that all who have left Tehsien in the past years have left because of him, yet honesty compels one to say

that there have been cases of leaving Tehsien mainly because of incompatibility with him. To my mind however in the case of one who has succeeded in winning the Chinese this incompatibility with a few is not reason enough for his removal. Our brief experience in Tehsien certainly indicates that the great majority at Tehsien are for Dr. Tucker's return, and a small but influential minority against it, mainly at least not for personal reasons.

Had the committee found the local feeling prevailingly against his return we could only have recommended the acceptance of the Board's action in refusing to return the Tuckers but having found the sentiment largely in favor of his return there seemed nothing to recommend but the acceptance of the last vote of the station.

We believe strongly in the principle of local autonomy in localaffairs and therefore could not ask the Council and the Board to reverse the vote of the local Association. This seems to me the decisive point demanding the action we recommend, reinstating the Tuckers.

Further it was felt that the opposition is on the part of a few influential paid workers and that the laity and common people of the community are in favor of return. Our mission is working toward lay authority prevailing and trying to do away with paid workers exclusively deciding all questions. To go against this popular feeling in this case gives a setback to this movement.

In the third place, as one Chinese member of the committee expressed it twice, "it certainly goes against conscience to turn down one who has come so close to our ideal of a real missionary worker, in evangelistic effort, and in community service as well as establishing a successful hospital; if we do not want that kind what kind do we want?" Compatibility with foreign fellow workers is desirable but is not the fundamental necessity in a missionary.

Fourthly, a point mentioned several times by Chinese but not taken up in the report, is that of the legality of the station action, in 1927. This letter is too long to take it up but the main point is that there is a strong feeling that injustice was done. While the action of the Board and secretaries had been perfectly correct and in order, waiting even beyond the time set for a second invitation, yet to insist on carrying it out on technicality when the station has finally registered its desire will certainly estrange a large body of the Tehsien people from loyalty to the Board. They will look on the Board as unjustly breaking a promise. The promise, I refer to is the repeated suggestion of the station and to Dr. Tucker that the Council and the Board would respect the expressed wishes of the Tehsian Station Association in the matter.

It was said by the small group of the opposition to Dr. Tucker that the vote of 1928 did not represent the desire of the majority but this committee was unable to discover that fact, if it be a fact and that was the one main object of our visit.

To my own mind the main result of my visit was to be impressed with the troubles and problems of the Tehsien station these years being due not so much to friction between personalities as to the impersonal situation involved in the very nature of the work and conditions, and above all of the necessity here as in other places for

Christian forbearance, forgiveness and patience and continuance in well doing in spite of frictions. There were evident great dangers connected with the effort to carry out inflexibly the action of the Board in spite of the wish of the majority of the Tehsien people. If the Board can set that matter right or rather, the Council assume the responsibility it shirked last year and the Board follow the Council should it advise the reinstatement of Dr. Tucker, the problem will not be solved unless the foreign and native force can go on in the true Christian spirit. If Dr. Tucker were to withdraw voluntarily it might solve the problem to a certain extent, but sorrowful as it seems, I fear that a new building up of the Hospital as before would have the same result as before, unless the baptism of the true Christia spirit can come more fully than before.

(Signed) G. D. Wiler.

COPY

January 11, 1929

Mr. F. A. Gaskins, Treasurer,
14 Beacon Street, Boston,
Mass, U.S.A.

Dear Mr. Gaskins:

Referring to your cablegram of September 13th, 1928 and subsequent correspondence relating thereto, dealing with Dr. Tucker's residence in the American Board house at Tehsien, I regret that a definite reply was so long delayed.

As already stated, I took the cablegram as instructions from you to carry out the decision which the Board made in regard to Dr. Tucker's future relations to the Board and to the Mission; this decision being in response to the vote (No. 18) of the North China Council at the 1928 meeting.

It may have been presumptuous and unwise for me to question your instructions, but on the other hand my own judgment and the practically unanimous opinion of representative Chinese as well as foreign missionaries was: that to proceed to put your cablegram into immediate effect would have been likely to precipitate a crisis in the Tehsien Station would have had serious results for the work in that station, the effects of which would have been far reaching in the mission as well as in the constituency which supports the Hospital work.

At the same time it was not possible for me to ignore your cablegram. The situation was very carefully considered, the following being consulted; Messrs. Fairfield (who was in Tientsin at the time) Cross, Wilder, H.S.Galt, Secretay Chang, Pastor Wang of Peking Principal Kuan Hsueh Yü of Bridgman Academy and Mr. Sun Yu Ch'i of Tientsin. The opinion expressed was decidely against carrying out, in any hasty manner, your instructions as expressed in the cablegram. It was considered desirable to make another effort to ascertain whether some amicable settlement might not be reached, whereby Dr.Tucker would voluntarily withdraw rather than using any semblance of force or authority. Your cablegram suggested taking Mr. Cross along, but already considerable prejudice existed among certain elements in the station against the Council officials which it was felt might interfere with arriving at the desired result. It appeared that the greatest promise of satisfactory results would come from a committee selected from among those who had no previous connection with the problem. Final arrangement was made that the following be invited:

Pastor Wang Wen-chih of Peking

Principal Kuan Hsueh Yu of Bridgman Academy (Whose home is in the Tehchow field)

Pastor Sun Chi-Shan of Paotingfu

First

Miss Luella Miner of Shantung Christian University

Dr. George D. Wilder of Tungchow

These are among our most trusted and experienced workers and I do not know of any other group that would have commanded as large a degree of respect and confidence in the Mission. After these above mentioned had been chosen and consented to act, I addressed a letter to them, as per accompanying copy (appendix 1) which may be taken as evidence of our aim and object and the spirit which actuated us in going to Tehchow.

The report of the Chinese members is attached herewith, (appendix 2) The translation is made by Dr. Wilder. Certain recommendations are attached to this report. Having been present at practically all of the interviews, the report is, I consider, an accurate account of what we heard. The recommendations made, I agree with.

A copy of Dr. Wilder's letter addressed to Mr. Cross is also attached (appendix 3). This letter goes into some phases of the situation not discussed or mentioned in the report written by our Chinese colleagues. All of the points mentioned I have discussed with Dr. Wilder at various times, during the investigation and afterwards and we were in accord in the conclusions that he has arrived at and expressed in this letter.

We went to Tehsien with no other thought in mind than that we would endeavor to put your instructions into effect in such a way as would be consistent with the best interests of the work in Tehchow, of the work in the Mission as a whole, conserving the interests of the Board and in justice to Dr. and Mrs. Tucker. We were in a sense, a self-appointed commission, not having the authority of the Council behind us and we hesitated to divulge the purport of your cablegram. Not only did the attitude of the station make us hesitant to act in an arbitrary manner, but the National Spirit generally existant, which has so markedly developed during recent years and which both the Mission and the Board have acknowledged and yielded to, made it - in our opinion - most essential that anything savoring of "Imperialism" should be avoided. During our visit we gave everyone an opportunity to present their side of the problem - collectively, in groups, and individually. We did our utmost to secure a frank expressions of opinion and a statement of the facts from every interest and from every standpoint; unfortunately the spirit which prevailed did not make it easy to accomplish our purpose. Even among those who were fully acquainted with both the cause and purpose of our visit, there was a reticence in discussing the situation and information was with-held which would have been useful to us in forming a well balanced opinion.

Who?

Our visit to Tehsien and the subsequent discussion of what we heard and saw enabled us to reach some conclusions which we have passed on in the form of recommendations to the Council which seemed the proper medium though which we should function.

First "That the Council approve the action of the Tehsien Station Association, in March 1928 (inviting the Tuckers back to Tehsien.)"

The main reasons for this recommendation are: That the vote showed a clear majority and so far as we could ascertain, represented the wish of the required two-thirds majority of the Station Association, and certainly the desire of the church constituency in the station. Those opposed to Dr. Tucker say that undue influence was exercised in order to secure the vote but no convincing proof was forthcoming. Those in favor of Dr. Tucker say the same thing about the meeting in 1927 which voted 17 - 16 against Dr. Tucker's return to Tehchow.

Believing in local autonomy, and that its development is the expressed object of the Council, which involves developing a lay interest in direction of the affairs of the station, to do otherwise than accept this vote would be a serious step to take.

It is further to be noted that those we met who are opposed to Dr. Tucker's return are all workers paid with Board Funds. I cannot recall a single lay worker or church Member who expressed himself as opposed to Dr. Tucker's return.

Second "That the Council approves of Dr. Tucker's continuing with the famine work, under the American Committee for the present year, from last summer to next summer, and ask the committee to provide his support, perhaps sending his salary through our Treasurer."

This recommendation is based on the assumption that the Council will accept the first recommendation which would restore Dr. Tucker to his former standing with the Board and in the Mission, in which case some such action as this would be nedessary in order to regularize his giving time to the work in question, to which he is already committed, He is eminently fitted for it and has thrown himself heart and soul into it. It is a work which the Board and the Mission may well covet having one of their men engaged in, I can think of no work more in keeping with the aims and objects of the American Board than this is. The time has been specified as one year, but the probabilities are that one year will not, by any means, see it completed.

Perhaps it should be stated here: There are those who say that Dr. Tucker is using the influence he is able to exert through this work in creating sentiment in his favor through the Tehchow and Lintsing field, as has been said in regard to his former famine, plague and war refugee work, as well as the specials which he secures for the support of the hospital. Personally I consider such statements ill-considered and unnecessary. It is always a questionable procedure to impugn a man's motives.

One of the active opponents to Dr. Tucker's return said to the delegation: "Of course if you accept the word of the ordinary church member as against what we leaders say you will be in favor of Dr. Tucker' return. If they are hungry he feeds them, if they are sick he heals them!" As one knows Dr. Tucker's activities in the line mentioned they are led to ask: Which of these should a missionary not engage in?" The same lines of work are open to all missionaries. His work has evidentl; brought him a volume of good-will, of sympathy, a place in the hearts of the constituency among whichhe labors which few missionaries possess, and which I do not believe money can buy.

Third "That the Council send an experienced Missionary to Tehsien."

Fourth "That during the next few years the Council should not send a new missionary to Tehsien, unless it be a short term teacher of English."

Quite apart from the question of Dr. & Mrs. Tucker's return to Tehsien it is very evident to anyone acquainted with the situation that it will require large experience, a great wisdom and loving sympathetic guidance to rehabilitate and restore a spirit of cooperation necessary to go forward with the work as it ought to be carried on. It is not only the foreign staff that is the problem at the present time the chinese workers are divided to such an extent that we were given to understand a meeting of the Station Association could not be called to meet us, for fear of serious disagreement or trouble. To bring people of inexperience into such a situation is not justice to them and is likely to intensify rather than ameliorate conditions. There are few men in the mission equal to the task and as is quoted in Dr. Wilder's letter it does seem, judging from past experience; "Laying him on the altar" but if we are not here to deal with such problems, what are we here for? There is one man who, in my opinion, would be able to meet the needs of the case, and I can think of no greater work within our borders today.

In Dr. Wilder's letter he has dwelt upon several phases of the situation which perhaps do not need to be mentioned again and yet by way of emphasis I would like to refer to them as briefly as possible. This letter is already too long but I find it very difficult to be brief and at the same time clear.

I cannot bring myself to believe that either Mr. Chandler, Mr. Chang, or Mr. Cross tried in way to over-ride what they believed to be the desire of the Tehsien Association, at the same time I do believe that the Tehsien Association had reasonable grounds for their understanding that the vote of the Association would be respected by the Council and acceded to. That the vote of 1927, against Dr. Tucker, was accepted as guidance and the 1928 vote, in favor of Dr. Tucker, was disregarded, creating a very unfavorable impression, carrying the idea of partiality to one faction as against the other.

In the report and also in Dr. Wilder's letter you will gather that jealousy, consciously or unconsciously, has been playing no small part. It was categorically stated in the discussion that the Hospital overshadowed the schools and that it was because of the large income of the Hospital that a great deal of the ill-feeling existed. As a solution of the difficulty it was seriously suggested reducing the Hospital to a two Doctor affair, doing away with the Nursing School. The fact was ignored that no small part of the Hospital income was in the form of endowment and could not be diverted from the Hospital and the School of Nursing. It was painful to me that those who were receiving their salaries thru the American Board would think of depriving the community of the services of such an institution, often taxed to its capacity. Build up the schools, by all means, if there is a call for them but do not tear down the one institution which is ministering so efficiently to a suffering community in a way which they can understand and appreciate. Do not allow petty jealousies to deprive a

helpless people of what the Hospital is able to give.

Studying the situation, it is not only impossible but it would be also unwise to ignore the amount of friction that has existed between Dr. Tucker and other foreign members of the Tehsien Station. This is not a recent development but has been existant for many years. In some quarters the sole blame for this condition has been laid at the door of Dr. Tucker. While I am ready to admit that he has been a contributor, perhaps in no small degree, at the same time he cannot, in justice, be saddled with the whole blame. The difficulty can, I believe, be traced to diverse temperaments, lacking that degree of Christian sympathy and the quality of bearing and forbearing as well as that degree of common sense and humor, which is necessary in any group, missionary or business, in order to work amicably together. Little things were allowed to grow to be great things until today the relation of the foreign staff in Tehsien (are strained to such an extent that not only cooperation difficult but apparent opposition is evident.) That this spirit has had its effects, direct and indirect, is evident on all hands, and whatever other factors have been in operation, this lies deep below all others.

Reference has been made to the large numbers who have left Tehsien because of inability to work amicably with Dr. Tucker. Quotations have been made from letters written by Dr. Barton and others more intimately concerned to the effect that Dr. Tucker was not the cause of their leaving. These we can accept and admit that incompatability was not the cause, at the same time these statements do not neutralize the ~~cause~~ fact that serious friction has existed and does exist and in many instances was a contributing cause, if not the main cause of a transfer being sought to other work or of not returning to Tehsien.

I heartily agree with Dr. Wilder in his statement that: "Compatability with foreign workers is desirable but not fundamentally essential in a missionary." As we were asked, during our visit in Tehsien: "What is the essential - that a missionary should be able to work amicably with his foreign fellow-workers or that he should be able to do effective work with and for the Chinese?" That Dr. and Mrs. Tucker have made an enviable place for themselves in the hearts of the Chinese constituency among whom they have labored for over 25 years, is beyond dispute.

That they have developed a medical work in Tehsien, second to none in North China, which so far as the casual observer can judge comes as near fulfilling the ideal of an American Board institution as any other institution that we know of.

That this development is largely due to their own initiative and tireless energy is known by some of us who have watched the development of Williams-Porter Hospital during the years. We recall the medical plant to which they came on arrival; its brick and mud beds, its brick and mud floors, its walls full of alkali. The modern hospital of today calls forth our respect.

To turn down workers who have accomplished so much and who evidently have behind them an overwhelming majority of their constituency on the field and the confidence and support of a large con-

stituency at home would be very difficult to explain satisfactorily. It leads me to recall a remark made more than once by one Chinese member of our committee and quoted by Dr. Wilder. For the sake of emphasis I will repeat it: "It certainly goes against conscience to turn down one so close to our ideal of a real missionary worker, in evangelistic effort, in community service, as well as establishing a successful hospital; if we do not want that kind, what kind of a missionary do we want?"

One is led to ask if our Christian charity, our boasted missionary statesmanship, our capacity for bearing and forbearing is exhausted so that it is impossible to make an adjustment which will restore Dr. and Mrs. Tucker to their former standing with the Mission and the Board. In the regular course of events this term will make them eligible for honorable retirement. In view of the work they have accomplished this seems due to them. This is one phase of the situation, perhaps more or less sentimental, but it is not the only phase. I would again mention the attitude of the Tehsien constituency. To ignore their expressed wish, would in my opinion be a very serious matter, unless there are more tangible reasons than any which have been set forth. Be believe that its effect on the development of local autonomy and the assumption of lay responsibility will reach far beyond Tehsien. This is to me of far greater importance than technicalities of procedure on the part of the Council and the Board, however correct these may have been. To prejudice the confidence of the local organizations in the good faith of the Council and the Board is something which can be ill-afforded at this time.

The foregoing is an attempt to explain why we did not take measures to put the instructions in your cablegram into immediate effect. The matter is now in the hands of the Council. After your receipt of this letter and further word from the Council we will be prepared to follow any instructions that may be sent.

Respectfully submitted,

James H. McCann,
Associate Treasurer.

Lee 198

To the Members of the Prudential Committee February 5, 1929

Dear Friends:

We have at last received the report of the deputation which last September went to Tehchow upon our request. Mature leaders in the North China force were asked to serve, and the deputation members were the following:

Mr. James H. McCann, Mission Treasurer, Tientsin,
Rev. Wang Wen Chih, for many years pastor and superintendent of Peking country churches,
Mr. Kuan Hsieh Yu, principal of Bridgman Academy, Peking, a native of the Tehchow region,
Rev. Sun Chi Shan, country pastor from Paotingfu,
Miss Luella Miner, Litt.D., Dean of Women, Shantung Christian University, Tsinanfu,
Rev. George D. Wilder, D.D., evangelistic and educational missionary, Tunghsien.

The report was received in Boston January 14 and is sent to you herewith. There are a few comments which we wish to make upon it:

1. The deputation has not met together since the time of the visit to Tehchow, to approve the final report. It was thoroughly discussed before drafting. Approval of the draft was secured by correspondence; and some differences among the members appear in the text as sent on.

2. You will observe that the communication is addressed to the North China Council and not to the Prudential Committee. The Council might vote by correspondence upon the recommendations made; the Secretary, Mr. Cross, gives the Council members an opportunity to do so. It seems, however, extremely unlikely that the Council will take decisive action upon these matters before it meets in regular session. That would be in the early part of May.

No action by the Prudential Committee is suggested by this deputation.

3. The deputation has reported the evidence which it heard in Tehchow. It expresses no judgment of its own upon the situation, except such as is implied in the four recommendations at the end to the North China Council.

4. The narrative of what occurred is inaccurate at some points. The deputation have, of course, recorded what was told to them; but the information was incomplete. At one point we need to make correction. On page 1 of the report, and more strongly on page 3, there is the intimation of a practical "promise" from the Board that if the Tehchow Association should ask for the return of the Tuckers, the Board would send them there. ("The Secretary of the Board gave me a letter saying that if the Station Association of Tehsien passed a vote for our return, we could, of course, return to our work.")

After investigation, we do not know who wrote this, and we do not believe it was written. Furthermore, the Board would not act upon the request of a local Association; it would wait, as it did in this case, for the action of the North China Council. It may have been said to Dr. Tucker that if an invitation should be received, sent on with the endorsement of the Council, the Board would consider the matter, and probably the Tuckers would be sent.

Decisive actions were taken by the Board last spring, and the Tuckers knew them. Their relationship with the North China Mission (and Council) was severed by the Prudential Committee action of February 28, nearly four months before they sailed -

> "That inasmuch as we have no invitation from the Council of the North China Kung Li Hui for the return of Dr. and Mrs. Francis F. Tucker to any Station Association there, and no prospect of such invitation, the Board consider their relationship to the North China Mission as terminated."

The Board officers with whom they were corresponding did not any of them favor a change of the Prudential Committee action and the return of the Tuckers to China. The Tuckers knew this. The Board Secretaries were negotiating with Dr. Tucker about his going to a post in the Philippines, from early in February until June. Finally on June 7th, upon hint of their starting westward and perhaps sailing for China and the Philippines, this telegram was sent from Boston:

> "LETTER RECEIVED. TROUBLED OVER YOUR SUDDEN START FOR COAST. DEPLORE YOUR LEAVING FOR CHINA OR PHILIPPINES NOW. CAGAYAN SITUATION DOUBTFUL. WE EXPECT IMPORTANT ADVICES FROM CHINA SOON. FURLOUGH ALLOWANCE AVAILABLE ONLY IN THIS COUNTRY. MUST DISAVOW YOUR LEAVING UNITED STATES WHILE DECISION YOUR FUTURE RELATIONS WITH BOARD PENDING."

The telegram was received by Dr. and Mrs. Tucker before they left Oberlin; this is acknowledged in a letter dated June 16. They sailed from Vancouver on June 21st; no notification of this was sent to the Board, the information came accidentally in a letter from their son.

5. Of the four recommendations sent by the deputation to the North China Council, 1 and 2 refer only to the past and the limited present - "from last summer to next summer." 1 is extremely indefinite. We do not know what is implied if the Council should "approve" the action of the Tehchow Association of last March. Number 3 asks for an experienced missionary for Tehchow; but two members of the deputation expressed dissent to this. Number 4 looks to the future, "during the next few years;" but it is negative.

We know that some members of the deputation have been doing their utmost, in an individual capacity. to persuade the Tuckers to leave Tehchow.

Faithfully yours,

Robert E. Chandler

Draft approved by Foreign Department Council.

REPORT OF DEPUTATION TO TEHCHOW, OF SEPTEMBER 1928
(Received in Boston January 14, 1929)

29 Teng Shih K'ou, Peking
December 13th, 1928.

Members of the Council.

Dear Friends:

Enclosed is a report of the findings of the Tehchow deputation. The sending out of this report has been delayed, due to the necessity of circulating the original draft to all the members of the deputation for criticism, time required for translation, etc. (The reports in Chinese and English were received at the office, to be copied, on December 10.)

You will appreciate this contribution toward a better understanding of the problem with which we have been wrestling. This report is the findings of a deputation consisting of six of our most experienced missionaries and Chinese workers, and merits your most careful consideration.

The four proposals at the end are put forward in the form of motions for your vote. Although the deputation was not appointed by the Council, yet two of its members, besides the Treasurer, are Councillors, and as such have the privilege of bringing matters of business to the attention of the Council.

Sincerely yours,

(Signed) Rowland M. Cross

General Secretary.

RMC:MET

REPORT OF THE DELEGATION TO TEHCHOW

September 21-26, 1928

(Translated and corrected in accordance with the Chinese copy after circulation, and edited by G. D. Wilder.)

In the summer of 1926 the Doctors Tucker went home on furlough after a unanimous vote (except one) of the Council following their invitation by their station to return to Tehsien. The following year in the Tehsien Chung I Hui the invitation was practically withdrawn by a vote of 17 to 16, failing the necessary 2/3 vote to recall a missionary to the field. (Some remember the vote as 17 to 6, 10 not voting.) The Council, at its regular meeting in this year following the Tehsien Station action, voted (#57) that "if no station association within six months invite Dr. F. F. Tucker for a long term of service, we rescind the action in vote #54 of last year" inviting him back. In the following year, February, 1928, nine or ten months having elapsed with only one invitation for one year to Tunghsien having come for Dr. Tucker, the Board voted that his connection be considered terminated.

Before this action letters had gone from the Secretaries of the Board to Dr. Tucker, and from the Secretaries of the Council it had been intimated to the Tehsien Station that if they voted to invite Dr. Tucker back the Council and the Board would doubtless authorize his return. The Tehsien Station look on this almost as a promise. In March, 1928, the station voted 22 to 10 to ask them back.* With these letters of the Board in mind, a cordial letter from Dr. Parsons in hand, and urgent calls for medical assistance from the hospital staff, Dr. Tucker immediately arranged for his passage back to China, at his own expense, expecting authorization by the Board in due time. Just before the sailing date he received a telegram from the Board, advising him to wait for letters from the Council in China and refusing authorization for return. In consideration of personal financial loss by delay, of the fact of his property in China demanding return, and the opportunity for service in other fields in China in case of the Council and the Board refusing to re-appoint him to Tehsien, Dr. Tucker sailed and only in Japan learned of the Council passing the matter on to the Board. However, he and his family proceeded to Tehsien, asking the Station Property Committee for the use of their house while settling up affairs.

The Board not having authorized his return, the custodians of the Board's property were undecided as to the extent to which they should allow the use of the property by the Tuckers and the lay committee in charge of the Hospital found difficulty in deciding whether they were to ask Dr. and Mrs. Tucker back into the hospital. A serious situation seemed imminent, and the

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* "That Dr. Tucker be invited to return to do branch dispensary work and serve as general adviser in the Tehchow Hospital."

Treasurer, having been asked by the Board to act for it in the case, in order to exercise caution asked Mr. G. D. Wilder, Miss Luella Miner, Mr. Kuan Hsieh Yu, Sun Chi Shan, and Wang Wen Chih to proceed to Tehsien with him and examine into the exact state of affairs in that station and then report to the Board in America, and propose some plan. Accordingly, on September 21st, (Saturday) we proceeded to Tehsien together and met with the committee men, paid workers, laymen of that church, and also with the representatives of the gentry, merchants, scholars, etc., of the place. This document reports minutely the results of our conferences with these different classes of people for general information of all concerned.

On September 22nd (Sunday P. M.) we first met with many representatives of the educational and of the evangelistic work of the station and discussed with them the matter of the Tuckers' going or staying. The great majority of them spoke along the line of Dr. Tucker's work not being bad, but his temperament is peculiar so that he finds it difficult to cooperate with others. Our delegation asked that letters be sent to the preachers at each out-station for them and representatives of their laymen to come in for a general meeting where we might get the mind of the majority, and they voted as we requested, to send men with letters to each out-station to invite them in to a large meeting to consider the future of the station and the important question of the Tuckers' going or remaining.

On the evening of the 22nd there came a letter from the representatives of the gentry, merchants and scholars of the city, saying that in the interest of retaining Dr. Tucker they had sent representatives to meet us, asking us to set a time and place for receiving them all. We agreed on ten o'clock of the 23rd at the Chamber of Commerce rooms on the city wall. At 9:00 A. M. we met the Doctors Tucker, et al, for an hour and then met the Chamber of Commerce promptly at 10:30, with nine of their number present. The head of the Chamber of Commerce, Mr. So Ju Chang, spoke first, saying that "There was none in the city who did not respect the personality of Dr. Tucker for his zeal in doing good, for his patient endurance and toil in spite of pain, his great courage and his willingness to confess his faults, so that his relations to the local people are most cordial. There is nothing connected with the public welfare or any kind of benevolent enterprise that he does not voluntarily and gladly enter into, even to the extent of accepting toil and blame without any striving for reputation. Your honorable church has been in Tehsien many years (15) but besides Dr. Tucker we are acquainted with none of the foreigners who have come. Only Dr. Tucker has relations with us all the time. He has indeed a temper, but is splendid for amending his faults. We have known him many years, and he not only practices medicine but whenever the local community has any affair on, he is willing to put forth every effort to help. So it is that rich and poor, old and young, all in our city have most friendly feelings toward him.

"The telegrams that we sent in favor of Dr. Tucker were truly sent on our own initiative and not at the instigation of anyone. We hear it said that our action was by reason of someone's propaganda. This certainly is taking a most contemptuous view of us gentry, merchants and scholar classes, and makes us out as too worthless. Although we may have little ability, yet how could we be mere puppets of anybody?"

After his speech each of the others spoke in the same line, so it is unnecessary to report in detail. At 11:30 we returned to the compound (San Yu Ts'un) and after noon we received a confirmatory letter from the gentry, etc., whom we had met in the morning. (No. 1) (The nine letters we received are numbered and appended.)

(Letters No. 2 and No. 8) On the morning of the 24th, Tuesday, 9:00 A.M., we met three representatives of Sang Yuan, two being members of the church and one the head of the egg desiccating plant, representing the Board of Trade. They said:

"We representatives of church and merchants have come to see you in regard to retaining Dr. and Mrs. Tucker, inviting you to consider our opinion. As to Dr. Tucker's earnestness in work, and in benevolent enterprises, we cannot but approve of him. We have recently heard that there is some danger of his leaving, and the whole market town is disturbed and therefore sent us to Tehsien to meet you and ask you to accede to the requests of the people and keep Dr. Tucker in his former work. This is our prayer and hope." They gave us a letter which accompanies this report. (No. 2)

At ten o'clock we again listened to the Drs. Tucker tell of their coming to China and all about it. According to Dr. Tucker's own word, "While still in America we heard from Tehsien of the station association voting for us to return to China, and also received the letters and telegrams of the merchants, scholars and gentry inviting us. According to usual custom, the Council would of course approve the station's action and the Prudential Committee confirm it; therefore I bought passage tickets for China. Moreover, while still there the Secretary of the Board gave me a letter saying that if the Station Association of Tehsien (Was it the Station Association of Tehsien or was it the N. C. Council that was mentioned in the Secretary's letter? L. Miner.) passed a vote for our return, we could of course return to our work. Having bought our tickets and being just about to go aboard the ship, we received a telegram from the Board asking us to delay our return. But having made all arrangements, and it being difficult to return the tickets, it made it very difficult not to come." (The Board on Feb. 28th had already dismissed Dr. Tucker without having the station association's action.) Dr. Tucker further said:

"I have heard some say that if Dr. T. did not return to Tehsien Hospital he would prevent the special gifts from coming. Oh! How could anyone impute such a crime to me! In 1927 Tehsien Station Association voted that I was not to return, nevertheless there was a special gift of $4000 (including $700 of my own money) that came through my efforts after that. Is it that you did not know this or that you were unwilling to know it, you who have said that? Or perhaps there are those who say this is Dr. Tucker's way of bribing people to get him back to the hospital. To such I can have nothing to say, only to suffer in silence." At this point Dr. Tucker could only shed tears.

Dr. Tucker also said: "Seven years ago Dr. James L. Barton came to China on another errand. At that time he heard the rumor that I could not work in harmony with others and that many missionaries had had to leave the work because of me. On this account Dr. Barton made a special trip to Tehsien to investigate. On leaving he gave Dr. A. H. Smith a letter saying: 'I came in person to Tehsien and investigated thoroughly only to find that those who had left Tehsien had left not on account of Dr. Tucker, but each one had his own personal reasons for leaving.'" Dr. Tucker also said: "I have written to several of those who had left Tehsien, asking them to surely tell me if they were leaving on my account. I have already received several letters in reply saying that they left Tehsien on other accounts than my presence. Therefore it certainly is a great wrong to say that those who have left Tehsien have all left because of me." Dr. Tucker had much else to say that we cannot report in detail.

At four o'clock we met the hospital staff and discussed the matter of Dr. Tucker's return at length. One said that "Dr. Tucker's love and labor for the hospital could not be equalled by anyone else; if we do not wish to invite this kind of a doctor I do not know what kind we would invite. I am not saying that he personally is good, but that his work is good." Another said that "Dr. Tucker works especially in medical work while other foreigners do educational or evangelistic work, and ought not to interfere with one another at all, yet there are those who say that 'we cannot work with Dr. Tucker; if he is here I cannot stay, looking on him as an enemy'. A church with this sort of thing in its midst certainly brings a sigh from one, and a tear, causing one to wish to hear no more." After this there were others in the same line, but we need not repeat them all.

Later, at six o'clock, we met Mr. Matthews, Dr. Parsons and Miss Mabel Huggins. We asked Dr. Parsons as follows: "This morning we heard Dr. Tucker say that you and he originally were the best of friends, and that not long before he left China you said to him that the two men who were your ideals were a doctor in Arabia and you, Dr. Tucker. But on his return to China you are exceedingly violent in your opposition to him. Are you willing to tell us what is the reason for your change?"

Dr. Parsons replied: "The real reason for my leaving I am unwilling to tell at present, but what I can say at present is that my reason for leaving Tehsien is not Dr. Tucker." *

Mr. Matthews said: "Dr. T. has done many little things in which he shows that he habitually uses wirepulling and underhand methods to accomplish his ends, and therefore I am unwilling to work with him. ** If Dr. T. remains in Tehsien, I certainly shall not return after my furlough. Not only will I not return, but Mr. Wang Yuan Hsin on his return from America will certainly not accept the principalship of Porter Academy."

Miss Huggins said: "I have been in Tehsien for 15 years and have constantly been seeing quarrels, so that I shall certainly not return after my furlough if Dr. T. is here." Although Miss Huggins did not say much, her demeanor was extremely sad and her language expressed distress.

On Wednesday at 9:00 A. M. we met Miss Miner at the station and she had just arrived from Tsinan, and at ten o'clock we met the representatives of the South suburb church, six or seven persons. At first someone said, "There are only three or four who are opposed to Dr. Tucker. How can you go against the vote of the Association on account of so few people? Besides, Dr. Tucker's work and good character is such as other westerners cannot attain to, therefore we church members are willing to let all the other foreigners go if only we can retain Dr. and Mrs. Tucker. Moreover, we often hear it said by other foreigners that if Dr. Tucker stays we will all go, and the Board will not send any more men or money. This kind of talk we certainly hate to hear and this kind of person we certainly do not welcome, and moreover they are not worthy to be leaders in evangelism and education in China. China is not lacking this sort of people, but does lack those who are courageous in the work, quick to sacrifice and to serve the community."

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* (Dr. Parsons has sent a letter explaining this remark to each member of the committee, stating: "I left Tehchow because of Dr. Tucker, and should he leave Tehchow it would be impossible for me to return because of the situation which has been created there by him. -- There is no discrepancy between this statement and the idea I originally intended to convey. -- My point was that I was not leaving because of hard feeling toward Dr. Tucker, but that he had made it impossible for me to continue in Tehchow.")

** (Mr. M. mentioned 3 or 4 instances in illustration not reported here, all having to do with Dr. Tucker's return to China.)

After this several spoke, all telling of the Tuckers' medical work, their evangelistic work, love for people and service.

Letter #5. At noon we met representatives from the church at Pangchiachuang. Their main thought was that in these days of investigation we certainly can see that the opponents of Dr. Tucker are only a few of the Chinese and Western salaried workers, but of the church members and the members of the communities outside the church there are none who are opposed to him. Besides, this sort of quarrel between the foreigners cannot be a proper example for the Chinese church, therefore please will the honorable committee listen to what we humble church members have to say and to petition. Because we have no financial interest in the matter we can speak frankly and truly. One said: "Dr. Tucker is frank and straightforward, not toadying to people's desires, and so offends some people, and yet he is good at heart, and such a man as it is hard to find."

In the afternoon, at one o'clock, some of the commission met Linghsien representatives, from 20 miles away. Their main idea was- "At Linghsien all, whether church members or not, welcome the Tuckers because his work wins the approval of all. So we, representing the whole Ling Hsien church, petition you to keep Dr. Tucker and have him soon take up his regular work."

At two o'clock we met the managers of the Porter and Williams Academies and read a letter from the teachers of the Wyckoff Girls' Academy and the body of girl students. (Letter #3, #7 & 7a.) The main thought of the letter was: "Please find a way to solve the difficult problem of the school." The Principal of Porter Academy said: "If the westerners do not continue to support Porter and Wyckoff Academies, they must just close their doors, that is all. If you just listen to the desires of the lay members and retain Dr. Tucker, then the western teachers in the two schools will have to withdraw. We fear that after that the getting of men and money will be most difficult, and then there will be no way of continuing the schools and no way but to close up. Therefore please quickly solve the problem to avoid having to dig the well after thirst is upon us. This is the earnest desire of those connected with both the schools."

At three o'clock we also met the educational and evangelistic workers and members of committees, at first meeting with some twenty-odd and then asking each one of those whom we had not already met personally to come in to us one by one for conference. Of these there were only five and of them one was in favor of Dr. Tucker's remaining in the work, one was against it, and the other three were indifferent. We need not report the names. After this we gave an opportunity for any of them who wished to see us privately one by one to come in, but none came.

(Letter #9 is from Dr. Ho Sheng Ch'ang, formerly in the Hospital, now in private practice - in favor of Dr. Tucker.)

Having finished the investigation, we returned to Peking on September 27th, Miss Miner returning to Tsinanfu. In view of what we saw of the situation we would make the following four recommendations:

(Note by Miss Miner: "In my opinion it is better to simply state the facts and omit the four recommendations, leaving full freedom of action to the Council." In a covering letter she says she is not in favor of #3 and one of the Chinese members who drew up the report suggests that it may be omitted. Some others see force in Miss Miner's note, but no meeting has been held to decide and no one has recorded his opinion. G.D.W.)

1. (Council motion #19) Moved, that the Council approve the action of the Tehsien Station Association in March, 1928, (inviting the Tuckers back to Tehsien).

2. (#20) Moved, that the Council approves of Dr. Tucker's continuing with the famine work under the American Committee for the present year, from last summer to next summer, and ask that committee to provide his support, perhaps sending his salary through our Treasurer.

3. (#21) Moved, that the Council send an experienced missionary to Tehsien.

4. (#22) Moved, that during the next few years the Council should not send a new missionary to Tehsien, unless it be a short term teacher of English.

We respectfully present the above four items for the consideration of the Council. Nine letters in behalf of Dr. Tucker, received while in Tehsien, are accompanying this report.*

Note: Wang Wen Chih was delegated to draw up and circulate the report, and it is understood that all agree to it, as all have had the opportunity to dissent, and it was thoroughly discussed in Peking before drafting by all but Miss Miner and Mr. Sun. It is too late in the day to send around again for formal signature.
G.D.W.

* (These are not translated, as the substance appears in the above.)
G.D.W.

DRAFT

1929

To the Council of the North China Kung Li Hui,

Dear Friends:

We received on January 14th the report of the deputation which was summoned by the Mission Treasurer, Mr. McCann, at our request, to investigate the situation in Tehchow. The report is not addressed to the Prudential Committee of the Board; it is addressed to your Council and sent on to us by your General Secretary, Mr. Cross. We do not know when or in what fashion you will take up the consideration of this matter. We wish to send you a letter making a few comments upon the report.

At one ~~time~~ point we would correct a misstatement, or incomplete statement, as to facts. The Board Secretaries have not at any time given a "promise" that if the Tehchow Station Association invited Dr. and Mrs. Tucker back, the Board would send them there. ~~We do not know how this statement could be made.~~ The Prudential Committee would not in any case take action upon the vote of a local association. It would wait, as it did here, for a vote to come to us from your Council. It may have been said to Dr. Tucker, that if an invitation should be received, sent on with the endorsement of your Council, the Board would consider the matter and probably the Tuckers would be sent.

In regard to points of time, the Prudential Committee and the Secretaries of the Board were opposed -- upon the basis of their information -- all last spring to the return of the Tuckers to Tehchow or to China. Upon the first hint from Dr. and Mrs. Tucker that they were starting westward and perhaps going to the Philippines and to China, a deterring telegram was sent by the Board officers. It read: "LETTER RECEIVED. TROUBLED OVER YOUR SUDDEN START FOR COAST. DEPLORE YOUR LEAVING FOR CHINA OR PHILIPPINES NOW. CAGAYAN SITUATION DOUBTFUL. WE EXPECT IMPORTANT ADVICES FROM CHINA SOON. FURLOUGH ALLOWANCE AVAILABLE ONLY IN THIS COUNTRY. MUST DISAVOW YOUR LEAVING UNITED STATES WHILE DECISION YOUR FUTURE RELATIONS WITH BOARD PENDING. (Signed) WARD STRONG." The telegram was sent June 7th and was received by the Tuckers in their home in Oberlin. They acknowledged this in a letter written June 16th on their way to the Pacific coast. They sailed on June 21st from Vancouver; we learned of this through a letter from their son, William. + mailed

We note that the deputation has given simply a report of Tehchow matters as given to them by personal witnesses in Tehchow. The report does not give any judgment of the deputation on the present situation; except what is indicated or implied in the four recommendations.

For the Board here no clear course for the future is indicated by the recommendations, except negatively in number 4.

Chicago 201

We are glad that your Council will have the help of at least some members of this deputation in the further consideration of what is to be done. The Prudential Committee, acting for the American Board, sees nothing to do in the matter until or unless your Council shall make further representations to us.

May we record a brief resume of official actions between your Council and this Prudential Committee:

May 1926. Your Council voted to ask the Board for the return of Dr. and Mrs. Tucker to Tehchow after furlough.

April 1927. Your Council voted, "That if no station association within six months invite Dr. F. J. Tucker for a long term of service, we rescind the action in vote 54 of last year." (Vote 54 was the one just referred to.) Your Council in that year sent a special committee to Tehchow. Its report was sent to us and, on the basis of all the information received, on

February 28, 1928 the Prudential Committee voted, "That inasmuch as we have no invitation from the Council of the North China Kung Li Hui for the return of Dr. and Mrs. Francis J. Tucker to any Station Association there, and no prospect of such invitation, the Board consider their relationship to the North China Mission as terminated."

May 1928. Your Council took up the vote which had been passed in March by the Tehchow Station Association and voted, "As regards the question of the return of Dr. and Mrs. Tucker to Tehchow that the General Secretary shall explain in detail to the Board the factors in the situation and ask the Board to decide the question."

Notification of this vote came to the Board by cablegram May 24 and said "AWAIT LETTER BEFORE ACTING." The deterring telegram was sent to Dr. Tucker, as recorded above, on June 7. The Tuckers sailed on June 21. The full letter about the Council vote was received at the Board Rooms on June 25. The letter gave to the Board no reason for changing the action which it had taken in February; it advised strongly against the return of the Tuckers to Tehchow.

We now have the report of the September deputation and you have it. We look with earnest solicitude to see what the next advance of your Council in this matter may be.

Faithfully yours,

THE PRUDENTIAL COMMITTEE OF THE AM. BOARD

By Enoch F. Bell, Clerk.

No China Supplementary - f. Chicago 201

A CHRONOLOGY OF "THE TUCKER CASE"

1902-1925	Dr. Francis F. and Dr. Emma B. Tucker engaged in building up and carrying on hospital work in Pangchuang and Tehchow (also called Tehsien), marked in later years by increasing difficulties with associates, Chinese and foreign.
March 1925	Tehchow Association (joint body of Chinese and foreigners controlling locally the American Board work) censured Dr. Tucker for unchristian treatment of his Chinese fellow-workers.
March 1926	Tehchow Association and North China Council requested the return to Tehchow of the Drs. Tucker.
March 1927	Tehchow Association requested that after return to China the Drs. Tucker be located elsewhere than in Tehchow.
April 1927	North China Council voted that if no other station had invited the Drs. Tucker within six months, the request for their return should be rescinded.
January 1928	North China Council reported to American Board that no other invitation had been received or was likely.
February 1928	Prudential Committee voted to regard the relationship between the Drs. Tucker and the North China Mission as terminated.
March 1928	Tehchow Association voted (22-10) to request that the Tuckers be reappointed to Tehchow.
May 1928	North China Council declined to endorse request and referred the matter to the American Board.
June 1928	The Drs. Tucker, knowing the Association action but ignorant of Council action, against the advice and in spite of the protests of American Board officers, returned to China.
July 1928	Mrs. Tucker and the family settled in Tehchow and commenced work in the hospital (at request of medical committee) while Dr. Francis engaged in famine relief work under the International Famine Relief Commission.
September 1928	The American Board instructed the Mission Treasurer to take steps to secure the removal of the family from Tehchow.
December 1928	A commission appointed to assist the Treasurer reported that Dr. Tucker's removal would be interpreted by the Chinese as the violation of the "democratic" rights of the Tehchow Association by the "imperialism" of the American Board.
March 1929	The Tehchow Association (without dissenting vote) voted to request the complete reinstatement of the Drs. Tucker.
May 1929	The North China Promotional Board (new name for the Council) endorsed the request.
June 1929	The American Board, regarding the plans for staffing Tehchow as inadequate, reappointed the Drs. Tucker to the North China Mission for two years from July 1, 1929.
May 1931	In response to questions from Chinese sources, the American Board assured the Drs. Tucker that in case the Promotional Board should vote against their continuing in China, they would be given, if needed, the same treatment as retired missionaries.
May 1931	The Promotional Board voted that as soon as they could send to Tehchow "another doctor able to take over

responsibility, Dr. and Mrs. Tucker shall lay down their work and leave Tehchow."

June 30 The appointment of the Drs. Tucker expired.

July 7 Minutes of the Promotional Board reached Boston.

July 9 Letter sent to Dr. and Mrs. Tucker inquiring whether they concurred in the action of the Promotional Board.

July 11 Dr. Francis Tucker fatally wounded a thief in the hospital yard.

July 11 - 19 Strong anti-Christian, anti-missionary and anti-extraterritoriality agitation in the Chinese press, taking the "Tehchow incident" as an illustration of the high-handed methods of "imperialistic" "Christian" "foreigners." Chinese associated with the Mission urged action disassociating church from such methods.

July 20 Dr. Tucker arrested by the Chinese authorities at Tsinan, the provincial capital.

July 23 Dr. Tucker turned over to American Consul after repeated demands.

July 25 27 members of the American Board Mission at Peitaiho adopted an unofficial statement deprecating the use of firearms for protection of property and expressing sense of sharing responsibility for their having been used and regret for occurrence; and also voted to advise Dr. Tucker to resign as the proper expression, from the Chinese point of view, of profound regret over the shooting.

July 26 to August 1 United States District Attorney investigates the case.

July 27 Tehchow Association begins consideration of how best to help Dr. Tucker and protect the Christian work in Tehchow.

July 28 The statement of the "27" published in English in a Tientsin paper.

-Representatives of the Peitaiho group present to Dr. and Mrs. Tucker the suggestion of his resignation.

July 31 Executive Committee of Tehchow Association voted "to ask the Promotional Board to relieve Dr. Tucker of his position in the Williams Porter Hospital" as the best way to protect the interests of Christian work in Tehchow.

August 1 Dr. Tucker wrote to American Board reporting his intention to resign, but held letter until after

August 10 When the consul and district attorney filed with the Legation a report quoted to state that neither under Chinese nor American law was an offense committed and that it would be contrary to law and justice to hold a court hearing. Dr. Tucker given liberty of movement in China.

August 13 Dr. Tucker sent in his resignation to the Promotional Board.

August 14 Dr. Tucker reported to the American Board his resignation.

August 21 Cable reported that the case was still "before Tsinan consul for possible judicial proceeding."

August 25 Chicago Tribune printed cable reporting that Chinese government had demanded "an early trial" in a formal note to the American Legation.

September 14 Dr. Tucker's letters of resignation from the North China Mission received by American Board.

September 16 State Department still unable to make any statement with

regard to the report of the District Attorney for China.

September 17 The resignation of Dr. Tucker and the question of his future relations to the Board are still under consideration. Dr. Tucker is himself uncertain as to whether to seek work in China or to retire to America.

October 23, 1928.

Dirt is flying lively north of En Hsien, where farmers recruited from near-by famine areas, are repairing the excellent Red Cross road, - or it Was excellent, and now sadly in need of repairs. This work requires a minimum of overhead supervision, and therefore a maximum of relief is afforded. Six "catties" (8 lbs.) is the allowance of grain granted for each laborer and his dependents, and there is a tremendous demand for the privilege pf working. With sufficient food the efficiency of the men seems to increase, and more work will be done. As far as possible the careful recruiting is done near the region where repairs are going on. Other road repair work is being done near Tenchow, a small section only.

Matters progress with regard to the well digging plans. A revised contract is about ready for the printer, this being handled by the Peking office of the C I F R C. It is hoped that Mr Supernois will take charge of the well-digging part of the work, and he will shortly be in Tsinan where I am to meet him for conference. Various counties are expressing the hope that they will be among the favored ones.

Nearly two weeks have passed since the last page of NOTES was issued, t this time being more than filled with some seven trips. One was into near the famine area of central Shantung with Mr Lin, fellow investigator, and Engineer Chiang. This necessitated going to Taian, and going out from there in the direction of Laiwu and Hsintai, though the few days available at that time made it possible for me to go but part way to each of those places. The others of the party will continue and report, -but it is evident that the famine conditions are severe, -and will be more so. Road work is suggested, and, for example, if a road could be put in to Laiwu it would be of great economic asset to Taian, and regions about. Coal would sell for about half the present price, for not only could the wheel-barrows carry much more, but the trip could be made in two days less time. The government is said to have funds sufficient for stone for paved fords for river crossings and for a small amount of land purchase.

A specific indication of the dire lack of food in an area south-east of Taian is the authenticated sale of women and girls, -many of them to serve as wives. One day a string of twenty or more passed through T'ien Pao Chai, all on foot, which should be noted, as nearly all had bound feet. They had brought thirty to forty dollars each, -though the children less.

The bandit menace seems not as serious as formerly, and in no instance has there so far been interference with the relief activities. A few days ago we had a narrow escape, for a cart of grain was being hauled to a work center, the owners intending to sell to the relief committee, but the latter had refused to buy till the grain was delivered. Some local thieves appeared and made away with the grain, cart, and animals. Alas for the owners!

Physicians and nurses have been looking into the matters of an epidemic which has appeared in the region where road repair work is going on. Investigation seems to show that there are really two epidemics, -both brought by Nationalist soldiers as they came from the South. One is typhoid and the other a mild type of cholera. It is indeed fortunate that fly time is so nearly over, and the epidemic will doubtless shortly be stayed. Precautions are being taken to prevent spread of the ailments to the camps of the laborers, but much more care will have to be exercised in this direction.

Heartrending appeals for aid increase, -lately some from southern Chinli, -numerous areas, -and grants to the local loan societies (where they exist are suggested for the purchase of seed. Winter wheat has not been planted in some areas, -and now it is almost too late.

Being away an average of six days out of seven keeps correspondence behind, and an office assistant has not yet been secured. Miss Meader of Peking has been generously "loaned" for a time to aid in publicity work, and will shortly come to Shantung.

F.F. Tucker, M.D.

September 30,1928. Tehchow

Famine investigations have been completed along the northern border of the county of Te,where Shantung meets Chihli,the latter province now being called Hopei. Here as though drought and unusually heavy taxes,plus the plague of numerous soldiery were not enough,a heavy hail storm in August cut down the crops to half of what might have been a half crop. Nor was this all,for lightening struck twice,and a little later almost exactly the same areas were again visited by hail,with further loss. Fortunately hail is not common,and no other famine areas report two storms of this kind. So many have reported a depth of several inches of the hail stones,some of them the size of tea cups,that we have to believe them. The area affected is happily not large,- about ten miles wide and thirty long,- though the famine area,sadly augmented by the ravages of locusts and army worms, is much greater in the area just now being reviewed. Nor is this crop shortage limited to Shantung,for it extends into Hopei,but I do not know how far. I have earlier reported on the large areas to the south and west. Just now revised reports are coming to the Shantung Committee indicating that a large area near Taian is also seriously affected. Further investigation will proceed promptly. Harvest time is nearly over,for if there is little to harvest,the more care by the gleaners. Many of the fields are already raked and swept as clean of leaves as a dance floor,for fuel is already high. I complimented one family on their fine lot of "kaoliang" stalks,but the sad rejoinder was that their crop of this grain was not even a return of the seed planted. As so often in these regions,the heads of the grain did not fill out. This was also true of much of the millet,this latter being due to the eating of the millet leaves by worms or grasshoppers.Yet the farmer folk (and there are no others) are cheerful over the crops they have,even though the grain in sight cannot last more than a few weeks. Let us eat and be merry,for tomorrow. . . . . Neighbors near and far will help,but it is too much of a strain to lean on this broken reed. Staple grains are just now very low in price for the simple reason that the farmers are forced to sell,even if they have very little,and so the market is forced down. It will not be for long. Ready cash for taxes and other items must be had,and borrowing is out of the question in nine cases out of ten, and in the tenth case the interest rate may run up to 10 or 15 percent a month or even more on small,short-time loans.

The provincial governments of both Hopei and Shantung have appealed to the Shantung Famine Committee for help in the present famine crisis,- which will become more serious as the winter cold comes on. The autumn Harvest Festival was two days ago,but many were the thousands that diluted their thin Kaoliang with chaff,or leaves,or bark by way of celebrating their annual Thanksgiving. And just now comes a request by wire from Peking,asking that a reply be made to the misinformed in the United States who claim the famine is over. My brief telegraphic reply follows:"Tour through thirty-four counties while crops were being harvested just completed. Previous reports brought down to date place many second class counties in first class on account of the widespread plague of locusts and army worms. Also numerous third class counties advanced to second class. Heads of Kaoliang and millet often not filled out. In many regions total grain supply in sight sufficient for few weeks only at most. No winter clothing or bedding,these and other necessities having been sold. One meal a day or none common. Diet includes earth,chaff,bark,leaves. Death toll by disease and starvation sure to increase.Adequate relief seems hopeless with funds in sight." A long telegram,true,but it tells but a fragment. Let the reader fill in the picture.

Engineer Chiang arrived at Tehchow the other day,and I went with him to the Grand Canal to the west that he might examine the regions where there have been so many breaks in the banks of recent years.

F.F.Tucker,M.D.

Dr. Fr. Siebert
Chairman
Shih Shao Hsien
Vice-Chairman
E. L. Michaux,
Lu T'ing Chuan
Treasurers.

SHANTUNG INTERNATIONAL RELIEF COMMITTEE
(AFFILIATED WITH THE CHINA INTERNATIONAL FAMINE RELIEF COMMISSION)
Head Office: *50 Er Ma Lu, Tsinan, Shantung.*
Tel. add.: *Famrel or 2405-* Phone: *2431*
山東華洋義賑會

Dr. J. J. Heeren
Foreign Secy.
Chang Ta Ch'en
Chinese Secy.
F. F. Tucker, M. D.
Field Investigat
and Supervisor.

Report No. 11 Nov. 10, 1928.

WORK RELIEF This section of the famine area has been giving work relief in two areas. Twenty "li" of road (6 miles) has been repaired and in another area (Hsia Chin) another region is to have this form of relief beginning next week. So far funds for this admirable relief work are very limited. An interesting petition has come from Kao T'ang urging repair of the road in that region built with American Red Cross funds eight years ago - interesting because when the road was built a deputation from that region waited on us, petitioning that no such new fangled road be built in thier area! Times have changed and the road has become an economic necessity, so no wonder repairs are desired now.

WELLS Diplomatic work has been continued with two counties, pre- liminary to entering on the making of contracts and actual well digging. The desired provincial permission is not yet in hand, but three county organizers are familiarizing themselves with their probable duties and furthering this form of relief and prevention by explaining the provisions of the proposed loans.

INVESTIGATION Ling Hsien, long promised a visit, was investigated on the 5th and 6th inst. and also further reports obtained from the border of Lin I Hsien, once reported in the famine area. Lin I, though said to be badly off last spring, is not affected seriously, it would seem. Especially Liu Chia Chai and Ts'ao Chia Chai were visited. Priests Trachtermach and Nachter were much interested, and able to furnish considerable dat. It is evident that there are a number of relatively small areas (10 to 50 towns to a region) that should have relief, but no large areas in these two counties were reported. Kao Liang is low in price because many have to sell of their small stock, regardless of demands, so the market is kept low for the present. Ragged clothing was not noted, though this is not a good thermometer.

RAIN AT LAST Rain came on the 7th turning to snow, some 2 inches falling,- a boon to the wheat, and also to road builders, for the earth has been very dry. Alas, too late is the moisture for a number of regions to plant their wheat, which spells more suffering ahead. The roads already repaired were resurfaced, the damp earth being much better than the dry. Riding over roads in P'ing Yuen, En, Ling, and Lin I Hsiens this week I do not hesitate to say none of them are really good, but some are vastly better than they were.

PETITIONS An expression in one appeal calls on the Relief Committee to essentially "raise the men from the dead and add meat to their bones". Another gratifully states that "even if we live till all our teeth drop, we will not forget the aid given, nor cease to be grateful". Petitions from numerous areas were numberous. In obvious cases replies were sent and in others the matters are being referred to Tsinanfu in addtion to a reply, telling how meager are the resources of the Committee, though the area under the Committee survey contains half as many people as the whole United States,- with several serious famine areas. A report from Southern Hopei reads: "Conditions here are much worse. Frost came early and killed all the late crops, so many are now up against it. Many are planning to leave but do not know where to go".

F. F. Tucker M. D.

Report No. 12 Nov. 17, 1928.

A rapid trip in the newly acquired automobile of the Relief Committee was taken on the 11th, enabling me to see the road reapir work north of En Hsien where 125 men are receiving grain for their families as well as for themselves. Fifty more are at work near Tehchow, and 95 additional began work north of Hsia Chin on the 12th. Literally thousands are applying for the privilege of earning 6 "catties" of grain a day. The accepted workmen are enrolled from the sturdy farmer class, none being accepted unless the family has several dependent women, children or aged persons.

Though the 12th was a holiday, the energetic Lintsing committee held a meeting in the afternoon. In the a.m. a visit to Chang Chia Yao village, 10 "li" north of Lintsing gave me a chance to see the site for a relief dyke, advised by the engineers. If built it will lessen greatly flood rish for parts of several counties. The Lintsing Committee had undertaken to furnish funds or materials for the retaining wall, the Committee to furnish the money for the famine labor, but it developed that the Relief Committee funds had been eaten into somewhat by the purchase of cement. It was insisted that they restore the borrowed funds ere work begins, especially as the brick from an ancient storehouse, granted by the government, seem to be not at once available. As soon as possible workmen will tear down the building which is to furnish the brick, clean and deliver them. The work of building the retaining wall is to be done at low water which will not be till spring. Road repair work will begin shortly, though the needful funds are very limited. The repair coast now averages $35 (mex) a "li" (1/3 mile). The committee has been asked to vote an added $20,000. to be used in the regions most seriously affected, thus putting in conditions over 500 li more and all of it through sadly afflicated county - all densely populated.

Work on well digging is pro tem held up by the desire to have government approval, but three county organizers are carrying on their preliminary work in several counties and over sixty applications are already in hand in one county.

Telegraphic word reaching me on the 14th advising me to go to the annual meeting of the International Famine Relief Commission started me off in the rain on the 15th. The roads were extremely heavy, and an all day trip landed me in Tehchow, reaching Tientsin late the next day, after the close of the 1st day's sessions.

The outstanding matter of the meeting was the undoubted fact that serious famine conditions exist in nine provinces, and a total of 24 million dollars (mex) is appealed for, - to relief 10 million people - a conservative estimate. A third of this number are in Shantung. China is herself doing much. In the case of Shantung over one million dollars (mex) has been espended,- which should encourage possible donors in all lands. There are dire times ahead and international brotherhood surely is not merely a phrase or a "scrap of paper".

The 17th was filled with a special conference and preparations for return to Shantung.

F. F. Tucker M. D.

Report No. 14 Tehchow, Dec. 1, 1928.

RIVER WORK

At last a telegram from Lintsing reports that permission is granted for them to demolish an ancient and crumbling granary, that the bricks (weighing fifty pounds each) may be used in proposed retaining wall. With some other details attended to, there seems no reason why this material may not be cleaned and transported 10 "li" to the north to Chang Chia Yao where the wall is to be built at low water time. This work was first projected last spring. This village is threatened at high water and several times in the last few years a break has occured here - flooding parts of several counties as far north as Tehsien, and greatly injuring some of the land.

WELLS

One of the trips of the week was to En Hsien. While speaking of the delay caused by the nonarrival of permission from the provincial government to proceed with well digging as a preventive of famine conditions, it developed that the Taian Government had already sent approval to this hsien. This was because a month or so earlier we had expressed the wish to wait for such action, and the energetic county official (a graduate of Cheeloo University) wrote himself for approval. He thus gets ahead of all the other counties and well contracts are being signed in his county. Well organizers are also at work in two counties in Southern Hopei where official permission has been granted.

ROAD REPAIR

The varieties of labor relief are further illustrated by continuing repair of certain roads much used by county carts and automobiles at Lintsing, Hsia Chin, and north of En Hsien at San Shih Li P'u.

APPEALS

Urgent requests for relief continue to be numberous,- also requests for employment. A sample appeal follows though most such are in Chinese.

"Present I wish to find a job in anywhere as soon as possible, but there is no powerful relative and friend to recommend me. I can write calculate, keep books, do any office work. German is extra. I possessed also medical and hygienic and commercial common sense. The letter is ununderstandable. Please excuse me."

And he is excused, in view of his commercial common sense!

Another letter tells, for example, of an isolated flood near Paotingfu. In Ts'uan K'un, a village of 700 families, 1160 chien (rooms) of houses were destroyed by the flood waters of a nearby small river. The fall crops were lost and 18 inches of silt deposited alike on land and in the houses. What an outlook for that and other villages hardly with yet 6 months to harvest and with no reserves!

THANKS

Gratitude from one of the hospitals which was aided in taking care of a few famine cases contains the following: "Hundreds have been treated in the outpatient department, and sent on their way, comforted. Many of the inpatients treated have been so exhausted by exposure, and weakened by poor food, that a much longer stay in the wards than usual has been necessary.... One child, a "bag of bones" was carried on his father's back, racked with pain and fever,- a long neglected case of stone in the bladder. It is a pleasure to put these little ones into a clean warm bed, and bring back the smiles long forgotten".

One report mentions that the family's very thin porridge in a crock was set down in the yard. A pig strolled along, snifed at it, and preferred to hunt for a better meal. The family meal was saved! and the American Thanksgiving Day is just past.

F. F. Tucker, M. D.

R. No. 15 Tehchow, Dec. 13, 1928.

(Report No. 14 1/2 was issued Dec. 8th, and is a statistical progress report regarding relief activities.)

Demolition of an ancient granary built in the Yüen Dynasty began at Lintsing on the 8th. This building was used for hundreds of years for the storing of tribute rice sent from South China to Peking. Many of the huge bricks, none finer in the world, weigh over 50 lbs each. Famine labor demolishes the building and moves the bricks some 10 "li" to Chang Chia Yao, where a retaining wall is to be built to keep the Grand Canal from overflowing. The rice tax is no more paid in kind but of course the land tax system has been in vogue in China many centures - and perhaps Henry George borrowed the idea from her.

The desire to be enrolled as workmen was so great in the nearby famine area that the investigators were all but mobbed, and were compelled to allow the enrolled workmen to go to Lintsing two days early to avoid trouble, also that there is money enough for so few workmen, when the 30 cents (14 gold) a day per workman maintains a family.

A trip into South Hopei Privince to further well digging enabled us to inspect the road repair work in the following centers: En Hsien, Hsia Chin, and Lintsing. Work was also to begin at Nan Kwan T'ao on the 10th.

Taimingfu in the southern tip of Hopei was visited on the 7th. A few items summarizing matters in this county will save to indicate conditions in a dozen other counties of that region. This county contains 102,431 families, and has a population of 568,794, one third of whom are destitute,-not living from hand to mouth, for there is nothing in hand! One thrid have grain to last till January and a fortunate third will "carry on" to wheat harvest. The distress is due to drought, locusts, plus the exactions of the military. Floods have wasted small areas also. The southwest and north east parts of the county are worst. Interest rates are often two copper cents a day per dollar, which means over 150% a year,- and with no money in the market and no security. $12,000. military relief was granted four months ago by the Feng Yü Hsiang army - or an average of less than seven cents for each "month" of the destitute!! The normal products are wheat, peanuts, melon seeds, and eggs, but this year there are no exports. Grain is very costly. Just now children are being exported instead, the prices being from $2. for an infant to $100. or more if 15 years or upward. Brick from demolished houses sell at 4 and 5 dollars a thousand, while the timbers are bringing but 60 cents for 100 pounds. Work animals are being rapidly sold and as many as can are migrating or begging in more fortunate areas. And yet some periodicals and newspapers say there is no famine! This county is typical of forty others in southern Hopei and in Shantung which I have personally investigated. It is not the worst, though some are better. Some of the food substitutes are not so bad, as cotton seed, bran, or the inner bark of the elm tree, which chaff, oily pumice stone, locusts, dried leaves of all kinds, and even sawdust are not so nourishing - if you ever tried them for a steady diet.

Cordial approval to dig wells as a measure of relief and prevention has come from the Shantung government, thus following the earlier approval of Hopei and the organization of this effort proceeds. Well organizers have gathered at Tehchow for a conference. Mr. Lindheim, who is to help in the work, arrived last evening. He is a civil engineer with considerable experience in the United States, Norway, and China.

The National government gives the good roads movement a boost by insisting that roads 30 feet wide shouldbe built at once. This order has filteredthrough to this region and it remains to be seen what will be done, for no provision is made for land purchase. The roads built in famine areas in 1920-21 by American Red Cross funds were a fine illustration of what can and should be done. There are better days coming for some, at least, for "all the world's a brotherhood" and at least some of the more fortunate are going to live up to their privilege of co-operation.

F. F. Tucker M. D.

8 1929 Copy of a letter translated by a Chinese(uncorrected).

Dr. Tucker

Accep our warm thanks for your favour liberal from last year till inst. If the some family's have workman, they had to gotten your favour. They have not grieved of dearth, then the have not work of family, and those widow widowers orphans solitarys poor peoples, for they have not power to works, if you will not let them to get your favour liberal, they are insure to deathly by dearth.

There are some poor peoples that died by hunger in our country present, but else many family are loud waiting of food day by day, alway they are anxious to get a few grain, which have no money to buy it. Oh! such poor peoples who can come to save them. If you see this famin circemstances, you will be grived for them, then we are trouble to you,- will you please to choose out the widower widow orphan solitary poor peoples from the inspected of family . remembering to let them get your favour liberal, because they are often to expects your favour to their babys and thus not let them to lose their hopes and your confidence, and we are obliged.

(Signed) Prominent citizens of the following villages:

Tao Hwa Tien
Chun Chuang
Chang Wang Chuang
Ting Wang Chuang
Meng Chuang
Chao Chuang

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Dr. Fr. Siebert
Chairman.
Shih Shao Hsien
Vice-Chairman.
[redacted]r. H. P. Lair,
[redacted]u T'ing Chuan
Treasurers.

SHANTUNG INTERNATIONAL RELIEF COMMITTEE
(AFFILIATED WITH THE CHINA INTERNATIONAL FAMINE RELIEF COMMISSION)
Head Office: *50 Er Ma Lu, Tsinan, Shantung.*
Tel. add.: *Famrel or 2405-* Phone: *2431*
會賑義洋華東山

Dr. J. J. Heeren
Foreign Secy.
Chang T'a Ch'en
Chinese Secy.
F. F. Tucker, M. D.
Field Investigator and Supervisor.

EDITORIAL DEPT.
JAN 21 1929
REF'D TO
ANS.

Lintsing, Dec. 17, 1928

28

Dear Mr Bell:-

Your HERALD does not herald unless it chronicles such a devastating work as that of the present famine in China. Ere I started back from America it looked bad, and this was one of the main reasons I came. [On arrival it was my sad and good fortune to be drafted, as once before, for the work in Shantung and south Hopei (Chihli). I say "sad", for the pull at the heart and purse and other "strings" all but breaks them a thousand times a day. The marvel is that there is comparatively little response from the American public. There was in 1920 when the American Red Cross was raising funds, and though now it is the "China Famine Relief Committee", the sober conclusion of the China International Famine Relief Commission is that there are more in distress than then. But one must not tarry now to write. It is known, no doubt, to you that three stations of the Board are affected: Lintsing, Tehchow, and Paotingfu, though the last only in some areas. Yet tens of thousands are suffering, and funds through the Board will help here and there.] It seems to be my duty to report a bit, but the days and much of the nights are full, and so I simply enclose some of my weekly reports, knowing that if the material is at all usable, your department for making something of hash will proceed to do so. [Some photos also enclosed. Relief headquarters in N.Y. will confirm all I have written. Write to J.E. Baker there if in doubt, tho your name be not Thomas. He has recently been through some of the famine areas. He was thinner when he got through,- and you would be, too.] Truly,

Francis F. Tucker, M.D.

Share this [redacted] with Congregationalist or W.P. Bartlett if [redacted] not wanted - no they are not the same. [redacted]

210

Tucker

February 28, 1929

Francis F. Tucker, M.D.

Tehchow, Shantung, China

Dear Dr. Tucker:

Many thanks for the material received on the famine conditions in your part of China. I have culled from it for an article in the April HERALD and have quoted also from action recently taken by the Foreign Missions Conference.

It is strange, isn't it, how little we have known about this famine, or rather how backward we all have been in America to believe that there was such a famine. If I am not mistaken conditions are worse now, if anything, than they were in 1920.

Many thanks for writing as you did. I am using some of your pictures, though of course not with the effect that you yourself would produce if you were handling them.

I hope that Mrs. Tucker and your boy are getting along well since the attempted robbery at Tehchow. I am glad that you can be giving your time and strength to the famine sufferers.

Sincerely yours,

EFB/M

CLASS OF SERVICE	SYMBOL
TELEGRAM	
DAY LETTER	BLUE
NIGHT MESSAGE	NITE
NIGHT LETTER	N L

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

WESTERN UNION TELEGRAM

NEWCOMB CARLTON, PRESIDENT — GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

Ewing

CLASS OF SERVICE	SYMBOL
TELEGRAM	
DAY LETTER	BLUE
NIGHT MESSAGE	NITE
NIGHT LETTER	N L

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

The filing time as shown in the date line on full rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

211

Received at 169 Congress Street, Boston, Mass.

VB

182 10

1927 JUL 8 AM 11 27

NEWHAVEN CONN 8 1111A

AM BOARD FOREIGN MISSIONS

CABLE ADD FERNSTALK BOSTON MASS

REV CHAS EWING KILLED AUTO ACCIDENT BURIAL MONDAY

LETTER FOLLOWS

FRANK G SMITH.

RECEIVED
FOREIGN DEPARTMENT

Ewing 212

COPY

Night Letter

Outgoing ~~INCOMING~~ TELEGRAM

Date Rec'd July 8 27

Mrs. Charles E. Ewing

228 Sherman Avenue

New Haven, Conn.

ALL HERE SHARE WITH YOU AND YOUR FAMILY SENSE OF SHOCK AND GREAT LOSS MANY IN CHINA AND ELSEWHERE WILL MOURN ALSO FOR MR EWING HIMSELF THE TRANSLATION MEANS ONLY JOY WE TRUST YOUR DAUGHTERS INJURIES WERE NOT SERIOUS. ON BEHALF OF THE BOARD AND WITH DEEP SYMPATHY

Eula B. Lee

30¢ prepaid

THE SENDER OF THIS MESSAGE authorizes us to say that a *TELEGRAPHIC* reply is desired via WESTERN UNION 3938

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT J. C. WILLEVER, FIRST VICE-PRESIDENT

Dutton Form 1201S 213

SYMBOLS	
BLUE	Day Letter
NITE	Night Message
NL	Night Letter
LCO	Deferred
CLT	Cable Letter
WLT	Week End Letter

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress Street. Boston. Mass.

NB259 19 XU.SOUTHNORWALK CONN 9 940A

1927 JUL 9 AM 10 00

THE AMERICAN BOARD.
14 BEACON ST BOSTON MASS.

PLEASE WIRE ME CARE CARL HAYES THREE HUNDRED THREE FLAXHILL ROAD SOUTHNORWALK STATING TIME AND PLACE OF EWINGS FUNERAL.

PHILIP D DUTTON.

RECEIVED
FOREIGN DEPARTMENT
JUL 9 1927

214
500-1-27

x

COPY

Outgoing ~~INCOMING~~ TELEGRAM

Date Rec'd July 9 27

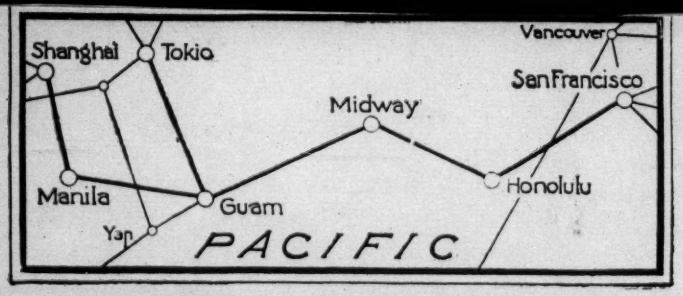
Philip D. Dutton

South Norwalk, Conn.

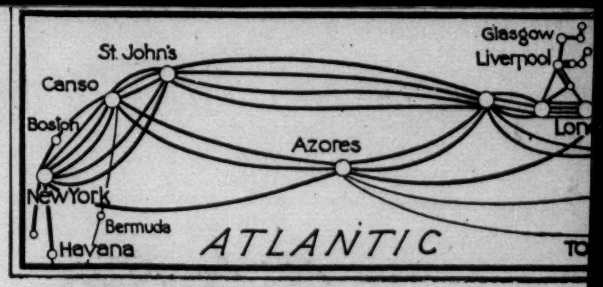
EWING FUNERAL MONDAY PRESUMABLY NEW HAVEN DO NOT KNOW HOUR

Mrs. Eula B. Lee

30¢ Prepaid



THE WESTERN UNION SYSTEM
COMMERCIAL CABLES
POSTAL TELEGRAPH
"THE PULSE OF THE WORLD"



CLARENCE H. MACKAY, PRESIDENT.

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100 STATE ST., BOSTON

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AUG 22 1927 215

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AUG 22 1927

Ans.

NYG 3PAC30

TIENTSIN 6 115AM

FERNSTALK BOSTON

EWING 1DPOP/EBLOC WYREFYEJAH NAUCMEYBUG

EWING TEHCHOW LOCAL CHURCHES WE WISH TO ASSURE YOU OF OUR SINCERE SYMPATHY. UNITED MEMORIAL SERVICE WILL BE HELD ON SEPTEMBER 4, 1927.

Mrs Ewing informed
C

Used at Jerusalem & St. Paul by C. A. Liles

I shall never forget our arrival in the Orient, when I actually realized that I would not awaken to find that I had been dreaming, but that my dreams of former years had been realized, and the rickashaws, and sedan chairs, and pigs being carried to market dangling by the feet from a pole, the beggars, the musical blast of the scissors grinder's trumpet, and the rhythmic beat of the cloth seller's tomtom, and all the queer sights and sounds were actually real. I remember how our rickashaw men pulled us down the narrow streets at top speen, shoving people aside and shouting at pedestrians ahead to get out of the way. Beggars ran after our rickshaws asking for money. Curious little crowds collected wherever we stopped, or followed us into the shops which we had entered, trying to overhear our conversation or see what we were buying.

The day was hot, and the older missionaries who were showing us around ordered a pot of hot tea at a teashop. Everyone drank, and I sipped mine, but it did not quench my thirst. What I wanted was plain water. Not being able to speak a word, I asked one of the party if he would not ask the shopkeeper to bring me a glass of cold water. They told me I would not dare drink water if they gave it to me for fear of disease, but that when we got back to the mission we could have all the water we wanted,- nice ice water that had been boiled.

Just the thought that I could not get water if I wanted it made me all the more thirsty. After several hours in the confusion and dust and heat of the streets and shops, we arrived at the door of the mission. Once inside the front gate we felt like drawing a long breath for the relief from the confusion. The flowers were not the distorted shrubs so beautiful to the Oriental eye, but were straight geraniums and chrysanthemums, and the common flowers which we have in America. The house was a typically American house, with American furnishings. We had a lunch, and plenty of pure cold water to drink.

As I sat about the missionary's home and pondered over all that had happened to me on that most eventful day of my life thus far, I could not help contrasting the quiet of the home with the harangue of the street outside. I recalled how thirsty I had been outside without daring to drink, and how all my craving for food and drink and quiet had been satisfied when I came under the roof of this man of God. The text kept running through my head,"I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst."

It seemed to me that in that good man's house I received a great deal more than food and drink. I had a great desire that every Christian in America might see Christianity painted on a background of non-Christian surroundings, and standing out in bold contrast to its surroundings as I had seen it that day. I determined on that first day I had ever spent out of my own country that when I returned on furlough I would call the attention of my friends in America to the countless good influences which emanate from the Church, which all of us accept as a matter of course and never think of as originating in the Church.

During our seven years stay in the Orient, more and more the conception grew that if the American people could see the Church, not contrasted with the scores of American institutions which are every one of them more or less influenced by the Church and many of them direct offsprings of the Church, but could see the Church contrasted with absolutely non-Christian institutions, they would value their Church more.

Let us see how this conception of the power of the Church to transform society grows upon one as one visits the Orient.

Our first residence in China was next door to a general in the Chinese army, on a side street in Peking. The streets were narrow enough that in places one could touchtthe walls on both sides of the street at once by extending his arms. There were lamp posts with little coal oil lamps placed two or three to a block, each giving about as much light as a candle. Many evenings I have stood in our court yard and heard the blows of heavy rods and the groans of the victim on whose body the blows were falling as some common soldier received the punish ment meted out to him by the general. I also heard of the tortures to which soldiers of the old regime were sometimes subjected for disobedience, being placed in a cramped position in a box where for long periods they could not straighten out, or having bamboo spikes driven under their fingernails. My first conclusion was that Chinese soldiers have no heart. Later I found that there was no fundamental difference between Oriental and Occidental, but simply a differ ence in the teachings which influence the conduct of each from infancy to old age. The heroes held up to Chinese children by their parents as ideals are most of them idealized either because of their ability to pass through hardship, waiting patiently until they shall become famous, or because of the

extreme ways which they choose of showing their unqualified obedience to their parents. This is very different from the ideals of goodness, kindness, gentleness and faith, and of desire to be of service to others which are found in Jesus Christ and held up before the children of America in the Sunday School and in Christian homes.

The story of General Feng Yu Hsiang is enough to convince anyone that the difference between Orientals and Occidentals is one of teaching, not of fundamental difference in their make-up. Feng Yu Hsiang will be remembered as a general under Wu Pei Fu, and the most powerful factor in Wu's army. When the clash came between General Chang, the northern bandit and General Wu, it was Feng's Christian fighters who turned the tide of battle in favor of General Wu. Fighting against an army infinitely better equipped than they, an army intrenched in their own country, an army of double their strength in numbers, General Feng's little band of Christians won the day for General Wu in spite of the greater numbers and superior equipment of the enemy.

Feng Yu Hsiang was a poor boy who was born in North China near Paotingfu, a few hours by train southwest of Peking. While still a boy he became a servant about an army camp, and as soon as he was old enough, enlisted as a common soldier.

His first touch with Christianity came at the time of the boxer uprising when the Empress Dowager sent troops to Paotingfu ostensibly to protect the lives of the missionaries, but actually with orders to go and look on but not interfere with the slaughter of the missionaries, and then to return to Peking and report that they were so completely outnumbered that they did not dare to interfere.

Feng Yu Hsiang stood by, like Saul at the stoning of Stephen, while the Boxers collected and discussed their plans for the extermination of the foreigners. He saw the mob begin to batter down the front gate. He saw Miss Morrill walk bravely out of the house, and heard her address the mob in their own dialect. Her message was simple. "We havetaught your children We have healed your sick. We have lived honorably among you. If you must kill some one kill me. I am not afraid. But spare the other missionaries." Then he saw her beaten to death with clubs. He knew that the young Horace Tracey Pitkin, who was one of the martyred missionaries, sent a message to his wife

while the gates were actually being battered down, that she should send their son to college and have him return to China as a missionary.

Feng Yu Hsiang stood by while those missionaries were murdered, and he was party to the false report that went back to Peking that interference was impossible. The sincerity of the martyred missionaries, which death itself could not shake, as opposed to the craftiness of the wily empress made an indelible impression upon the young soldier.

His next contact with Christianity was when he was healed without charge by a mission doctor of an affliction which non-Christian Chinese doctors had demanded large sums to treat.

Again a missionary doctor probably saved the life of General Feng in an epidemic of plague.

General Feng himself became a very earnest Christian. Practically all of his men are enrolled in Bible classes. Of the 10,000 men whom he commands in Honan Province, over 5,000 are baptized Christians. The sounds of flails at evening time falling upon the backs of disobedient soldiers are replaced by the voices of new recruits being taught hymns by the veteran soldiers in his camp.

While the "little grain of mustard seed" sown in the heart of Feng Yu Hsiang by missionaries, was growing and bearing fruit, another Chinese soldier was developing, Chang Tso Lin of Manchuria, whose troops fought against these of General Feng and Wu Pei Fu in the recent conflict. Like General Feng, General Chang was born of the coolie class. Like General Feng, he began a military career. But whereas General Feng happenedto meet Christians who told him of the love of God and who treated him as a brother, General Chang Tso Lin met only selfish men. His real career began when he was paid by Japan to commit acts of banditry and outlawry against the Russians in the Russo-Japanese war.

It is difficult for the people of America, whose acts are guided by conscience, to understand how a bandit chief can become a general in the Chinese army. To a Chinese, whose idea is so to arrange matters that no one will lose face, this is not an illogical sequence. An expedition is sent against a bandit and his men, a few shots are fired for effect, and then an agreement is reached with the bandit whereby he remains in seclusion a while and then becomes an official in the regular army at another part of the country. In this way Chang Tso Lin became a general in the Chinese army. When he was attacked, quite naturally his men ran, having nothing to fight for except their monthly pay envelope, but no real purpose.

General Chang is said to be worth $50,000,000, gotten by official graft. He rides about in a specially built armored car, said to have cost $35,000 in mortal fear of assassination. His car has specially built steps at the sides upon which his guards stand with drawn pistols as he races about the city of Mukden, his headquarters. Like the old Manchus, he compels his head butler to taste all food served in his house, fearing poison. Like all non-Christian Chinese who are rich, he has a large collection of wives. Are we going too far to state that he is what Feng Yu Hsiang would be if Christianity had not changed his life?

This announcement by a large business house in Phila. appeared a few weeks ago in the Phila. Papers. "Organ plays at such and such time. Chimes at noon", followed by a statement of how faithfully the sun performs its daily routine and ending with the statement, "Man is the only creature on the globe that ignores the Creator and defies His right to arrange the harmonies of his own world for the happiness of his people".

A cursory glance is enough to show the influence of the Church upon such an institution. In our busy lives we never take time to conjecture what such a business house would become with all the Christian influences removed.

Chinese clerks in the stores of the old order where Christianity has not penetrated have neither Saturday nor Sunday off in which to get a breath of fresh air, but are on duty from early morning until far after dark, 7 days a week. They get their meals in cheap restaurants, not in an employe's lunch room. No social worker directs their recreation. No house physician gives them treatment or advice. They have no need of a library, or a rest-room, or a summer camping ground, because they are not allowed time to use them.

My first impression of Chinese business men was that they needed Americans to teach them business methods. I found later that what they needed more than business method was plain practical Christianity. They knew they were working their employes to death, but they did not care.

My ~~visit~~ acquaintance in Tientsin ~~to the shop of~~ with that staunch old Christian Sung Tse Chiu convinced me thoroughly that Jesus Christ transforms the lives of men whether their ~~lives~~ faces are yellow or white.

Sung Tse Chiu's first contact with Christianity came during a membership campaign in the Tientsin Young Mens' Christian Association. During the first campaign, he used to walk quietly in, go straight to the accountant's desk, report his business, and start straight for the door. Later he began to use the reading room, and to chat with a few other members on his visits. Then he enrolled in a Bible class, and after he had convinced himself by slow-going and thorough investigation that the proposition was solid, he became a Christian.

He stood up in the men's summer camp at Peitaiho and told in the most simple Chinese how he had decided to become a Christian, and how certain cahnges would be necessary in his store. The liquor department would have to be done away with, and he could no longer keep his store open on Sundays. Sung Tse Chiu's store, differing from all the other Chinese stores of Tientsin, remains closed on Sundays. His clerks are many of them enrolled in bible classes; and all do their best to please their employer, not because they fear him, but because they respect and admire him.

Example

Later he enrolled in a bible class in Peking under Pastor Liu of the Methodist Church, who was a very earnest Christian worker. Just at that time General Feng's brother had put away his wife and was living with an actress. General Feng became so exasperated with this proceeding that he determined to kill his brother. He attended the bible class again, and the text was, "Vengeance is Mine, I will repay saith the Lord. Therefore if your enemy hunger, feed him, if he thirst, give him to drink". He left the class and wrote his brother a good letter, asking him to put away the actress, and sending him a check for $100. His brother was so moved with the kindly spirit of the letter and the gift that he at once sent away the actress, recalled his legal wife, and became reconciled to his brother.

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Suffering from all the other Chinese stores, servants

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Over

again

3 It was my fortune during the first year of our work in China to act as substitute teacher in one of the large governemnt schools for a short period. The students seemed hungry to learn, and often spent their entire intermission between classes standing about the desk and asking questions about the lesson. They told me in the course of our talks that Chinese teachers never stayed in the room after the bell rang, and never invited students to their homes as I had done on several occasions. They were frank in explaining that they believed the reason to be that their teachers taught

Song: The Chinese first contact with Christianity came during a membership campaign in the Tientsin Young M.C.A. I remember how he used to walk quietly during the first campaign, go straight to the accountant's desk, set at his business, and then stand straight for the door. He began to visit the reading room and to Christian a few minutes on his way. Then he enrolled in a bible class, and after he had convinced himself by slow, young and thorough investigation that the proposition was sound, he became a Christian.

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for the money they received, and spending extra time with students did not raise their salaries. Knowing something of the way a teacher can sway his pupils, ~~often~~ changing their ~~whole~~ lives by a suggestion unconsciously uttered, I felt a little sick at heart that these black haired, bright eyed boys, many of them sure to become leaders in their communities, should be under the daily influence of such selfish teachers. It seemed to me the problem would have been solved if they could have had American teachers in that school.

And then I met Chang Poling, that strong Chinese Christian educator, standing at the head of a large corps of teachers, all of whom lean toward Christianity and many of whom are baptized Christians, literally moulding the lives of his 1,000 young men students. Chang Poling was perhaps originally a man of more earnest purpose than the non-Christian teachers, but the main difference between him and them lies in the fact that he received opportunities for intimate contact with strong Christian men while the non-Christian teachers in the school where I substituted received no such opportunities.

He tells how the first attempts to influence by him about from people, I have quoted

I shall never forget Chang Poling's ~~his~~ address to his students in which he contrasted the open life of a Christian with the secluded life of a Buddhist priest. ~~He read~~ Christ's words, "Ye are the salt of the earth", and also the parable in which the Kingdom is compared to leaven. In his address he asked the question, "What good is salt unless it mingle with the food to season it? And who ever heard a man say 'I am hungry, give me some yeast or some salt to eat.'" "Even so your Christianity is of no value if you live to yourself."

Chang Poling is a mighty power for good among the students of all N China today because Christianity has changed his life.

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Unless they were sure of a good fee in advance

4. When we first heard of the selfishness of locally educated medical men, refusing to make a call no matter how sick the patient was, and even bargaining over the price while the patient lay dying, my own reaction was to wish with all my heart that the common people could know the comfort of having an unselfish American family doctor at the bedside in time of sickness.

And then I met Dr. Ida Kahn of the Methodist Mission of Nanchang, a graduate of 2 American universities, whose pen is as mighty in transforming Chinese society as are her drugs in healing the ailments of her poeple. Day or night, attending rich or poor, she always showed the same good will and used the same rare common sense and good judgment. I saw her expose official corruption at the risk of her very life, with her newspaper articles. And yet, fighting for democracy single handed against that powerful ring of despotic officials, she failed to understand why people called her courageous.

When her salary in the mission as a native worker proved inadequate, she took a year's leave of absence, went to another city, won the hearts of everybody from the lowest Chinese coolies to the wealthiest Americans, and made about 15 years salary in the year doing private practice. A person of less poise might have had her head turned by such success, but not so Dr. Ida Kahn. She had accomplished her purpose, and she went back to her work in the mission at the end of her year's private practice. Dr. Ida Kahn was adopted ~~from~~ by a far-seeing missionary lady, and brought up from babyhood. There is no need to multiply examples. In all classes of society one finds individuals who stand out head and shoulders above their fellows, for no other reason than that Christianity has ~~touched~~ changed their lives.

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And then I met Dr. Ida Kahn of the Methodist Mission of Hanchang, a graduate of 2 American universities, whose pen is as mighty in transforming Chinese society as are her drugs in healing the ailments of her people. Day or night, attending rich or poor, she always showed the same good will and used the same rare common sense and good judgment. I saw her expose official corruption at the risk of her very life, with her newspaper articles. And yet, fighting for democracy single handed against that powerful ring of despotic officials, she failed to understand why people called her courageous.

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Again one is struck with the absence of so many organizations in China, institutions which are so much a part of our society that we can scarcely imagine a society existing without them. There is no written music in China except as it has been introduced from the Occident. Not that Chinese are inherently not musical, but simply that the Church has not been there to train the great middle class to love to sing. Thus community sings, chautauquas, glee clubs, quartettes, choir rehearsals, and all the other diversions of which music is the basis are all absent.

Cooperation is very difficult for Chinese, whether in official or business life. The word cooperation is very hard to translate into Chinese, the idea being absent. About the only Chinese institution in which there is real cooperation is the Chinese Christian Church. The thought has grown upon me more and more that our children, learning cooperation in the Junior League, in the Sunday School, in the Senior League, and later as officers and workers in the Church, cannot help being able to cooperate, and to carry harmony with them wherever they go.

Playgrounds, hospitals, social centers, settlements, societies like the Anti-saloon league and the W.C.T.U, the Gideons, the various lodges such as the Masons the Odd Fellows and all the others, reading circles, women's clubs, Y.M.C.As athletic clubs, all of these and many more are absent from Chinese society except as they are introduced from the Occident.

As one works in the Orient, gradually the conviction comes upon one that these institutions which flourish in America are related directly or indirectly to the Church: that many of them are direct outgrowths from the Church: that their workers receive the fundamentals of their training such as ability to cooperate, unselfishness, and desire to serve, in the Church: that the funds to support such institutions come either directly from Christian people or from

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those whose early training was in the church: and that these institutions could not exist without the Church.

Friends, there is a real danger in America today that Church members and non -members alike will minimize the value of the Church in our society. That it will be said:"The Church is an institution of the past, but has little place in our present day society. Playgrounds, schools, social centers, and benevolent societies can take its place." A generation ago, the popular thing for a young man to do was to enter the ministry. Today the popular thing for young man or young woman is to enter social service of some sort.

in a way

The tendency among us is to compare the Church with the organizations to which it has literally given birth, and to conclude that these can take the place of the church. To take the "vine" of which Christ spoke in parable when He said "apart from me ye can do nothing", and compare it with its branches, and come to the conclusion that the vine itself is no longer necessary, since the fruit is being borne upon the branches.

Our purpose today is to bring to each of us a realization of how intimately our Church is woven into the social fabric, until our society would crumble like a woven garment with the woof removed if the Church were suddenly to cease to exist.

If we could be set down in an inland town in China, where Christianity had not yet penetrated, on some Sunday, and see all the shops wide open, the streets lines with peddlars, all the workmen going about their trades, and the school children reciting their lessons at the top of their voices in Chinese style, and realize that not one person among those thousands even knew that it was Sunday: for having no day of rest, Chinese keep no account of the days of the week. No restful church bells in that city to break the monotony of the noises of the street. No

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need of any Easter Sunday or Thanksgiving, or Christmas day, for those are Christian holidays. Only the daily grind of work from daylight until far after dark, seven days a week, from birth until death, with the exception of the holiday at Chinese New Year. I am sure that each of us would return from such a trip feeling as we had never felt before the inestimable value of the church in our society, and willing to support it in all its departments at all ~~$$~~ costs.

Let us never allow ourselves to be party to the thought that the church ~~is~~ be~~ing~~ replaced by philanthropic institutions. We need only turn to non-Christian lands to find these institutions unable to exist.

Ancestor worship leads to the degradation of women, since women cannot propagate the family name, but "true religion and undefiled before God the Father is this: to visit the widows and orphans in their affliction, and to keep himself unspotted from the world."

Confucianism causes its followers to live for ~~their~~ reputation, but Christianity teaches "though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass and a tinkling cymbal."

Lack of Christianity leads to selfishness. "But what doth it profit a man if he gain the whole world and lose his soul?" "Thou shalt love thy neighbor as thyself." "Therefore if thine enemy hunger, feed him." "Be not slothful in business, but fervent in spirit, serving the Lord." "God loveth the cheerful giver." "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord."

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Friends, let us not underestimate the value of having in our sub-conscious minds constantly these teachings. And so let us continue to support the work of the Church in all its departments, realizing that it is indispensible in our present day society.

They have the power to change the life of any man who treasures them in his heart.

Especially where it is fighting for its very life on the frontier fields.

My wife and I are repeatedly asked whether the proposition in China will succeed. Whether the Chinese people really have the qualities which will make of them a great nation. Our answer ~~to such a question~~ ~~emphatically is the affirmative~~. We have a sort of challenge that we want to throw out ~~to all who are here~~. We'll bet our lives against your money that the proposition succeeds.

1926 Feb

Draft Copy

Remarks to be made at Akron, by Dr. F. F. Tucker.

Shall we tune in for a message from China? Just as the picket fences have disappeared from the lawns of American homes, barriers against neighborliness are also going or gone.

The command of the song "Christian rise and act thy creed" is obeyed. We have learned, too, that often an open door avails naught unless a square deal enters in at the same time.

The medical arm is not an entering wedge, but a leverage, and the long lever grasped by the American churches has tremendous power. To be specific, the work of the Board in northwest Shantung has endeared the public of our region to Christian America in a wonderful way. In famine times, one of the centers of the American Red Cross work was here, and in its midst the Chinese assistant discovered dreaded bubonic plague in our area. The Government and our hospital emergency forces were instantly at work. Trains and roads and mails were blocked. Infected cases, suspects, and contacts were isolated, and the civilized world, including our Pacific slope, waited breathlessly to see whether the BLACK DEATH approached. It did not. Instead came the thanks of the Government (for there was one then) for the prompt and efficient work of the Techow Hospital staff. But there was a toll. My friend, Dr. Yu, accomplished physician, wired that he had the dreaded malady. He begged me to come at once, bringing any possible relief apparatus. I found him nearly gone, and in response to my suggestion he was glad to have a prayer with me, though himself not a Christian. He left messages for his family, and a never-to-be

forgotten entry in our guest book, written just before he was stricken: "I came to help my brother man, and to manifest the love of God".

Four times in as many years have war clouds brought us inhuman thunder and lightning. Lightning of this brand, alas, may strike several times in the same place. As often, have the gentry and business men of the city insisted that the president of the necessary relief societies have a care of the women and children coming from the ranks. Though last December the anti-foreign feeling was high in some centers, it was conspicuous by its absence in most of the localities where disinterested Christian work was not complicated by other interests. It is anti-high-handedness, not anti-foreignism, and this will prevail till man becomes his brother's keeper.

Years ago, the American consular representative was all but mobbed in Techow. This would not happen now. To be sure, we have bandits. But we do not have automobiles! We prefer bandits! They make fine patients and are about the only class of soldiers that pay hospital fees!

A general, just before a battle, asked us to take his most seriously wounded. It was indeed a commentary on the medical community of the Chinese army and, as they are learning, it has been well worth while, for 40th century China to go to school at the Williams-Porter Hospitals in Techow. Though there were 1500 refugee women and children in the corridors and wards of the hospital, we handled 600 wounded during and following the recent fighting. Bullets

were thick, but only one came into the operating room. Our beds cost 50¢ a day, for those who can pay, whereas in this country the cost is from $3 to $6 per capita per day. Perhaps these high figures include the cost of high living!

With prospective fighting about us, the relief society sent a telegram to the Governor of Shantung conveying the fear that the medical plant would be endangered if the trenches were not moved. The next day they were moved. The Governor later gave $1000 in recognition of hospital services.

Our nurses' training school is our greatest asset and our Chinese nurses are as brave and efficient in war and in peace, in famine and in plague, as any the world around.

We have but touched the fringe of the garment. We would continue our branch dispensary or health campaigns into all the large cities or market towns of our 3000 square miles of territory. This is an extension of our work at remarkably low cost. We would play 1926 Mohammed and go to this mountain of our 3,000,000 in this Holy Land of China. It is our business not to give a cup of cold water, for we use it hot. We also give quinine or santonin first. Have you not sent us into this part of the Kingdom for such a time as this?

F. H. Tucker

/* A conference with our Chinese colleagues (~~and~~ they are the real workers) led to our agreeing to do this.

220 Tucker, F. E.

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Tucker, F.E.

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120 E College St., Oberlin, Ohio.

Jan. 5, 1928.

Dear Mr Bell:-

It is possible and likely that the HERALD will have something to say of the epochal Convention of the S.V.M., and doubtless some of the representatives of the Board present you have asked to write it up. However, for two or three friends I have written the enclosed, which you may care to see,- and it might be some sentence or other which I have quoted would be of value in some of your profitable activities.

Perhaps the most impressive thing to me in the convention was that though ~~perhaps~~ about one fifth of the delegates were volunteers, and th ough the others were distinctly NOT "volunteers", the gathering was essentially missionary in every way. The thinking student is thinking large, and his thinking is more generous than of yore.

Cordially yours,

F. E. Tucker

EDITORIAL DEPT.
JAN 6 1928
REF'D TO
ANS.

Subtitle

Nine and Thirty - Four Years Ago at Detroit

~~Christian, March 1, 1928.~~

~~THE STUDENT VOLUNTEER CONVENTION~~

By F. F. Tucker, Medical Missionary to China

The ~~Detroit Student Volunteer~~ Convention was quiet, deep, dynamic. It was of, for, and by the present student generation. Prayer, plans and pains had not been spared, and the results so far are all that one could wish. The remote fruition will appear in the years and generations to come,- unto the uttermost parts of the earth. 3,500 students, carefully chosen from some 600 colleges, represented a fair cross-section of American and Canadian college life. Editorials in the secular and religious press are in accord with the advance thought of the conference.

The numerous discussion groups had the right leaders, and their understanding of student psychology led to real discussion, though most of the numerous groups contained but few who delved deep. There were, happily, no official findings or resolutions. Several counsellors (missionaries, secretaries, etc.) were asked to sit with each group, ~~but~~, but they were present to be leaned on if necessary, not to take a major part. China was largely to the fore. Dr Henry Hodgkin was a strong speaker at a number of the sessions, but it seemed that Francis Wei, W. Y. Chen, and others appealed especially to the convention, nor was this alone because they were Chinese with somewhat of an international view-point. Other speakers of note brought China to the front also. Now and then searching questions from the floor challenged the speakers when they had finished their remarks. But there was a willingness to be tolerant of a differing view-point, and there was no occasion for insurgency as in some former Student Volunteer gatherings. The strong feeling that the time is upon us in many lands for the indigenous church, and that church undenominational, came often to the surface,- becoming the cream of the gathering.

The student today is thinking, and thinking straight,- more unafraid than a generation ago to dare, and to fare forth to apply his convictions. The potential men and women leaders of the generation now to the front in student life, the Crusaders of the present, are as sure to be heard from as they are to be relied on to help in bringing in the Kingdom the world around.

China representatives seemed to expect opposition to their claim for equal treaties, elimination of the inferiority complex, and abolishment of protection by force for the missionary, but the convention was remarkably unanimous in their approval, by applause and otherwise, of the Chinese viewpoint. There was a realization of the difficulty which Canada and the United States would experience in dealing with their commercial nationals, but international friendship was regarded as far the best cudgel. Theology as such was at a discount, but there was little disposition to throw aside any aid to an understanding of "THE WAY" of Christ. ¶ To judge by the remarks of many delegates, the convention has left an impress that will never fade. The next convention, four years distant, will find these students out of college. About one-fifth are volunteers for missionary work, and the others have perhaps an even more important goal,- the building up of the brotherhood of man at home, a brotherhood that is internationally unselfish. The convention microscope showed all the fences down between home and foreign fields.

~~Several hundred Japanese, Chinese, Indians, Africans, and~~ nationals of other countries, besides American negroes, all helped in the flavor, energy, and output. I felt happy and fortunate in knowing a number of these quite well, and in getting acquained with others. Dissatisfaction with applied Christianity as found in the West was frequently expressed, but this dissatisfaction did not apply to Christ Himself. This is in-

224B Bell Tucker

CHINA

TEHCHOW APRIL 18, 1929 F. 5 TUCKER

HOW THE YELLOW JACKETS LOST THEIR STING

Be it known that these Yellow Jackets are different from the wasp-like variety that used to bother us in the woods. These Yellow Jackets are the REAL ones, for they all dress in jackets of a bright yellow, the Imperial Chinese color, and wear a fantastic cap of the same. Now and then they appear in China as a sort of secret society, usually in opposition to the prevailing government, and they claim invulnerability to bullets or other missles. In some ways they may serve like the "Red Spears", as a sort of local militia to guard a community against the bandits. Sometimes, as in the instance of which I am speaking of, they are in opposition to the soldiery, on the ground that the latter are in league with the robber bands just now so numerous.

A few days ago, three miles from Taimingfu, in Southern Hopei (formerly called Chihli Province), a Yellow Jacket organization came into being, and carried on their drills and incantations without the authorities knowing about it. The recruits were mostly young men from the region, all brave fellows bent on reform and adventure. After a time there were so many recruits and the organization became so large, perhaps over two hundred, that the head man of the village grew alarmed, and secretly informed the head of the military at Taimingfu. Soldiers were sent to the village and surrounded it. However, here is where superstition was the ally of the Yellow Jackets, and the soldiers were so afraid that some dire calamity would be their lot that when the Jackets appeared in force and captured several soldiers, the latter all fled, with few shots being fired. The Jackets do not carry arms as a rule, but use short pointed swords of wood, painted yellow. The captured soldiers were killed, and this enraged the soldiers naturally.

The next day as the soldiers were deploying outside of the city wall of Taimingfu, it was noticed that the Yellow Jackets were swarming and forming an irregular line across the fields, they advanced on the soldier horde, nothing daunted by the rifle and shell fire of the fire of the latter. The fire was terribly aimed, perhaps due to the nervous state of the superstitious soldiers, and of course this proved to the Jackets that the bullets and shells could not harm them. On they came, now and then breathing incantations into the air. Some of the soldiers retreated, and their officer forced them back at the point of his revolver. At last several Jackets fell, and the irregular line swerved, halted, picked up the wounded, and carried them to a nearby cemetery,-where the graves were a better protection than the jackets! One or more of the wounded were left there, and the Jackets retreated with a degree of speed. Alas that the soldiers shortly dispatched those left behind, but pursuit was not popular. The drooping Jackets had removed the ineffective jackets and caps from the fallen before the clear call to the rear came.

continue in page after next

A FAMINE BRIDE

Mei June (Beautiful Glory) was surely a beautiful name. She sat at the home-made loom in one of the two little rooms of her house, a humble home of adobe brick. Sixteen years old--and pretty, though with little color and not much energy. I saw her on a cold winter day and her hands were too cold to throw the shuttle back and forth rapidly. She had expected to be married a few days before, her parents having made the engagement with the parents of the bridggroom. But in summer the river overflowed. The house was almost destroyed, and the land of both families flooded and the crops ruined. I walked over their land on the ice, thinking how necessary water is, and yet how merciless when uncurbed..

So the engagement was broken off (a rare thing in China), for the prospective mother-in-law could not think of adding another mouth to the home. The bridegroom had little to eat, and started for Manchuria to find work and food, and we probably will not hear of him again. Mei Jung kept on her weary weaving of ankle ties, and if she worked early and late she said she sometimes made 2 1/2 cents a day. There were no Sundays. Perhaps she did not really love the man, yet romance had been hers, together with all the vision and anticipation which is the heritage of such the world around. Famine stalked and shattered her dreams - and hisdreams. Most of the destitute may survive in that village, but many hearts are sad, because the grain jars are empty.

A FAMINE BRAY

It was a fine donkey--but why did he bray so often during the long night? At least it seemed long as I tried to find a soft spot om the hard mud "k'ang". The owner was a well-to-do farmer, with 20 acres of land but with twelve mouths to feed. Besides the donkey, a few months before there was a mule and an ox. The grasshoppers, worms, and hail came and the mule was sold. Later the ox was killed as there was not grain enough for the family. But, not an ounce of meat did the family get,-for it all was sold to pay debts--even the horns and bones.

"Who will grind the grain," asked the children, for they feared they would have to turn the heavy millstones. The father said, "The donkey will have to work night and day." And so it was arranged,-without consultation with him, however, and every now and then he punctuated the atmosphere with a famine bray. He was fed three times in the 24 hours of the day, and so received three times as many meals as the folks of the household. When he ate the children and women pushed the millstones, for grinding is slow work and some grinding was done for neighbors. If I were that donkey I'd frequently eliminate an exclamation remark, too.

A FAMINE PILLOW

It was a famine pillow, unusually clean, borrowed because our relief auto was being repaired. Auto springs do not always stand such roads! Pillows and bedding are usually carried by the traveler, but relief workers travel light, and so we rent or borrow. The stuffing of the pillow was bran and it seemed not very full. Padding it with my coat I slept first rate, except that the charcoal fumes bothered some. They came from an open charcoal fire. In the morning I returned the pillow, remarking that perhaps some of the bran had spilled. "No," said my host, "we used some of it yesterday to make chow (porridge.) Indeed, the family was near the end of their possible resources. The pillows were being emptied to fill the stomachs. What next? Seven months to harvest! Even chaff is almost as costly as grain.

(Possibility for China "Herald" article)

THE RE-MAKING OF CHINA

The dream of a little Empire was gone. Indeed, it gradually came out that it had been the aim to take Taimingfu, add as many to the standard as desired, and to place on the new thronelet a young man already selected for the task. Not only so, but with that touch of happy romance interwoven in all Chinese history, there was a girl a few miles awy who was to be married to this new Emperor. No throne, and so not doubt the romance is also shattered. The soldiers seem to have regained their bravery, and to believe quite sufficiently in their rifles. The gates of the city of 70,000 or so are again open, though each time my Relief Auto gets to the gate I have to prove anew that I am on relief business. This is one of the worst famine areas, the county containing nearly a million souls, and of these three-fourths have empty stomachs. It was here that one night last summer the bandits came and carried off for ransom some people nearby where Mr. J. E. Baker and myself were sleeping. Yet soldiers and bandits alike are glad to help the relief workers in their efforts.

outset of his ministry, he repeated the message of the prophet Isaiah and said he was the one to fulfill that prophecy. Life was not full in his day. Government ruled by force; society was served by slaves; the poor were exploited; disease was unchecked; education was a luxury for the few and religion, even in its purest form, was largely a matter of ceremony apart from conduct. But Jesus said this was not God's plan and that he was sent to remake the world, so that everywhere the poor would be made glad because of larger opportunity; the sick would be made well because men would learn how to apply God's laws to the care of the body; the slaves and oppressed would be made free because justice would prevail; and religious devotion would be measured by its outreaching service to a needy world.

This program of full life to all was rejected by the Jewish nation and has met with bitter persecution wherever it has traveled. Was Jesus impractical and has his message failed? Look at the march of civilization since the

(Possibility for China "Herald" article)

THE RE-MAKING OF CHINA

By Mrs. Charles E. Ewing

As we consider the progressive steps in the re-making of China, may we center our thoughts in the words of Jesus recorded in John 10:10,

"I came that they might have life and that they might have it to the full."

When Christ announced his program of activity at the outset of his ministry, he repeated the message of the prophet Isaiah and said he was the one to fulfill that prophecy. Life was not full in his day. Government ruled by force; society was served by slaves; the poor were exploited; disease was unchecked; education was a luxury for the few and religion, even in its purest form, was largely a matter of ceremony apart from conduct. But Jesus said this was not God's plan and that he was sent to remake the world, so that everywhere the poor would be made glad because of larger opportunity; the sick would be made well because men would learn how to apply God's laws to the care of the body; the slaves and oppressed would be made free because justice would prevail; and religious devotion would be measured by its outreaching service to a needy world.

This program of full life to all was rejected by the Jewish nation and has met with bitter persecution wherever it has traveled. Was Jesus impractical and has his message failed? Look at the march of civilization since the

Christian era and what are the signs by which we measure its advance? Where is human slavery abolished and by whom is free education provided? What forces are working to cure and prevent disease? Why have women become partners, not servants of men? Who protects little children and how are the numerous uplift agencies of the world financed and managed? Can you find such agencies anywhere except as a result of Christian teaching? Do you not know that even in the United States ninety percent of the money and workers in welfare organizations outside of the church is given by those who are themselves inside the church? Those persons who take time to join in the worship of the living and loving God are those who care most to help their fellowmen.

Remember that our ideals are the result of eighteen centuries of Christian progress. We are debtors to the Jew, the Roman, the Celt and the Saxon, and now it is our privilege to pass on to the Orient the ever enlarging spirit of good-will to men. What results are evident in the <u>one</u> century since the gospel of Jesus Christ began the re-making of China?

Before 1900 the results were local and meant the gathering of individuals into church groups and the education of their children in church schools. Nearly all of these first converts were poor and unlearned, persecuted by relatives, held in contempt by their neighbors, ridiculed by civilization outside of the church, and distrusted by five-

sixths of Christendom. In those days it took a far-seeing faith to be a missionary in China, a faith that was patient with weakness because of the vision of the strong characters that would be developed in the third generation of Christians. Then came the wide spread persecution, known as the Boxer Rebellion, which began with mob riots crying out their slogans,

"Down with the rich."

"Down with foreigners."

"Down with the Manchu dynasty."

and was finally aided by the army and encouraged by the authority of the Empress Dowager. In the attempt to avert disaster to herself by exterminating all foreigners, the Chinese Christians were involved because they were "followers of the foreigners."

In the summer of 1900, the whole world was moved, because the representatives of fifteen governments were in siege in Peking, including five hundred civilians and five hundred soldiers. There were also three thousand Chinese Christians who were within the lines and gave invaluable help to their protectors but there were sixteen thousand outside who were massacred without mercy. The world saw wreckage and waste, but the missionary saw the faith, strong even unto death, and knew the open door for Christian progress was at hand.

Today the results are of national significance and even a skeptical world cannot fail to see the changing ideals that are manifest in Chinese life.

The first national change was in 1905 when schools of modern science were substituted for the Confucian learning. Under the old system an education consisted in a knowledge of the rules of conduct laid down by the ancients five hundred years before Christ. The rules were very detailed and covered man's duty to man in what Confucius called his five relations of life, as a son, a younger brother, a husband, a friend and a statesman. When asked about man's relation to God, Confucius replied, "We know little about the gods, fear them and let them alone."

Government examinations were held only once in three years and to win a degree, a man must be able to recite verbatim from any place in the classics, recite all the commentaries, explain these commentaries and write original theses on the same. A scholar's degree was an honor won by long years of steady application, but it was a necessity for government position and even in the smallest village the head man was the man who knew the books. There were only private schools and personal tutors and to master a written vocabulary of fifty thousand and more characters, without alphabet or phonetics, one could read only what he was taught.

With these conditions in mind you can begin to appreciate what it meant for China to cast aside the old examination halls and introduce public schools based on the American system. Within six years she had numerous element-

ary schools, high schools for both boys and girls, colleges in the provincial capitols and eight universities with these special departments: - medicine, law, engineering, electricity, navigation, military tactics, nursing and normal, besides the Indemnity College. Possibly some of you are not familiar with that institution. After the Boxer Rebellion, the foreign governments consulted as to the indemnity to be required from China. The United States endeavored to keep the total within a reasonable amount. In the final decision the sum alloted to us was twenty-three million dollars, nearly double what we considered fair. When China had paid twelve million, our Secretary of State, John Hay, was authorized to write to Peking, "Your debt to the United States is cancelled; the other eleven million we remit." China replied, "In all history we find no other instance of a strong nation giving back anything to a weak nation. We will use this sum to found a college in Peking to which we will send our picked youth and from these we will chose the best and send them to America for advanced study." About sixty a year of these twice picked men and a few young women are now coming to us from the Indemnity College.

Even though the Chinese schools are not wholly free, the government gives partial support, and within fifteen years the enrollment was five times that of the first year.

In 1918 a phonetic alphabet was authorized making it possible to write an ordinary vocabulary by the combina-

tion of only forty signs which can be learned by any one in a few months. This shorthand is now used for printing newspapers, pamphlets, advertisements, the New Testament and other Christian literature. Volunteer bands of students travel through the country during vacations teaching this script and we can begin to see the possibility of a reading public and a consequent intelligence on national affairs.

The second national change was political with the abdication in 1910 of the Manchu ruler and the establishment of a Republic . Is China really a republic? She has a few of the signs and those who know her best say she is naturally democratic and will probably evolve some form of representative government. She has a limited suffrage, choosing provincial and national assemblies, and a president elected for a term of six years.

Thus we have a nominal republic, but in reality twenty-one different provinces with many clashes between states rights and federal control and the further complication of both civil and military governors in each, acting independently. Most of the governors are of the old type, selfish and unscrupulous, but a few are patriotic, earnestly seeking some basis for unity, working to eliminate the grafter and place honest men in power. China's new liberty is bound to produce revolutions, but these will be largely non-military, although that is the side to which our papers will give the most space.

China will settle most of her disagreements by diplomacy, for she honors the scholar and the statesman, and has little but contempt for the common soldier, This attitude is well expressed in her literature by the words, "To make a soldier out of a man is like making a nail out of a piece of iron, he is good for nothing else." The fear of war is not the fighting which seldom lasts more than a few weeks, but the dread of possible looting. Foreign life and property will in the main be ably protected and even the ignorant have a friendly feeling at sight of an American flag.

In spite of this unstable situation the central government was able to send 160,000 laborers to France to do their bit in the World War: she gave for general war activities twelve times her quota: she has achieved heroic successes in stamping out the opium curse: and the rising student generation is already wielding an influence towards cleaner politics.

The economic changes are in their infancy. Post office and telegraph communication is general; railroad connection is possible in the coast provinces, but good roads are almost unknown. A few trade schools are established and factory life is beginning. When the rich material resources of the country are used and manufacturing does develope, the industries of the world will be affected.

With the new opportunities for education and the beginnings of democracy, there have come many changes in society. The queues were a sign of Manchu rule; under the new order these are gone. Footbinding is recognized as harmful and its practise has been prohibited. Although this order must

be obeyed by students and is followed by the fashionable, it will probably take more than one generation for Chinese women to give up their pride in small feet.

Early betrothals arranged by parents through a hired go-between are not acceptable to the present day youth. Segregation of the sexes is no longer the rule in cities. You mothers of America feel the problems of our freer social customs. You are troubled over the greater familiarity in public, the general omission of adult chaperonage, the independence that brooks no restraint. Often you do not know what is right or best. Imagine the Chinese mother today. She never played with boys after the age of ten or twelve, even her own brothers; there were no mixed gatherings: there was no courting: she did not see her betrothed until they met for the marriage rites and even after long years of married life, it was not proper for a man to appear in public with his wife. In one generation her children jump from this seclusion to the freedom of Western society. What course would you take under such circumstances? The majority are conservative in their changes, but you can see the great danger.

And is the religious attitude different from that of a few years ago? Before 1900 there was prejudice, contempt and persecution. Now there is a cordial welcome and a general desire among the new leaders to know the teachings of the Bible. When school buildings were needed, the village temples

were used and the idols packed in a dark corner, or their hearts buried while the wooden and mud image was destroyed. The Y.M.C.A. was asked to find American teachers for the sciences and through the influence of these virile Christian men, such noted speakers as John R. Mott and Sherwood Eddy were invited to address non-Christian students. On their third visit to China, 7,000 such students enrolled in Bible classes.

In the very province where fifty-one missionaries were killed in 1900, the new rulers asked the missionaries to take charge of all the schools in the central county with the privilege of teaching Christianity. The missionaries are now frequently asked to address the pupils of the public schools, and in educational centers the advice and help of the Christian leaders is sought. Of the eight universities first organized, the government chose as presidents of six Christian missionaries.

In the first national assembly two-thirds of the members were Christian. When five delegates were chosen to represent China in Paris in 1918, three of them were strong Christian men. When four men were selected as Chinese delegates to the recent Washington Conference, three were Christian.

In former days there was no control of contagious disease. In 1911 the government asked one of our American Board missionaries to direct an effort to prevent the spread of pneumonic plague. They gave every assistance in money and soldiers to enforce quarantine, a large number of missionaries and the

Chinese physicians in training helped and in a few months not a case was left.

You will remember the Chinese famine of last year, a matter of frequent occurrence. Formerly there was no organized relief, the officials said, 'Let them die. There are too many.' This time the relief committees were numerous; food was purchased from Manchuria and the South, and the government not only gave free transportation to the needy districts, but also kept the price low.

There is one military leader known as the Christian general, General Feng of Hunan. Secretary Barton writes of him, "He requires his soldiers to go to school and to learn a trade, Not only in his army, but in his province of Hunan, he enforces prohibition against opium, prostitution, and other social vices. He forbids in his troops drinking, smoking, gambling and the use of profane and vile language. The men are better equipped, better drilled and better paid than any other section of the Chinese army. They have the reputation of marching farther and fighting better than any other brigade. Each man is given a New Testament and four-fifths study their Bible, attend worship and count themselves believers, although a cautius policy does not give baptism until after a long test. Gen.Feng instructs his soldiers to act as friends and servants of the citizens and never lose a chance to help. No wonder his men are welcomed in the villages and homes."

Within the church, membership steadily increases, The Christian schools can not accommodate the applicants. Many ppor parishes pay all running expenses except the pastor's salary. The stronger churches are entirely self-supporting and a few are reaching out in home mission extension. The Chinese church, independent of foreign money or foreign control, is not denominational. Their teaching has not produced a crystalized theology. The first creed of their own forming contained this broad statement, 'Any one may join this church who purposes to live his life according to the principles of Jesus Christ.'

Is China then re-made; is she fairly on the way to becoming Christianized; and are the masses receiving life to the full? By no means; the Christian adherents number possibly one million, the young student body about five million, other millions are indirectly affected, but there are Probably ~~the other~~ three hundred ~~and ninety-four~~ million neither knowing or caring. Are these changes in national life all due to the teaching of Christianity? That surely is not a fair conclusion, but the little leaven is leavening the whole lump and the one million is mightily influencing the three hundred and ninety-nine.

This is the twentieth century scope of foreign missions, to make the poor glad, to make the sick well and to make the slaves free. We in America have inherited all these things through the outreaching unselfishness of other nations. Shall we hug to ourselves all this good-will and say by our own might and wisdom we have secured this greatness? Or shall

we in our turn pass it on? This question is no longer confined to the religious enthusiast: it cannot be left to the one-sixth of our church membership. It is a problem for the statesman and the business man, and they are seriously saying, Can modern civilization continue and peace between nations exist without uniform health regulations, justice in industry, a common intelligence and a mutual trust, based on the ideals of a full life expressed in the gospel of Jesus Christ?

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OUTGOING TELEGRAM

224

Boston, Mass., July 16, 1928

LCO
LAIR
TSINAN

DONT SHIP ANYTHING

CADY

Prepaid $3.50

Boston, Mass., March 14, 1929

225

Rev. Lyman V. Cady
408 West Pike Street
Crawfordsville, Indiana

PRUDENTIAL COMMITTEE AUTHORIZED YOUR RETURN TO NORTH CHINA SUBJECT TO MEDICAL APPROVAL DR WARD EXPECTS HEALTH WILL BE OK WE SHALL WATCH TSINANFU BUT HOPE YOU GO

Robert E. Chandler

Chg. Am. Bd. Acct.
14 Beacon Street
Amplify: $.60 North China Mission

COPY

226

OUTGOING TELEGRAM

Boston, Mass., Feb 7, 27

LCO ALMA COOKE

AMEXCO PARIS

CABLE FERNSTALK ARRIVAL DATE PORT SPEAKING ENGAGEMENTS

RANNEY

Prepaid $1.50

227

Boston, Mass., February 21, 1927

Rev. Charles Haven Myers, D.D.,
Plymouth Church,
Coventry and Wyymouth Roads,
Cleveland, Ohio.

DR. COOKE CAN VISIT CLEVELAND MARCH TWELFTH TO SIXTEENTH

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress Street. Boston. Mass.

APR 6 1927 APR 6 AM 4 48

228

NA147 46 NL. WALLAWALLA WASH 5

W P STRONG.CARE A B C F M

14 BEACON ST BOSTON MASS.

Ans.

PAPER TODAY SAYS A C GRIMES CABLES YOU ALL MISSIONARIES OF NORTH CHINA MISSION HAVE LEFT THEIR INTERIOR STATIONS IS THAT TRUE WHAT DO YOU KNOW ABOUT LINTSING AND TEHCHOW PLEASE KEEP ME INFORMED AT CALIFORNIA ADDRESS, OF EXPECTED ARRIVAL SANFRANCISCO OF ANY NORTH CHINA FRIENDS.

ALMA COOKE.

Eastman

EDITORIAL DEPT
AUG 1 1927
REF'D TO.....
ANS.....

402, 1st St. S.E.
Faribault, Minn.
July 30-1927

Mr. Enoch Bell
14, Beacon St.
Boston Mass.

Dear Mr. Bell,

The enclosed letter will explain itself. For the past two years I have scanned each Missionary Herald for the story or my picture but in vain.

Therefore I have come to the conclusion that you have better material & will not need that contribution. It may seem a little out of date now.

I am planning up a World Friendship Contest which a local paper may take up so I would very much like to have the films at once unless you intend to use them very soon. I hope that they haven't been lost.

I have a copy of the story. Do you think it worth working over and using in some "Chinese Sketches" if this contest is put over?

The Herald is fine all of the time.

Sincerely yours,

(Mrs. V. P.) Florence C. Eastman

August 2, 1927.

Mrs. V. P. Eastman,
402 First St., S.E.,
Faribault, Minn.

My dear Mrs. Eastman:

You are patience personified. I wonder if any other woman would have waited two full years and over before getting a response.

If you will believe me, the films are going to the photographer for two prints to be made from each. This will not take more than two or three days. Then the films and one set of prints will be sent you for that contest.

I have gone over the story again and will use it in the MISSIONARY HERALD just as soon as possible. I do not see why it needs to be rewritten in order to qualify for those Chinese sketches that you speak of in your World Friendship Contest. I am more than sorry for this long delay which has seriously embarrassed you and of course I am hoping that you have forgiven and will someday forget. These editors are a terrible bunch of procrastinators. (My secretary says Amen to this!)

Give my warm regards to Vinton. I hope everything is going well there. It is good to know that you are in Faribault. I always associate that town with the work and workers in China.

Faithfully yours,

EFB:C

233

July 6, 1927.

July 11, 1927.

Mrs. C. E. Ewing,

EDITORIAL DEPT. 232

231

EASTMAN

1000-2-28

COPY

OUTGOING TELEGRAM

(translation of code)
YOU MAY SELL MY PROPERTY AT PEITAIHO AT ONCE REGARDLESS GREAT LOSS
TELEGRAPH AMOUNT MONEY IN HAND SEND FULL DETAILS BY LETTER

Boston, Mass., Oct. 17, 1929

FERNSTALK

TEITNSIN

TIUVDRHEYR SOPOKSEOKP UFOBDISNAR MEEFPXOCOS NOABFHAXUP

EASTMAN

Chg. Am. B.d. Acct.
14 Beacon St.

Amplify: $8.00 Exchange Checks

233

July 6, 1927.

July 11, 1927.

RECEIVED

APR 29 1927

Mrs. C. E. Ewing,

EDITORIAL DEPT.

232.

JUL 6 1927

REF'D TO.....

ANS.....

MRS. CHARLES E. EWING
~~TEHSIEN, SHANTUNG~~
~~CHINA~~

Wrote

228 Sherman Ave
New Haven Conn
July 5, 1927

Dear Mr. Bell,

These kodaks have been in an envelope for many months, waiting to be sent to the right person. Even now I am not sure whether you or Mr. Siefer is the man who can use them. I think the notes on the back give enough information except to say that these are groups of children in several of our primary schools in the Tehsien field.

If we come thru Boston later in the month perhaps we can see you and your wife.

Very sincerely
Bessie G. Ewing
(Mrs Charles E.)

July 6, 1927.

Mrs. C. E. Ewing,
228 Sherman Ave.,
New Haven, Conn.

My dear Mrs. Ewing:

Your letter of July 5th to Dr. Bell has been received while he is away on a brief vacation. I know, however, he will be very grateful for your thoughtfulness in sending the pictures and very glad indeed to have them.

Mr. Ewing's article was received after Dr. Bell left, also, and I am holding it until he returns next Monday.

Sincerely yours,

re

C

THE MACKAY SYSTEM
COMMERCIAL CABLES
POSTAL TELEGRAPH
"THE PULSE OF THE WORLD"
CLARENCE H. MACKAY, PRESIDENT

RECEIVED AT

APR 29 1927

RECEIVED
FOREIGN DEPARTMENT
APR 29 1927

July 11, 1927.

Mrs. C. E. Ewing,
228 Sherman Ave.,
New Haven, Conn.

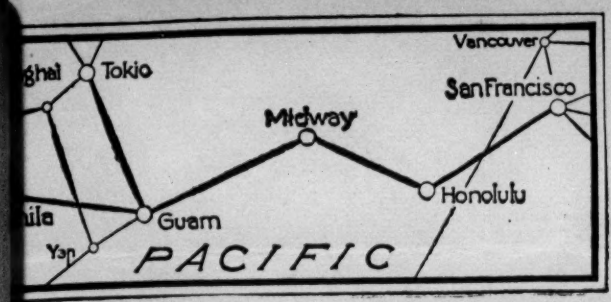
My dear Mrs. Ewing:

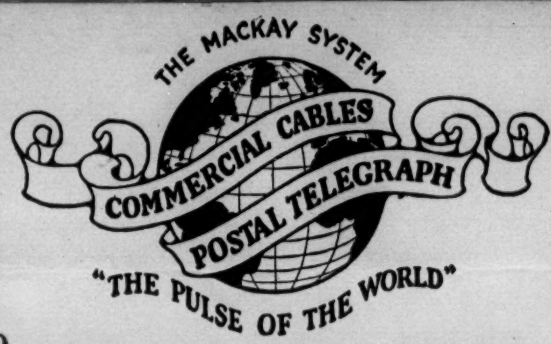
I have just returned from a ten days absence from the office, among the hills of New Hampshire, and I find on my desk not only those fine kodak pictures which you so kindly sent, but also a letter from Charles himself, which accompanied the article that he wrote for the MISSIONARY HERALD some days ago.

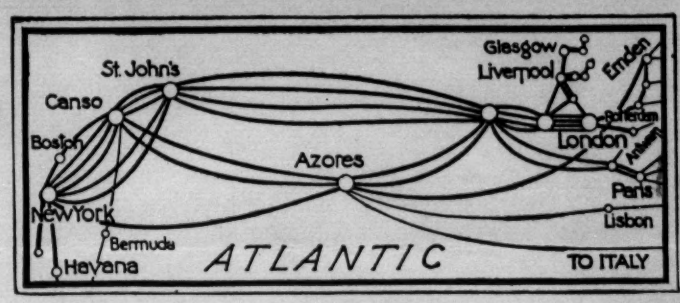
I have been quite broken up ever since I got the news. I hardly know what to say or do. You have my deepest sympathy. I am sure that you will find great resourses of strength in your faith.

Sincerely yours,

EFB:C







RECEIVED AT TELEPHONE HUBBARD 0180
100 STATE ST., BOSTON

CLARENCE H. MACKAY, PRESIDENT

APR 29 1927

235

NY G 70PAC228

TIENTSIN 5 4PM

FERNSTALK BOSTON

RECEIVED
FOREIGN DEPARTMENT
APR 29 1927

ODIFH/AZUEW IBEYK/SBEYC BHYQH/EWFEL

Ans.

Rev. and Mrs. Charles E. Ewing expect to arrive on May 23, Seattle, Washington. Notify relatives. Will attend the meeting Omaha.

236

EDITORIAL DEPT.

JUL 5 1927

REF'D TO.

ANS.

New Britain, Conn.
July 2, 1927

My Dear Bell,

You asked me for something for the "Herald", to be in your hands by July 4. This should be delivered to your office very early the following morning.

I did not take down very definitely just what it was that you wanted. Perhaps I have tried to cover too much ground. It may be that readers of the "Herald" are already familiar with most of what I have written. It may be that I have exceeded the limits of space that you intended. But I have tried to answer, in as little space as possible, queries that I have found arising as my wife and I have met church people and others in various places. If the latter part of what I have written is what you want, nevertheless I did not see how it could be quite intelligible without the earlier sections.

If you wish to communicate with me, do not write to me in New Britain. We are visiting various relatives and have no permanent address as yet. Most of lur mail goes to New Haven, care A. G. Smith, 228 Sherman Avenue. But my immediate adress for next week will be Care Prof. Clara A. Smith, Northford, Conn.

We hope to be able to accept an invitation to Maine for part of the summer. In that case, I shall try to see you in your office as we pass through Boston.

Cordially yours,

Charles E. Ewing.

Charles E. Ewing.

Killed July 7, 1927

237

Boston, Mass., March 30,1927

LCO
HEININGER
FERNSTALK
TIENTSIN

FIRST CHURCH WANTS YOU MINISTER RELIGIOUS EDUCATION
IF LEAVE CHINA BLODGETT RESIGNED. WIRE POSSIBILITIES

GREENE (Rev. Theodore A. Greene)

Prepaid $9.50

OUTGOING TELEGRAM

239

DAY LETTER

Boston, Mass., April 22,1927

Rev. Theodore A. Greene,

33 Lexington Street,

New Britain, Connecticut

I DO NOT COME TO THE OFFICE ON SATURDAY. SORRY TO MISS YOUR CALL STOP UPON RECEIPT OF YOUR LETTER WE ARE CABLING TIENTSIN TODAY AS FOLLOWS STOP BOARD CONSENTS HEININGERS RETURN TO NEW BRITAIN STOP CABLE DECISION STOP DEEPLY APPRECIATE YOUR CHURCH ATTITUDE.

W.E.Strong

RECEIVED AT PHONE HUBBARD 0700 CLARENCE H. MACKAY, PRESIDENT.
100 STATE ST., BOSTON 657a APR 18 1927

NY G 28PAC46 238

TIENTSIN 7

LCD FERNSTALK BOSTON

GREENE HEININGER WITHDRAWAL LIKELY

RECEIVED
FOREIGN DEPARTMENT
APR 18 1927

350
910

Ans.

240

OUTGOING TELEGRAM

Boston, Mass., April 22, 1927

LCO
FERNSTALK TIENTSIN

BOARD CONSENTS HEININGERS RETURN NEWBRITAIN CABLE DECISION

STRONG

Prepaid, $5.50

TELEPHONE HUBBARD 0180

RECEIVED AT 100 STATE ST., BOSTON CLARENCE H. MACKAY, PRESIDENT.

11.57a

APR 23 1927

241

NY G 93PAC319

PEKING 6 835PM

RECEIVED
FOREIGN DEPARTMENT

FERNSTALK BOSTON

APR 23 1927

AZIMS/IBEYK EXJOM/AZUPZ NEWBRITAIN SBEWG/OBNOP

Ans.

Expecting to arrive at Seattle on May 23, 1927. Expect to arrive on May 30th New Britain. Notify parents. Rev. Alfred D. Heininger and family.

Not D.D.

242

Boston, Mass., April 23, '27

Rev. Theodore A. Greene,

33 Lexington St.,

New Britain, Connecticut.

HEININGER CABLES ARRIVING SEATTLE MAY TWENTYTHREE AND NEWBRITAIN MAY THIRTY.

H.E.B.Case

243

Ch

FIRST CHURCH OF CHRIST
(CENTER CONGREGATIONAL)
NEW BRITAIN, CONNECTICUT
ORGANIZED IN 1758

HENRY WILLIAM MAIER, PASTOR EMERITUS
THEODORE AINSWORTH GREENE, ALFRED DIXON HEININGER } MINISTERS
MISS CLARA G. LABAREE, MISS RUTH C. COWLES } FOREIGN MISSIONARIES
REV. AND MRS. S. M. PENN, HOME MISSIONARIES

YERVANT H. HADIDIAN, PH. D., ARMENIAN MINISTER
MISS ELIZABETH LOCKWOOD, CHURCH SECRETARY
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SAMUEL MCCUTCHEON, CHURCH TREASURER
MAURICE H. PEASE, SOCIETY'S TREASURER
THERON W. HART, ORGANIST AND CHOIR DIRECTOR

RECEIVED
FOREIGN DEPARTMENT
MAR 13 1928
Ans.

February 15, 1928

Dictated Dec. 14, 1927.

Rev. R. E. Chandler

14 Beacon Street

Boston, Mass.

Dear Mr. Chandler:

I have now read the article in the "Christian Century" reporting the action taken by the Winnetka Church, and I have the following observations to make:

1. If, as stated in the editorial, the government reserves "the right to decide for itself as to what this diplomatic protection to such of its citizens as it may desire to protect" and if the government likewise "reserves the right to decide for itself as to what this diplomatic protection shall consist of", then the action requested by the Winnetka Church is perfectly proper and should be pressed by the Missionary bodies.

2. If the Board should take such action, it might mean that any missionary who still wanted military protection, indemnification, etc., might have to withdraw from the Board. If the individual missionaries have the decision as to whether they wish to be in the group of "American citizens desiring military protection", or in the group of those desiring "diplomatic protection with the use of only such methods as promote goodwill in personal and official relations" - there will doubtless be some in both classes. This would of course attend to nullify the good effect we desire. For myself, I certainly desire to be in the class that wishes only "the use of such methods as promote goodwill in personal and official relations".

3. Military protection by American military forces in interior places in China is mostly a fiction, - the government does not afford it, probably does not plan to afford it, and could not afford it if it would. Nothing short of a full military occupation of China would afford full military protection. In order to get protection, the mis-

sionaries have to leave their work in the interior stations and go to the port cities designated by the American officials. If the American government cannot compel its citizens to withdraw to the ports, then is not refusal to withdraw to the port in itself a disclaiming of military protection? However, I do not favor this method since it is likely to be the cause of irritation and trouble. I should prefer to try to get the government to change its policy.

4. The Tientsin Statement of April 13th said "The only logical thing to do is to withdraw". I did not agree with that statement when I heard it (I was not present when it was drawn up.) Neither do I agree with it now. We missionaries can go ahead and carry on our work in China as best we may - and at the same time we can work to get our government to change its attitude.

5. I heartily agree that great interests are at stake. I agree that if "The missionary must continue under a definition of protection which includes the use or threat of armed force in his behalf, the revision of the treaties will come too late to rescue the moral and ethical standing of Christianity" in China. The progress of Christianity in China is, in my judgment, now being hindered because of the presence of American gunboats and American soldiers in China. I, too, believe that the sword must be separated from the cross. If the missionary will continue to serve in China only with the special status provided for in the old treaties and with military protection by the American government, then his presence there may stir up actual opposition to the Christian movement on the part of intensely and narrowly Nationalistic Chinese. If the missionary can disclaim and be freed from military protection by American forces, then the objection against the Christian movement has "an agent of militarism" falls to the ground, - at least as far as American missionaries are concerned.

6. The editorial speaks of "the contradiction between the American as Christian missionary and the American as citizen resident abroad". Does this mean that a man in order to be a Christian missionary must renounce his American citizenship? If the government is not obligated to furnish military protection to its citizens resident abroad and does not do so, then there is no essential contradiction and all we need to do is to get the government to change its practice in regard to the kind of diplomatic protection which it

will afford the missionary. This calls for action in line with the request of the Winnetka Church.

I personally am in favor of trying to secure such action. I see no harm that can come from it. If it succeeds, much good may come from it.

All of the above of course refers only to American military protection and not at all to protection afforded by Chinese military forces on the order of Chinese authorities.

I shall be glad to keep in touch with what is done in regard to this matter. I regard it as of far-reaching importance.

There is a possibility that I shall visit in Boston during the holidays, but if the meeting at Oberlin takes place, I shall plan to go there. A letter from Dr. Wehrhan indicates that the meeting may be held.

With best wishes to you and to Mrs. Chandler, I am

Very sincerely yours,

Alfred D. Heninger.

ADH:L

Dictated December 14, 1927

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FIRST CHURCH OF CHRIST
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HENRY WILLIAM MAIER, PASTOR EMERITUS
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THERON W. HART, ORGANIST AND CHOIR DIRECTO

Feb 3rd, 1928.

RECEIVED
FOREIGN DEPARTMENT
FEB 4 1928

Ch
L

Rev. Robert E. Chandler,

Boston, Mass.

20

Dear Bob:-

Ans. 6 Feb.

I have seen nothing in the way of a letter from the Board relative to the sounding out of China missionaries on the proposition presented by the Winnetka Church, but maybe it will be coming along. I'm glad the Foreign Missions Conference acted favorably. I think the action of the Prudential Committee with regard to indemnities is good also. Isn't it fine to have somebody that isn't afraid to declare for Christianizing our inter-national doings! And now we need to stop this mad naval program!

I had a letter from Dr. Tucker the other day, and am glad to know that he is still in Oberlin, contrary to certain reports. I wonder if any definite proposal with reference to Dr. Tucker has been considered by the Prudential Committee, or how the matter stands in the understanding of the Cabinet.

A recent letter from Mr. Matthews makes it clear that Porter Middle School is having an unusually hard time this year with its finances,-- due to a great reduction in number of students, the famine conditions, and the lack of the usual staff of missionary teachers, as well as a failure of the Grinnell constituency to raise the usual amount of money. This is almost tragic, for we certainly ought to keep up the usual amount of financial support at a time when the Chinese leaders are carrying on so courageously, and also when the thing above everything else we should do is to prepare new leaders, for the new responsibilities. I wonder if there is anything that can be done about it. Do you feel that the time has come for the American Board to undertake the full responsibility for the educational work at Techow? Does not the Grinnell -in-China situation have to be faced,-- and the sooner the better?

From Harold's letter it appears that Dr. Maxwell regards it as very important that Mrs. Matthews return to the States this spring. What about a family for Techow? Will the Chandler family be returning to China, and is there any possibility of your going there? It certainly would be great if you could be there to help along the Chinese leaders. Or will the Prudential Committee insist on your remaining in the Boston office? It is too bad that Dr. Strong is ill again.

Thanks for the materials you sent about Detroit, etc.; I'm wondering whether you will be down this way this winter or spring. Work is moving along, and there is plenty of it. Jean celebrated her seventh birthday

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THERON W. HART, ORGANIST AND CHOIR DIREC

yesterday. She likes it at Newington where she has been since November, and we can see her more frequently. All the rest of the family are well.

Please remember us to Mrs. Chandler, and to any other friends who appear from time to time. I understand Dr. Miner is in Auburndale now. With best wishes to you, I am

Sincerely yours,

Alfred D. Heininger.

February 6, 1928

Mr. Alfred D. Heininger
72 Park Drive
New Britain, Connecticut

Dear Alfred:

There must have been some mistake in leaving you out on the subject of the Winnetka resolution. Please excuse us. I am glad you wrote anyhow, and here is a copy of the formal letter upon which we would like reply.

Yes, I wish we could stop the naval program, and decisively. I have written for this family to one Representative and two Senators.

It is a serious condition at Tehchow which you report. It must be especially hard on Harold Matthews. I don't know what to suggest about it. I do hope that Grinnell-in-China Committee can be gotten together sometime during the spring. I hardly think it possible that the American Board can do what you suggest, "undertake the full responsibility for the educational work" there. We should hardly dare suggest it to the Prudential Committee. I do think that we ought to get a clear word from the Grinnell home committee. What are they able to do? What do they propose to do?

I had not heard that the Matthewses will be obliged to return to the States this spring. This is not very surprising. They are not the only family either who are in very difficult straits now and near the point of withdrawing. It certainly puts an urge upon us Chandlers and others to get back as soon as we can. Tehchow has been suggested to us and quite a number of other proposals as well. I am afraid there is nothing we can say just now, but I am going to make report as soon as we can.

It is fine to have some good news from your little Jean. Best wishes to you all.

Very sincerely,

Robert E. Chandler

REC/M
Enclosure

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FIRST CHURCH OF CHRIST
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THERON W. HART, ORGANIST AND CHOIR DIRECTOR

March 10th, 1928.

RECEIVED
FOREIGN DEPARTMENT
MAR 13 1928
Ans.

Rev. R. E. Chandler,

Boston, Mass.

Dear Bob:-

I just returned yesterday from the twenty-fifth annual convention of the Religious Education Association in Philadelphia,-- a very interesting and stimulating meeting. I do want to get my word in on this military-protection question, however, if it isn't too late!

In the first place, I am very heartily in accord with the minute adopted by the Prudential Committee on December 13th, 1927, with regard to the overture from the Congregational Church at Winetka. I am very glad that the Committee did so act. I am also very glad that favorable action was passed by the Foreign Missions Conference. I hope to go back to China. I very much hope that when I go back I can go with full liberty to disclaim any military protection, while on Chinese soil, from American military forces. I earnestly hope that the State Department will see the wisdom of acceeding to the request to use only such methods in protecting American citizens (at least all who have this desire), as will promote "good will in personal and official relations".

Nor is it with any lack of understanding of what dangers and turmoil one is likely to be called upon to face in China. But even so it is infinitely better for the missionary to rely upon the friendliness of the Chinese people, avoiding danger as far as he may be able, than to seek the protection of American guns while a guest in China. I think, of course, not of myself alone, but of the family that, I trust, will go to live with me for the people of China. This statement is made for Mrs. Heininger as well as for myself.

I do favor making the specific request of the State Department; I very much hope that a goodly representation of the other American mission boards will join in making the request. I think much is to be gained by making a joint-request. But if every other Board should decline, I still hope that the American Board will make the request and will do what can be done to secure this very-much-to-be-desired modification of American governmental practice in China.

I dictated a letter last December, but did not send it on at the time, because your letter stating that all China missionaries would be circularized came, and I waited for the circular letter. I now enclose my former letter,-- it may have worth as an antique!

It would seem that the Matthews family has reversed the

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former decision to return to America this year. It has been hard for them to live in separation this year, but a letter now at hand indicates that they will probably stay on next year if conditions are so that the family can be united. I learn with regret that Mrs. Cady's condtion makes their return to China impossible this year. They will have a difficult problem.

I trust this will find you and Mrs. Chandler in good health. We are all keeping pretty well thus far; Jean seems to be making fair progress, and Mrs. Heininger is also gaining. With best wishes, I am

Sincerely yours,

Alfred D. Heininger

247 C Ch L.

FIRST CHURCH OF CHRIST
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MAURICE H. PEASE, SOCIETY'S TREASURER
THERON W. HART, ORGANIST AND CHOIR DIRECTOR

April 13th, 1928.

RECEIVED
FOREIGN DEPARTMENT
APR 16 1928
Ans. 26

Rev. R. E. Chandler,
14 Beacon St.,
Boston, Mass.

Dear Mr. Chandler:-

Last spring after our return to New Britain, I corresponded with Dr. Strong regarding the arrangement with First Church into which we then entered. It was for a thirteen-month term, and the question is now up for consideration as to whether we will renew the contract or go on to a different basis. The proposal which has been presented to us is that I be installed as Associate Pastor in the Department of Religious Education. The thot is that it would give a standing in the church and community which would be an asset in the work. This would of course be indeterminate as to period of service. My thot is that if we are to continue here, and if I am to be installed, it would certainly be with a clear understanding with the Church that we are looking forward to return to China when circumstances of health permit. However, I am wondering what advice you have in the matter,-- and how you feel about this matter of installation. Of course the main consideration that "gives us pause" with regard to return to China, is Jean's condition. She is still strapped to her frame, and we do not know when she will be allowed to get up,-- the most definite thing we have heard is that perhaps about May 1st the doctor will have new X-ray pictures taken and , if the condition warrants, will have Jean put in a cast and allow her to get up. She seems now to be in the best condition she has shown any time since our return to the States last May. I think the doctors feel that she is making satisfactory progress. At the best, I suppose it will require a year from the time she gets up, until the back will be sufficiently strengthened so that she can go without artificial support. You may wish to talk this over with Dr. Ward, and I shall be glad for any suggestions or advice which you can give. We of course want to keep you informed of these matters, and also to keep it clearly in mind that we do definitely look forward to returning to China when Jean has fully recovered,- providing, of course that we are still wanted then!

Yesterday Dr. Hodous said that he had recently received a letter from Dr. Tucker in which he stated that he has been invited back to Techow and is looking forward to returning there. I wonder if action was taken by the Chung I Hui in March, and if Miss Sawyer cabled to Dr. Tucker. Does this mean that the line of progress must be set back, and right of way be given for Dr. Tucker to operate a one-man station at Techow? Or is any one sufficiently optimistic that other people can be found to staff the Station with Dr. and Mrs. Tucker going back this time? I witnessed the utterly wrong method by which the vote asking for their return from the furlo in 1919 was secured; if a similar method has been used again,-- well, of course history does sometimes repeat itself! In any event, their return to Techow now cannot but be fraught with serious consequences for the work in that Station.

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THERON W. HART, ORGANIST AND CHOIR DIRECTOR

We have had quite a busy winter in the church work here. Mrs. Heininger has been "enjoying" mumps for about two weeks past, and it looks as if the boys are about to follow with the same ailment. We never had any contagious disease (other than "flu") in our years in China,-- but we do not seem to be immune here in America.

With best wishes to you and to Mrs. Chandler, I am

Sincerely yours,

Alfred D. Heininger.

P.S. Did Mr. Wang ask you to write a letter to Cornell University regarding his application for a scholarship grant? If not, I would like to suggest that a letter from you might be of help. He has made application for a stipend from the income of the Willard Straight Memorial Fund for the year 1928-9 for a year of graduate study in Education. This stipend is for the use of a deserving Chinese student. If you write, address President Livingston Farrand, Cornell University, Ithaca, New York. I personally very much hope that Mr. Wang will have this opportunity for a year of special study in education before he goes back,-- I think it will be of considerable help to him. The amount of the stipend will not be sufficient to cover his expenses, but if he gets it, I think I shall see if I can secure sufficient money to supplement the stipend. Perhaps he has communicated with you about this. John Decker has an opening for Mr. Wang to work during the summer, if he remains in this country.

A.D.H.

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THERON W. HART, ORGANIST AND CHOIR DIRECTOR
MISS MADALINE BENTLEY, CHURCH SECRETARY

RECEIVED
FOREIGN DEPARTMENT
NOV 27 1928

November 26, 1928

Ans. 5 Jan. 29

Rev. Robert E. Chandler
14 Beacon Street
Boston, Mass.

Dear Mr. Chandler:

Mr. Matthews sent to me a copy of his letter of October 22nd addressed to you dealing with the finances of Porter Middle School. He has presented in quite clear fashion the minimum financial requirements of the School. I think it should be kept clearly in mind that this is a minimum because I am thoroughly aware that the School has many urgent needs which would remain unmet if this minimum budget is received.

One other item it might be well to point out, namely that what is indicated as relief method C is very important in order to relieve Mr. Matthews' of unwarranted worry. A regular payment of funds at stated times will do much to make it posssible for the School to operate without the constant worry which is attended by the uncertainty as to when funds from Grinnell will be received.

As mentioned in the brief talk we had when I was in Boston I feel very strongly that something must be done before Mr. Wang's return to Techow which will put the work of Porter Middle School on a more stable financial basis.

We have had Lucius Porter here in New Britain for a series of four lectures on China and they have been very helpful indeed. It seems to be extremely difficult to get the people of our Churches really intelligent regarding the situation in China and the possibilities that lie before her. Dr. Porter's lectures were not nearly as largely attended as they should have been.

With best wishes to you and to Mrs. Chandler, I am

Very sincerely yours,

Alfred.

ADH-B

January 5, 1929

Rev. Alfred D. Heininger

New Britian, Conn.

Dear Alfred:

Thank you for your letter of November 26 taking up Harold Matthews presentation. I quite agree that his relief method C. is important. The money ought to go at regular times and incessant worry be lifted. It really depends upon Grinnell. If we could get a definite promise from them for any particular amount for a year, the Board might make arrangements accordingly.

Well, let us talk it over. I mean actually and soon. Last night a letter came from Mr. Wehrhan asking whether I would be at the Congregational Mid-Winter meetings at Cleveland and proposing and raising the possibility of a Grinnell-in-China conference especially as Oberling is near by. I have written him today that I am due to attend the Foreign Missions Conference at Detroit, January 15 to 18, and also have been tentatively dated for the full Prudential Committee meeting at Cleveland on the 22nd and 23rd -- this being a part of the Mid-Winter meetings. I have urged Mr. Wehrhan to go ahead and arrange a Grinnell-in-China conference if he can. I said preferably between the 18th and 22nd.

I told him you are about the most important man of all for the conference. I think you need to go to these Mid-Winter meetings, do you not? Does not your church need to send you for the value you will bring back? I hope that Ted Green will be reasonable about this. Of course, you care as much about putting Porter Academy on its feet as anybody and will fix it to go if you can.

Please understand I am not calling the conference and am not arranging it now. I am simply giving you an early word. Probably you will hear from Mr. Wehrhan very soon.

We care much about the little word from Jean. May her own thought and longing be steadily coming true.

Yours as ever,

Robert E. Chandler

REC:B

CLASS OF SERVICE

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WESTERN UNION

NEWCOMB CARLTON, PRESIDENT — J. C. WILLEVER, FIRST VICE-PRESIDENT

SYMBOLS	
BLUE	Day Letter
NITE	Night Message
NL	Night Letter
LCO	Deferred
CLT	Cable Letter
WLT	Week End Letter

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Received at 169 Congress St., Boston, Mass.

RECEIVED FOREIGN DEPARTMENT

25-0

GA29 21 NL

MAY 21 1927

1927 MAY 21 AM 3 04

TOPEKA KANS 20

REV ERNEST RIGGS

Ans.

14 BEACON ST BOSTON MASS

INFORMATION COMES FROM OMAHA THAT YOU ARRANGE FOR MISSIONARIES ACCOMMODATIONS AT NATIONAL COUNCIL MUST I DO ANYTHING MYSELF BEFORE ARRIVING THERE

ALICE HUGGINS.

COPY

25-1

OUTGOING TELEGRAM

Boston, Mass., May 21, 1927

Miss Alice Huggins

1630 College Avenue

Topeka, Kansas

AMERICAN BOARD PARTY STOPPING HOTEL CONANT OMAHA DO NOT KNOW WHETHER WE CAN NOW SECURE YOU A ROOM BUT WILL TRY. COME THERE ON ARRIVAL AND ASK FOR MISS SMILEY

Mrs. L.O.Lee

Prepaid

Signal after the number of words—"Blue" indicates (Day Letter) "N. L." (Night Letter) or "Nite" (Night Telegram)

TO ALL AMERICA — POSTAL TELEGRAPH AND COMMERCIAL CABLES "THE PULSE OF THE WORLD" — TO ALL THE WORLD

STANDARD TIME INDICATED ON THIS MESSAGE

FOREIGN DEPARTMENT

Matthew 252

JUN 16 1927

JUN 15 PM 7

NB633 36 NL

GRINNELL IOWA 15

Ans.

DR JAMES L BARTON

901

14 BEACON ST BOSTON MASS

IF YOU APPROVE PLEASE SEND DEFERRED CABLE TO HAROLD MATTHEWS ASKING IF HE WILL ACCEPT INSTRUCTORSHIP IN HISTORY GRINNELL NEXT YEAR TWO THOUSAND PERIOD PLEASE SEND ME BILL FOR CABLE CHARGES I SHALL APPRECIATE YOUR COOPERATION

H J T MAIN..

June 16, 1927 253

L.C.O.
BERNSTALK
TIENTSIN

GRINNELL OFFERS MATTHEWS HISTORY INSTRUCTORSHIP NEXT YEAR TWO THOUSAND IF COMPELLED RETURN AMERICA CABLE

STRONG

BOSTON MASS JUNE 16, 1927 254

PRES. H. J. T. MAIN
GRINNELL IOWA

MATTHEWS WRITES HE HOPES TO GET BACK TO STATION SOON IMPORTANT HE SHOULD DO SO IF POSSIBLE WILL SEND YOUR CABLE IN CASE HIS RETURN TO THIS COUNTRY IS DECIDED UPON WILL ASK FOR PROMPT REPLY.

W E STRONG.

COLLECT

TELEPHONE HUBBARD 0180

CEIVED AT 100 STATE ST., BOSTON

...SE OF THE

CLARENCE H. MACKAY, PRESIDENT.

SUBJECT TO TERMS AND CONDITIONS ON BACK HEREOF, WHICH ARE RATIFIED AND AGREED TO.

JUN 27 1927

255

9200

RECEIVED
FOREIGN DEPARTMENT

JUN 27 1927

Ans.

FNY72PAC361

TIENTSIN 7 655PM

FERNSTALK BOSTON

GRINNELL AIWEDUGPUM EBEKSYOXUK TWOLBMOORE EEBUVOCUIT

Grinnell consider it advisable remain China for next year.
We question whether Moore should come.

Harold S. Matthews

257

Boston, Mass., June 27, 29

O HAROLD MATTHEWS

COUCON VIENNA

NEED YOU SPEAKING CAMPAIGN SEPTEMBER FIFTEEN OCTOBER FIRST LONGER IF POSSIBLE CABLE FERNSTALK BOSTON IF YOU APPROVE

PATTON

100 STATE ST., BOSTON 647a

ANSWER BY COMMERCIAL CABLES

42PAC181

RECEIVED 256
FOREIGN DEPARTMENT

JUL 10 1928

C

TIENTSIN 5 325PM

Ans. 11 by cable Ch

FERNS

RECD CL

IDEXK UXUTBGACLS EJWINOCUIT

WHEN DOES ENGLISH TEACHER SAIL. SCHOOL REOPENS BEGINNING OF SEPTEMBER UNDER MORE FAVORABLE CONDITIONS. HAROLD S. MATTHEWS.

Answer sent Jul 11, Fernstalk-Peking

Sailing Aug. 2d. Russia

PATRONS ARE REQUESTED TO FAVOR THE COMPANY BY CRITICISM AND SUGGESTION CONCERNING ITS SERVICE.

Western 1201-S

258

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable sign above or preceding the address.

WESTERN UNION

MAR 70

NEWCOMB CARLTON, PRESIDENT — J. C. WILLEVER, FIRST VICE-PRESIDENT

SIGNS

DL = Day Letter
NM = Night Message
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Received at 169 Congress St., Boston, Mass.

1929 SEP 3 AM 2 29
RECEIVED
FOREIGN DEPARTMENT

.NA218 21 NL=NEWYORK NY 2

FERNSTALK= REV HERBERT E B CASE

BOSTON MASS= 14 BEACON ST SEP 3 1929

Ans.

LANDED TODAY GOOD VOYAGE FAMILY WILL REACH BOSTON SOUTH STATION SEPTEMBER THIRD AT FIVE IN AFTERNOON STANDARD TIME VIA HARTFORD LINE=

MATTHEWS.

Impack 7020

THE QUICKEST, SUREST AND SAFEST WAY TO SEND MONEY IS BY TELEGRAPH OR CABLE

but for publication in present form—at least, not bracketed sections.

259

Shantung Christian University, Tsinan, Shantung,
Aug. 31, 1925.

My dear Family- and Others:-

Since I left here Aug. 1st. every day has been filled with interestbut this dashing from one place to another, and dining and supping in many different circles, is not my kind if a vacation. A quiet hill-top, books, leisure for writing to friends, and walks and communings with nature are what rest me. But the past three years I have been so separated from many old friends, and the past six months have seen to few of my own Mission, that the fifteen days by the sea at Peitaiho were most enjoyable. The Summer School of Religious Education Aug. 4-14 was most helpful. That filled the morning hours full, and eight afternoon appointments with the dentist, and an hour andanalf spent journeying to and from East Cliff, where our school was held, left no time for writing and reading if I was to enjoy my friends. Since them I have made very short visits in T'ungchou, Tientsin, and Techou, two days in Peking at the home of Anna Lane Wilson, formerly on our Women's College faculty, four days on the trip to Kalgan and back, then three or four days at the home of Mr. K'ung Hsiang Hsi, who is now living in a beautiful Chinese place in Peking, and is mounting up in official life.

The visit in the home of Marshal Feng Yü-hsiang, who in the winter of 1923 married as his second wife one of the T'ungchou girls whom I had known from childhood, and who graduated from our Women's College in 1919 was most interesting. They have been in Kalgan, about eight hours by train north-west of Peking, near the border of Mongolia, since last January, where he is not only a "Tupan" (the latest name for a military governor), but is directing the developement of the vast north-west territory. Since I was there he has been appointed Tupan of the province of Kansu, still further to the west, and if this means that he can keep his slight hold on Peking, and on all that lies between, it greatly extends his power. At the same time appointments made by the Chief Executive, Tuan, extends the ppwer of his rival Chang Tso Lin, in east-central China. In west-central China Wu Pei Fu, defeated by Chang after Feng's return to take Peking and put the corrupt Pres. Ts'ao, and the ex-emperor where they could do no harm, seem to be queitly trying to get a foothold. All three are increasing their armies, and it is said that we have a hundred thousand of Chang's men here in Shantung, half of them in Tsinan, about a thousand young recruits being drilled daily on our University athletic ground. We hope we can get rid of them after our own students begin to use it again. Both here and in Kalgan I am in the midst of armies, but how different was the atmosphere there! One could hardly realize that it was the center of a vast camp, it seemed more like a school, under military discipline to be sure, or an immense colonization bureau, and the spirit was that of a democratic, happy family, "a society of brotherly men". I shall not attempt to justify the ethics of the turn against Wu last October, for there were doubtless reasons for it which we do not yet understand, nor yet to justify all of Marshal Feng's policy since May 30, which seems so ant i-British as to be almost unchristian, yet one could not be in his family for three days, and see the work that he and Mrs. Feng are doing, without believing that here is the only hope for China. If he could have five years of peace for extending his benevolent, democratic despotism, neither Chang nor Wu nor any other force could prevail against him. And while he is preparing for war by every means in his power, his heart is not in war, but in the developement of that great north-west, as rich in potentialities as that of America, and his officers, nearly all of whom are Christian men, and heart and soul with him. So are his soldiers and he walks among them as a brother, dressed in the plainest native blue cloth jacket and trousers, with no insignia of rank. But all knew his towering form, and there is no lack of salutes for him and Mrs. Feng.

Marshal Feng has been severely criticised for articles in English which have appeared in the papers over his signature. He reads English with difficulty, and is a very busy man, which puts him much at the mercy of the heads of his various departments and bureaus. At the head of his department of diplomatic affairs is a Mr. T'ang, formerly connected with the Foreign Office in Peking, whose wife is a cousin of Mrs. Feng's, and is also one of my old college girls, of the class of 1911. I had dinner with them and frequent conversations with Mrs. T'ang, to whom I talked more frankly than to her husband. I was with Mrs. Feng almost constantly more than three days and as both of these women are in close touch with the public life of their husbands, I hope what was said to them may have a little indirect influence. (I suspect that many of the articles which have appeared in print were written by Mr. T'ang, a man of much narrower heart than Marshal Feng, but a professing Christian, educated in America. Possibly he is more anti-British than Marshal Feng, but I suspect that he is influenced in what he writes more by policy than by either feeling or principle.) By the coup d etat last October Marshall Feng lost the sympathy, for the time, both of Christians and of the student class, and to win them back, and at the same time get the influential Kuomintang on his side, no tactics could be better than those adopted by Marshal Feng and his advisors the past few months. The ethics may be more Oriental than Christian, but from a human standpoint if Marshal Feng and his wonderful work in the North-West are not to be wiped out by Chang, he must choose between bloodshed and the wisdom of the serpent, and perhaps neither will prevail. The practice of "passive resistance" with an army of several hundred thousand would be something new in history. True, he is making preparations for war, but one cannot live in his family, and go with Mrs. Feng over Kalgan to see the various industrial, philanthropic, and educational enterprises without believing that the thing which is on their hearts is the developement of that territory, and peace throughout China. He no more desires war with England than civil war. Because Outer Mongolia is practically in the power of Soviet Russia, he must curry favor with those in power there, and incidentally he is doubtless glad that this furnishes him with a cudgel against England.

I have little doubt that when Chang Tso Lin returned to Moukden a few weeks ago after "watchful waiting" in Tientsin it was as a thwarted man. For months he had apparently been drawing his toils about Feng, finally pushing his soldiers, but not his influence, out of Peking, with his eye on the central government, whether or not he was implicated in a monarchist plot. Marshal Feng's steady increase of influence with the students, merchants, laborours, and Kuomintang (the party of Dr. Sun) ,may have been one of the chief unknown reasons persuading Chang that it was not the psychological moment to grasp power. China is the gainer by at least a few added months of peace, except for local wars, like the perpetual one between the right and left wings of the Kuomintang in Canton. That Marshal Feng is somewhat anti-British there is no doubt, but to some extent he is playing to the galleries. However he will die rather than yield a jot of China's sovereignty to any foreign power, and he believes that Gt. Britain is imperialistic. Words will not convince him, the first action toward giving back to China that which she has not yet proved that she deserves may have a marvelous effect. It is a time for faith and patience to have their perfect work, even though business interests are temporarily sacrificed, and perhaps more missionary lives. Over three months have passed since the Shanghai affair, and we still await action by the English government . But the British Chamber of Commerce in Shanghai has just taken action indicating possible abandonment of the "strong hand" policy. British commerce and industry has been hard hit.

I have wandered into politics, and will return to more personal aspect of my stay in the Feng home, a temporary one in Kalgan, of very ordinary type, most simply furnished. They have no guest room, but Marshal Feng had

just moved from his residence study to one in the "New Village" built by his soldiers, and there I slept on a cot, looking at his cases filled with Chinese books, and the long table where he writes ,or sits to transact the business done in his home. The last business which he did there after my arrival was to autograph one of his recent photographs to present to me. This is no more treasured than a beautiful one of Mrs. Feng with her own baby, now nine months old, and an enlarged o e of the baby alone. All five of the older children were in Kalgan, but the oldest son, about seventeen, was living in the "New Village", and he and his younger brother were sent to one of Marshal Feng's schools,at Nan Yuan, their former Peking camp, before I left. Mrs. Feng has captured the hearts of these two lads and their three sisters, so that the Marshal has been able to relax his stern family discipline, and it was delightful to see the children clinging to him.

Mrs. Feng is simply radiant with the joy of living and sharing in the Marshal's ideals and work. Half-past four is the rising hour, but they take a midday rest. Among the mottoes seen everywhere one says that the late riser is a "selling country slave". Fortunately I am an early riser; but I did not attempy 4:30, being satisfied to be dressed to meet my hostess when she returned from a visit to oversee arrangements for a new school at 6 :30. I had also been served to a light breakfast, for the family eat only two meals a day,good heary ones, I assure you. The first I shared with them was the afternoon of my arrival, when several of my former women students, who with Mrs. Feng and three of the children had met me at the station, shared the meal with us. After that I had only breakfasts in the family circle, and my conversations with the Marshal were brief ones before and after the meal, and during it. There were some things which I hoped to have an opportunity to say to him Sunday, for a guest does not like to demand time from such a busy host, but Saturday came word of the death of the only sister of Mrs. T'ang, also a former pupil of mine in Bridgman, and a cousin of Mrs. Feng and of another of our women's college graduates just married to a Christian army officer, and all four of us went to Peking Sunday to attend the funeral on Monday. As I spent Sunday night with Mrs. Feng in her Peking home, my time with her was not shortened, and my admiration increased. My seond and third afternoon meals were in the hall of the "New Village", one being a sort of reception for me to which former women pupils and other women teachers and social and religious workers ,and wives of local officials and military officers were invited, about thirty of us perhaps, the other a dinner for a hundred and thirty, a few of the class mentioned above, but most of them inmates of the home for the aged and the orphanage, both recently established by Marshal and Mrs. Feng. Both meals were democratic, and as Mrs. Feng follows her husband's example in wearing cotton or the simplest of linen or silk garments, other wives of officials must follow suite. Four of our "Women's Union College" graduates are now in Kalgan, and several Bridgman girls. I told Mrs. Feng she was going to rob us of all our teachers but she retorted, " You can have the Yenching ones; I'll get my "Hsieh Ho" (Union) schoolmates." One of these is in charge of the school for wives of officers, just starting with forty five enrolled, in buildings in the "New Village". This is a combination of camp, schools, and recreation grounds and guest home, with one end for residences of officer's families, all the latter built of adobe. We had tea in the one, just like the rest, into which the Marshal's family will move when it is dry enough, if they do not go off to distant Kansu. The largest building is the Hall, used for lectures and religious meetings, but usually the benches are out, and tables for games fill much of the space. There is a large reading room at one end of the building. A few expert carpenters helped built this "New Village" but practically all the work, even the brick making, was done by the soldiers. They are also building motor roads, and extending the railroad to Ninghsia, in Kansu. There is not a beggar to be seen in Kalgan. Those who are unable to work are in the homes, the others working in the mint, the flour mill,or

other industrial enterprises. Already two thousand colonists are established not far away in Mongolia, moved from overpopulated or flooded regions. So much has been written about the religious work in this army that I will not repeat it. The Ingrams who went to the railhead at Paotou, not far from the Mongolian section of the great work of our Fenchow station in northern Shensi, were much impressed with the sincerity and earnestness of the hundreds of soldiers who happened to be baptized while they were there. Feng's is the only army in the world effectively kept from liquor, tobacco, and prostitutes. And the officers eat with their men, in truly democratic style, but the discipline is almost medieval in its severity, when deserved. Marshal Feng's son was severely punished for riding first class on a train. Mrs. Feng had travelled third class on her previous trip to Peking, but as Mrs. T'ang is not well and the narrow seats were very uncomfortable, we all went second class this time, the way I usually travel. I am the gainer by a furcoat and a beautiful silk gown because of the simple life in this family, both having been presented to them, the latter by the "Living Buddha" of Lamaism in Urga, Mongolia. It is a black, curled fur, and the silk is blue-grey brocade. I tried not to accept them, but Mrs. Feng insisted that none of them would be permitted to wear either, but that the Marshal said they were suitable for her "elderly teacher"(lao shih).

Mr. K'ung is one of my "Two Heroes" of Cathay," who since his return from Oberlin and Yale in 1907 has been the head of the Oberlin Shansi Memorial Academy in his native city of Taiku, but of late years most of his time has been given to successful business enterprises and politics, his salary going to pay for a substitute. When he was Chinese Y.M.C.A. secretary in Tokyo in 1914 he married the oldest daughter of a wealthy Shanghai family who had studied many years in America, and a few years later a younger sister married Sun Yat-sen. Partly because of this relationship, partly because of his gifts as a peace-maker, Mr. K'ung has been sent, or personally undertaken, many missions to Canton or Moukden, one stay of several months in the latter place having helped Chang Tso Lin last year to decide not to conclude a separate treaty with Soviet Russia. He was associated with Dr. C.T.Wang in the retrocession of Shantung from the Japanese to the Chinese, and with him is now Assistant- Director of Sino-Russian Affairs. He has just been appointed on the Foreign Relations Council, an important body, mostly composed of ex-premiers or cabinet members, which is to take up the whole matter of China's international relations, including the unequal treaties and extra-territoriality. He, with another important official, has just been sent by the Chief Executive, Tuan, and the Cabinet, on a special mission to the Canton Government, which recently has shown some signs of being willing to come to terms with the Peking government. But since this appointment was made, the "Reds" have again seized all power in Canton. I hope he doesn't get killed down there. Mrs. K'ung is a beautiful Christian woman, and they have four well-trained children. Their rented home in Peking , where they have lived since the death of Dr. Sun, is a very fine one with buildings surrounding three or four courts. The guest who occupied my room the week before I was there was Sun Fo, son of Dr. Sun, and former Mayor of Canton.

It is now Sept.3, but I have not redated this letter since I began it on the day after my return. I cannot say that I feel much rested, but now is a time for cultivating friendships with Chinese, and I saw many of my former students, men and women, in Peking. We are expecting to open Sept. 17 with the largest entering classes in the history of the University, perhaps over a hundred new students if all goes peacefully, and those who have passed the examinations all come. This letter is so long that other interesting events must wait for my next letter.

Lucilla Mines

PACIFIC

"THE PULSE OF THE WORLD"

CLARENCE H. MACKAY, PRESIDENT.

Havana ATLANTIC TO ITALY

260

RECEIVED AT

TELEPHONE HUBBARD 0100

100 STATE ST., BOSTON

NY G 4PAC121

6.29a

OCT 29 1927

RECEIVED
FOREIGN DEPARTMENT

OCT 29 1927

SHANGHAI 8 155PM

MINER FERNSTALK BOSTON

Ans.

G

LYLOB EYHAP YHEBF YDEHB YP PHBHYVT ARGUT WOIDK CHENG CHINI

Have received your letter of September 19, 1927. In view of uncertainty your attendance will appoint substitute.

Cheng Chingi

261

November 28, 1927

Miss Luella Miner
C/o Mrs. H.C. Flagg
327 Sherman Avenue
Olympia, Washington

RECEIVED
FOREIGN DEPARTMENT

OUR JUDGMENT IS THAT YOU SHOULD COME TO BOSTON AS SOON AS YOU CONVENIENTLY CAN AND LET DOCTOR WARD DIRECT THE UPBUILDING OF YOUR HEALTH. DATE OF RETURN TO CHINA CAN BE DECIDED AND DECISION AS TO NEW YORK WORK REACHED IN LIGHT OF IMPROVEMENT MADE.

Eula B. Lee

gram unless its deferred character is indicated by a suitable sign above or preceding the address.

UNION

NEWCOMB CARLTON, PRESIDENT

J. C. WILLEVER, FIRST VICE-PRESIDENT

NL = Night Letter
LCO = Deferred Cable
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Received at 169 Congress St., Boston, Mass.

1928 JAN 3 AM 10 03

262

ABA62 5=ALBANY NY 3 955A

LEE=

14 BEACON ST BOSTON MASS=

LEAVE ALBANY 155=

MINER.

RECEIVED
FOREIGN DEPARTMENT

JAN 3 1928

Ans.

OUTGOING TELEGRAM

263

February 3, 1928

Rev. A. L. Warnshuis, D. D.
419 Fourth Avenue
New York City

FROM HEALTH STANDPOINT DR MINER SEEMS ABLE TO GO TO JERUSALEM. DECISION RESTS WITH YOU AND CHINA COUNCIL. OUR UNDERSTANDING IS THAT COST OF TRAVEL IN EXCESS OF PACIFIC ROUTE WOULD BE MET FROM FUNDS FOR CHINA DELEGATION.

Eula B. Lee

264

NYG 68PAC307

LICHENG 5 445PM

FERNSTALK BOSTON

CADY UPYZBGROAT LYBYRMINER

RECEIVED
FOREIGN DEPARTMENT
MAR 1 1929

CADY THERE IS A CERTAIN DEGREE OF RISK MUST LEAVE IT TO YOU TO DECIDE AWAIT LETTER SENT YOU ON THE TWELFTH MINER

265

MAR 2 1929 FERNSTALK BOSTON

Ans.

IN CABLEGRAM NY68 OF 1ST,
PLEASE READ 2ND WORD UPYZBGROAT.

LICHENG

W C Hanfield

Tsinan, Shantung, China.
November 29, 1929.

Dear Friends:-

When my October 18th letter was written I thought that my next would carry Christmas greetings but to most of you this will only be in time to wish you all "A Happy New Year."

This will not be a very happy letter. The trouble which most of us realized was inevitable for our university has come, and though the students are back in their classes which have been more or less interrupted in the School of Arts and Science for a month, we are not yet through with our troubles. I have written that the oppressive rule of our old bandit Chang which ended in May 1928, but was followed by a year of Japanese suppression, was just storing up steam in our students, and vident reactions were only a question of time. Those who did not know the strong anti-Christian and anti-foreign attitude of our local government and political party thought that it would not be so violent as that from which Christian schools suffered in Changsha, Foochow and other places in the south earlier, and perhaps it has not been, but it has some most discouraging features. The PARTY (I write in capitals because it takes itself that way) is the propaganda organization which keeps the present oligarchy in power in Nanking and most other sections of the country. Its upkeep is the second item on the mysterious and unseen government budget, costing many times more than education for the whole country. Most of its active members are anti-Christian. Next to the army of the central government it is the chief agent for keeping President Chiang and his party in power. This may seem to contradict the often repeated fact that many high officials in Nanking are nominally Christian, but I fear that for most of them the "nominal" needs to be emphasized. To return to our university situation, our provincial government board of education is also anti-Christian, especially its chairman, Mr. Ho. This was bad enough, but to make it worse a Dr. Ch'eng who got a PhD. degree in America and taught here two years, using every means to court popularity with our students in the Arts School, resigned last July much disgruntled because he had not been elected Dean of the School of Arts, or possibly president, to which office our fine Dr. Li T'ien Lu, who had been acting president for two years, was elected last July. Dr. Cheng took a government position in the city and was on hand to start the students on a strike, the first avowed object of which was to get a Chinese dean for the School of Arts and take steps to get the university registered. Three or four students in Arts were receiving salaries from the Party organization and should have been expelled as soon as they started the strike and demonstration, which they did without even presenting a petition to the University authorities. President Li's proposal that they be expelled was not supported by a majority of the Senate, as they feared political complications. Then the next demonstration of the students, with flags and flaming posters was to get rid of our president, a fine, scholarly Christian man, but not a "good mixer" and not popular with the Chinese teachers or local officials. Anti- Christian local papers and numerous handbills stated that the president was the one who was making it impossible for the university to get registered with the government, and partly to call their bluff and partly because he was not getting needed support, in a most self-sacrificing spirit Dr. Li offered his resignation. Then things got more violent, new posters and a second strike a few days after students went back to their studies said that the real obstacle was the Christian and foreign nature of the university. All the officers must be Chinese, the cross must be removed from the church and Dr. Sun's picture put in its place, the School of Theology must move

off the campus, the funds uded by foreigners must be handed over for engaging more Chinese teachers,etc. There were threats that the church might be burned or the scientific equipment smashed, and some people got nervous, especially when the ring leaders got some labor organization to stage a sympathetic demonstration. Meanwhile the School of Medicine and the School of Theology went on with work as usual and two-thirds of the students in the School of Arts and Science issued a circular stating that they were out of sympathy with the extreme measures taken after they had joined the student movement, and wished to go back to their studies, but they were terrorized by the well organized minority who carried sticks and picketted college buildings and men's dormitories most effectively. The women students, who all live in one dormitory with the women students of the other two schools, and who had the very wise and brave help of our new dean of women, Mrs. Yui, all but four of them withdrew from the students organization near the beginning of the trouble, and were reviled in the nastiest language for doing so. Mrs. Yui herself would go to the door of the women's dormitory to meet processions of men students who came to insist that the women join them, and by her diplomacy and firmness get them to go away. An emergency meeting of the Administrative Council of our Board of Managers was called and the organization of that Board and of the University Senate was changed to make the Chinese membership much larger, measures which had been started last year, but their execution unhappily delayed. We also proceeded with the reorganization of the School of Theology on the basis voted a year ago if necessary to secure registration of the other two schools, with its own Board of Managers. Then the vice-president of the Board of Managers, Mr. Yee, one of the alumni who live in Tsian, took matters much into his own hands, made certain promises to the local government and party men, who all these weeks have been in cahoots with our bad students, and got the students back into their classes. Mr. Yee is chairman of the Executive Committee which is acting in place of a president, one Chinese member from the three other faculties acting supposedly with him, Medicine, Arts and Science. Theology is out and we are rather happy to be, as things are now going. I do not think the central government will let the School of Theology be put off the campus, but who can tell? The Shantung government would like to take over the whole property and use it for their government school.

Neither have things in the country been going happily, according to my feelings. Neither Feng nor Yen came out to fight with the People's Army, through Feng, from his quiet place under guard in Shansi, openly declared his sympathy, and without strong leaders and the old religious enthusiasm and loyalty which until two or three years ago enabled the People's Army to conquer forces which greatly outnumbered them, and without the great financial resources which were behind Chiang, they are unable to push down to Hankow as they planned. Chiang and his German officers took the field against them, but there was little serious fighting. The People's Army are now being sent South, and President Chiang himself is going to Canton. Marshal Feng is probably less free than he was last summer,and some have feared that Governor Yen would hand him over to the Nanking government for execution or imprisonment. I do not think that he would do so, and evidently Chiang realizes that his position in the country is weakening, and is willing to make some concessions, just what is not yet published. As long as there is no way provided for holding real elections or replacing one party government for another without a civil war, we shall have these military struggles. The one in the south is far more revolutionary in character than the one now ceasing, at least for a time.

It is unfortunate for Marshal Feng himself that he could not get abroad months ago. Had the little daughter come a month or two earlier, perhaps the family would have been out of the country, but even if he was ever really free to leave his host in Shansi, there were serious difficulties. When he left his great army in the west and crossed the Yellow River into retirement in Shansi, he was bitterly reproached by the officers there who accused him of deserting them in that famine-stricken region, and securing no government funds either for disbandment or for maintaining the army. Had he gone abroad, his conscience would have been still more accusing, so this was one of the conditions put up to President Chiang. Now President Chiang has probably spent all of the seventy millions appropriated by the government for disbandment, and every one is worse off than before. Such is war. And most of the government revenues will continue to go for Chiang's vast armies, and most of the rest of his propaganda bureau. It is hard to be very cheerful about China.

But Christmas is coming, and some day the Prince of Peace -- even to China.

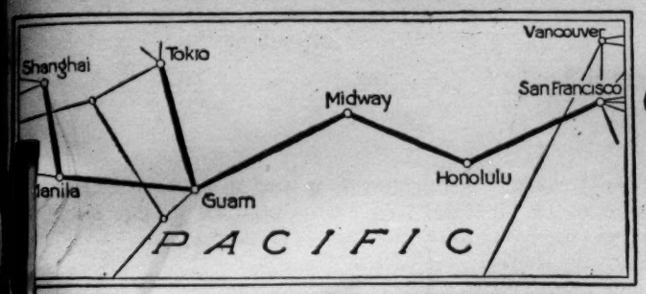
Yours with love,

Signed: Luella Miner.

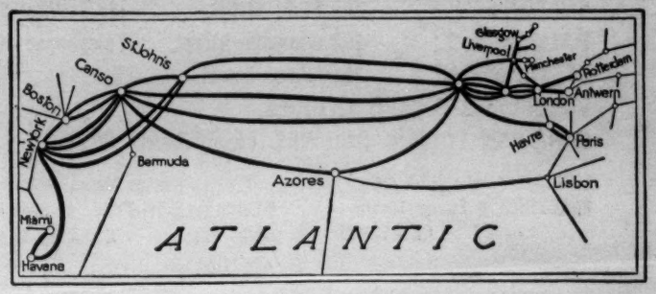
Form 62

Parsons 267

CABLEGRAM - "VIA COMMERCIAL"



THE MACKAY SYSTEM
COMMERCIAL CABLES
POSTAL TELEGRAPH
"THE PULSE OF THE WORLD"



TELEPHONE HUBBARD 0180 CLARENCE H. MACKAY, PRESIDENT. JAN 15 1927

RECEIVED AT 100 STATE ST., BOSTON 646a SUBJECT TO TERMS AND CONDITIONS ON BACK HEREOF, WHICH ARE RATIFIED AND AGREED TO.

NYG 26PAC47

TIENTSIN 4 1030AM

RECEIVED
FOREIGN DEPARTMENT
JAN 15 1927

FERNSTALK BOSTON

CHYFZ/OOCUN AJAFV/ILBYV

Ans. Jan 19, 1927

BORN YESTERDAY A BOY; MOTHER AND CHILD DOING WELL.

DR. & MRS. EDWARD F. PARSONS ADVISE FAMILIES BY MAIL.

Relatives informed

C

COPY

Answer written by R.E.C. 28 March

714 Santa Paula Avenue
Santa Paula, Calif.
March 4, 1929

Dear Mr. Chandler:

I have your letter of January 31st and more recently copies of Board letters to China and the one containing reference to the death of several including Helen Gallagher. It came as a shock though I knew she hadn't been well and was expecting to have an operation. I've had no details whatever and should be glad to know what you have heard - also her parents' address.

I am revelling in Southern California sunshine and think that this is probably the best environment I have been in yet since my return. My sister here had quite a fight back to health after a serious time with exophthalmic goitre several years ago, so she seems to know what is good for me, and tells me I'm too tense and take things too seriously, so I'm trying to relax and take things calmly. I really feel that I'm making progress though I still have had a little temperature a few days recently and every once in a while have a day when I feel rotten for no apparent reason and still enjoy my twelve hours in bed.

I'm writing you for advice and wish you would consult with Mrs. Lee and Dr. Ward as you think best. I still do not feel ready to go back to China but there is the possibility that I suddenly will, so I want to plan things in case that I am ready to go next August. Then there is the question of study. I should feel very sorry to go back to China for seven years without having gotten new help and inspiration much as I would hope to get from some study. Looking at things from the China end, wold you think it more important to hurry back there, or to delay and do more studying? Dr. Ward in a letter dated January 26th said he had talked to Mrs. Lee and that if I feel strongly that I must study, my furlough can be extended. I haven't time to get the opinion of people in China before deciding so am asking your advice as representing the China end.

Making my plans is like a game of checkers -

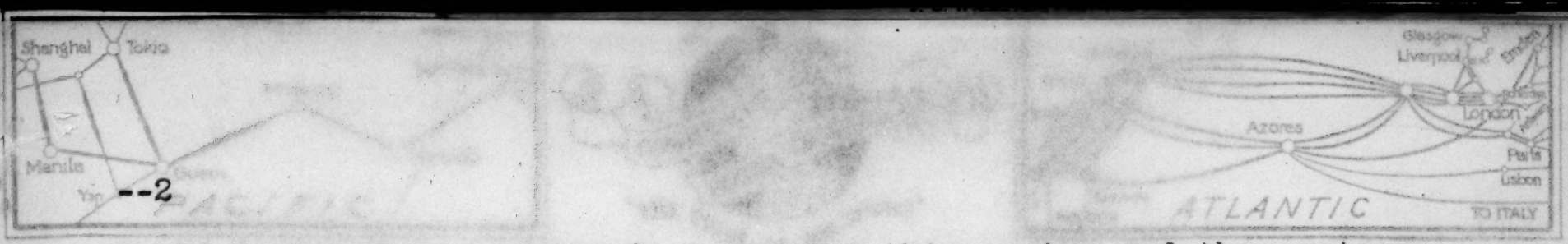
1. I think I owe it to my parents to spend this summer with them in Idaho. Summer

2. I must go as far east as Oberlin before returning to China as I have a trunk there and friends in that region yet to see besides desiring another glimpse of my sister and brother. May

3. I have promised some time at Grinnell this spring. Apr

4. I should be glad to attend the National Council meeting if I can do it easily. May

5. My study - when and where?



I had expected to combine 2, 3, 4, & 5 this spring and then return to Idaho and be ready to sail in August. Since I am still resting, should I stay here until summer, then go to Idaho, and next fall go east for 2, 3, & 4, & 5? or, should I go east the end of April for 2, 3, & 4, return to Idaho for the summer, and study at the Pacific School of Religion next fall? Do you know anything of this school? Elmer Galt took work there, didn't he? Since I am not to be principal any more, I have thought I should take Rel. Ed. work.

I realize you cannot decide these things for me but you may be able to give a little helpful advice!

As far as Grinnell is concerned, it would probably be better for me to be there this spring, for they will have Harold Matthews next fall, and I am anxious to have something done about the financial condition of our Tehchow schools. It is a pity for Mabel Huggins to have that financial strain in addition to all her other difficulties, and of course the help already given will not be enough for 1929 unless Grinnell is sending more.

I have not heard how soon you are giving things over to Mr. Fairfield, but imagine not yet-.

China seems to be having a little excitement again!

I heard the inaugural address over the radio this morning and got quite a thrill -

Sincerely yours,

(Signed) Alice Reed.

The time time as shown in the date line on full rate programs and expressed in Eastern Time as shown on all messages, is STANDARD TIME.
Received at 169 Congress St., Boston, Mass.
RECEIVED
FOREIGN DEPARTMENT
1927 FEB 1 PM 12 1
FEB 1 1927
2722

HB175 12

CLEVELAND OHIO 1 1152

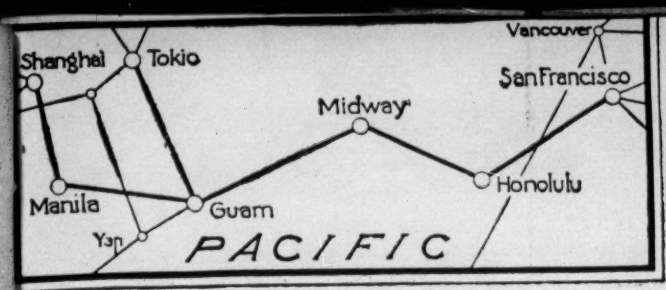
DR WM E STRONG

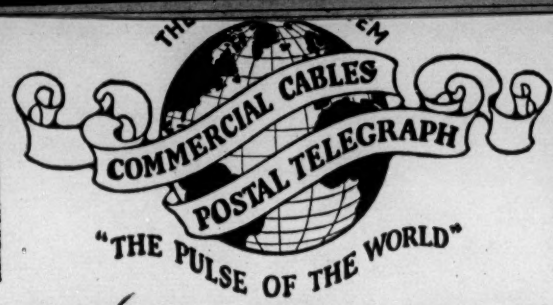
14 BEACON ST BOSTON MASS

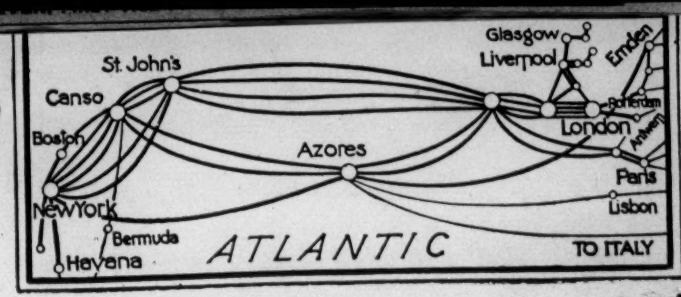
PLEASE WIRE ANY INFORMATION [illegible] SAFETY FOR OUR BULLETIN

PRINTED THURSDAY

C. H MYERS







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100 STATE ST., BOSTON

CLARENCE H. MACKAY, PRESIDENT.

FEB 27 1928

269

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RECEIVED
FOREIGN DEPARTMENT
FEB 27 1928

FERNSTALK BOSTON

CEYIZRIEBY NOGILONIUJ

Ans. 5 Mar.

BORN TODAY A BOY MOTHER AND CHILD DOING WELL CHARLES
EIGHT POUNDS

HUGH L. ROBINSON

270

FEBRUARY 1, 1927

REV. C. H. MYERS
PLYMOUTH CHURCH
SHAKER HEIGHTS, CLEVELAND, OHIO

HAVE NOT HEARD FROM ROBINSON OR LINTSING RECENTLY NOT
IN PRESENT WAR AREA CABLES FROM FOOCHOW REASSURING
PRESS DISPATCHES MOSTLY OVERDRAWN AND HIGH COLORED
CRUCIAL MEETING BETWEEN NORTH AND SOUTH ANTICIPATED WHEN
AND WHERE NOT EVIDENT THINK GENERAL OUTLOOK FOR
AMERICANS IMPROVED

W. E. STRONG

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress St., Boston, Mass.

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1927 FEB 1 PM 12 1

FEB 1 1927

271

HB178' 12

CLEVELAND OHIO' 1' 1152A

Ans.

DR WM E STRONG

'14 BEACON ST BOSTON MASS

PLEASE WIRE ANY INFORMATION OF ROBINSONS SAFETY FOR OUR BULLETIN

PRINTED THURSDAY

C. H MYERS..

The filing time as shown in the place of receipt is the time on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 109 Congress St., Boston, Mass.

Ans.

272

1928 JUN 5 PM 10 45

HB640 44 NL 4 EXTRA XU=CLEVELAND OHIO 5

DR WILLIAM E STRONG, CARE AMERICAN BOARD 14 BEACON ST

BOSTON MASS=

:CHURCH DESIRES TO SEND CABLEGRAM OF GREETINGS TO DOCTOR HUGH L ROBINS IN CHINA WILL YOU PLEASE WIRE ADDRESS WHICH WE COULD SAFELY USE FOR THIS CABLEGRAM MILITARY OPERATIONS SEEM TO MAKE IT DOUBTFUL WHETHER CABLEGRAM WOULD REACH LINTSING CORDIALLY=

CHARLES H MYERS PLYMOUTH CHURCH OF SHAKERHEIGHTS.

Boston, Mass., June 6, 1928

273

Rev. Charles H. Myers
Plymouth Church
Shaker Heights
Cleveland, Ohio

CABLE ADDRESS DOCTOR ROBINSON IS HUGH ROBINSON FERNSTALK TIENTSIN

Herbert E.B.Case

Collect

RECEIVED AT POST OFFICE SQUARE BUILDING 109 CONGRESS STREET BOSTON, AT _____ STANDARD TIME

RECEIVED
FOREIGN DEPARTMENT
SEP 7 1929

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FERNSTALK BOSTON
CEZYRONIUJ

Ans.

BORN TODAY A GIRL; ALL WELL

HUGH L ROBINSON

Families informed

Autumn Gleanings from Tehchow.

1923
Sawyer

After a strenuous day at the hospitals, while the soft dusk is falling, I love to walk to supper up on the high dike which encloses our entire compound, or if time permits, take a short horseback ride out into the country. Just now, as far as eye can see, are fields, ready, or nearly so, for harvesting. The kaffir corn is being cut, sweet potatoes gathered, each field a hive of industry. Toward night children, and old women busily glean the stalks that have been left behind by the reapers. Each bundle spells fuel to cook the evening meal, and every member of the household, large and small, must take a share in the gathering of this precious material. Small wonder that when on furlo in America, it fairly hurt to see leaves by the roadside, or on spacious lawns, gathered into piles, and burned, when here, sheer poverty necessitates the scraping together of every tiniest twig, leaf, or root!! Not infrequently a bright moonlight night will entice some young and ambitious fuel-gatherer to embrace this silver opportunity to add to his store, less hampered by competition. Drought in the spring and early summer withered part of the crops, but that which survived benefitted by the late July and August rains, and so, in comparison with recent years, there is a fair harvest. Amid so much that makes us sad at heart over the present condition of old China, we rejoice in this prospect for our Shantung poor. On the tenth of the tenth month, China celebrates her "double ten" anniversary as a Republic. In view of so much local and general disturbance, due to banditry, and all its underlying causes, our Christian Church felt it would be mockery to indulge in purely secular patriotic celebration of the date. The day, therefore, will be given up to prayer for the country's deliverance from its bondage of graft, lawlessness, and ignorance; to special massmeetings at the church and in the outlying villages in the interest of reform; to pageants, and processions of church school students etc., in the effort to bring conviction to the hearts of our Tehchow people that China cannot be saved from present conditions by hit-or-miss patriotism, however enthusiastic. The power of God, alone, expressed in the clean upright lives of her common people, can bring order out of her present chaos. More and more does it become apparent that China's so called upper class, the royalty, so to speak, can be little counted on for help at the present stage. She must look to her educated youth, and her business men to redeem the situation.

At the hospitals we try to do our bit toward this end by endeavoring so to train our doctors and nurses that they shall not alone be efficient along professional lines, but be at the same time strong Christian men and women, potential powers for good in the communities they shall serve. Our Chinese church stands much in need of such helpers as these, especially here in an inland station, where educated men and women are yet so largely in the minority. More strong Christian business men in our Tehchow church would be a tremendous asset in our efforts to stamp out vice in the city, and set on foot measures for reform, sanitation, and uplift. Last spring we opened a branch dispensary in the heart of the business district, our aim being, not only to treat physically those who should come, but by this means, make better known the things for which we stand, in the eyes of these very merchants whom we wish to win. They have shown their appreciation of our friendliness, and of professional courtesies, and gradually we pray for it to lead to their open recognition of the church, and cooperation in its movements.

The hospital work has gone on this year in fairly even tenor, with no especial exigencies of famine or flood! The number of patients in the wards varies greatly with the seasons. In China patients come to the hospital when it is convenient to do so, and not always when they should!! The harvest season, planting time, or at the New Year holidays, for instance, sees our wards running light. After the cotton, peanuts, potatoes, and grain are all safely garnered, then, and not until then, will the farmer attend to mere physical ailments. Alas, his wife must often wait even longer than this, for needed attention. Too often do we ask a little woman, "Why did you not come several months (or perhaps years) earlier? We fear you may have come too late." The reply will be, "*He* did not con-

sider it an ailment worthy of taking so much time and trouble." This, being interpreted in terms of their economic conditions, means, that in view of those many shoes and clothes to be made, all by hand, the meals to be cooked, and babies to be cared for, this husband felt the housemother coould not be spared to go to the hospital. When she could no longer stand, or work, then was it a disease demanding consideration. It does not always mean the heartlessness, that on the face of it, would seem to be the only construction one could put upon such action. It is rather an outgrowth of their dire poverty, big families,—too many mouths to feed on too few acres, and their hopeless ignorance of hygiene, or preventive medicine. They know nothing of sex eugenics, and are often not in a position to practice it if they did. We must often sow, knowing full well that the seed will fall on stony ground. But it is not always so, for God does give us the joy of seeing many of our coworkers and pupils, as time goes on, really grow in grace, and in the ability to take real individual responsibility.

For those with a statistical bent, I may say that for these nine months of 1923, we will average about 750 inpatients, some 300 operations under anaesthesia, and about 8000 outpatient treatments. There are 23 pupil nurses in training, and four graduate Chinese nurses in employ as heads of various departments. These last are a recent venture, and their salaries are a financial burden calling for no little faith. It seemed best, and necessary, in this way, to try and relieve at least a measure of the responsibility resting on our limited foreign force. In return for their, under foreign standards, absurdly small salary of something under gold $200 each, they have in these few months, been of untold comfort. It may be that some of you will like to take a share in making this help possible for us next year. We have raised these funds this year from special and personal sources, most of which will not be again available.

We have been both interested and concerned in these last few weeks over literature which is being widely circulated among the Chinese, published by a new sect which has arisen, and which claims for itself all the virtues of existent religions, and in addition has rather startling and pernicious aspects. They prophesy a series of calamities to occur just after the Mid-Autumn festival (the date of this present letter!!) which are to confirm the claims made by their leader, a Tang Fang Chang, that he has received Holy Orders from on High to assume leadership of this sect. He represents himself as having received revelations of power by means of which he asserts he can make this world a Utopia in the next one hundred years. Out of all this has arisen the fear in the hearts of many non-Christian Chinese, and in not a few of our Christians, that this presages the imminent coming of the end of the world. Since some of his propaganda would seem to give Biblical authority for its statements, our pastors, Chinese and foreign, are taking steps to refute such rumours, or rather to make it plain, why, according to our light, such prophesies could not be authentic. "Of that day and hour knoweth no man." Conflicting dates have been given for these days of darkness and calamity, the earliest being September 14th. and the latest, the 24th. At writing we have already had three lovely sunny fall days, which according to schedule should have been sunless!! and we therefore trust that those about us, none too strongly grounded in faith, will take heart. We should indeed, ever be ready, but found "at our tasks."

The fourth commencement of our training school was held at our city church two weeks ago, and it seemed in many ways the best we have had. No other class has had as high record, uniformly, as had these five. One would go far to find four finer young men, and big red-cheeked sunny-hearted Miss Niu is a joy just to look at, aside from her professional ability. She was engaged long before she finished grammar school, and likely will be married as soon as her prospective husband finishes his education, but she will make a lovely wife and mother, the more so for her training. In the meantime we are glad to keep her for this year as charge nurse in Porter Operating Room, and Outpatient Department. Of the four men, one has gone to Chiangsu Province, one to a Church of the Nazarene Hospital in southern Chihli, one to the other American Board Hospital at Lintsing, Shantung, and the fourth remains with us,—all in executive positions. We were very fortunate in securing a par-excellent speaker for our exercises, Pastor I, of Tsinanfu, a Princeton graduate, a former "Y" worker, and never in any tongue, have I heard a more applicable, and inspiring address for graduating nurses. The training school sang to "Urbs Beata" ("Jerusalem the Golden") a selection

9/12/23

with service and patriotism as its theme, and with our Mrs. Heininger singing the obligato, the music was as sweet as it ever was in an American church. The graduates had composed an original song of farewell to staff and school, which I set to "Aloha Oe," and they were justifiably proud of their feat. One hundred potted plants, rented for the occasion, while not numerous as to blooms, made a pretty setting of massed greenery for the graduates, hospital staff, and speakers, on the platform, and the pupils just below. We marched in, Miss Jevne leading the women, and self the men, singing Onward Christian Soldiers, to that fine Gould-Pugh processional, that we used so much at Alexander-Chapman meetings, back in 1910. The number of invited guests more than doubled that of last year, there being over five hundred in the church, showing the increased interest of the city people in our work. To the indignation of some, the presence of small children was prohibited! but the orderly sacred service resulting was a delight.

On the Sunday previous, at morning prayers, I gave the outgoing class the verse, "It is more precious to give than to receive," for their motto, red inking it in their new Bibles, a parting gift. I had just returned from my vacation, and this was my first service with the school. I was surprised, and touched, when voluntary consecration prayers were called for, as preparation for our fall work, to have a man nurse lead who was at the time under suspension for sleeping on night duty!! Under the circumstances it could not have been an easy thing to do, especially in view of the sensitiveness of this race under so called "loss of face." Rules will never be kept under mere pressure of authority,—only when conscience and loyalty come to the fore can pupils combat with temptation. Four more nurses take their national examinations this December, and finish their course at varying times during the following year. They haunt my office this fall with lists of questions they want discussed in open class, that have cropped up, as they review the four years' work by themselves. Perhaps I shouldn't tell, but if I didn't who would? It is said that probably one of the lads just graduated, will hold the highest record in both practice and theory, of any nurse taking the N.A.C. examinations this year. One of our girls won this honor three years ago. She now is in Shansi province, a happy wife and mother. Mr. Jung is head nurse in a men's hospital there, and she carries as many duties of matronship in the women's side, as her home duties will allow. They were married from our hospital chapel, and a happier love match you never saw!! The missionaries at their station have written me what a lovely little mother Te Chih is, keeping her baby as sweet and clean as an American child, "so that it is a joy to hug her!!"

One of the most important items of news for this letter, perhaps *the* most important to the writer, is to report the coming to the station from a successful year of language work at Peking, of our new nurse, Miss Grace Jevne. She is a most welcome partner at Wee Hoose, (as our own especial quarters on the second floor of the private ward pavilion are called). Her time will of necessity be given largely to language study this year, but she has begun to do her bit this fall with the nurses, in taking over the bandaging class, and in many another way, together with her "understanding sympathy and advice," she will lighten our burdens. The residence compound sees two empty houses open this fall with the coming of the Matthews and Ellises. The latter may be really termed "new-olds", as they were long at Lintsing, and now are just returning from a prolonged health furlough. We are glad to welcome them to the hospital staff. Mr. Ellis will temporarily fill the vacancy made when our hospital business manager left us, and be pastor for our sick men in the wards. His wife will do likewise to the limit of her strength in the women's wards, and as I laughingly put it, "look after my manners and morals." To be with her means to be better, and to hear her, whether in English, or her lovely Chinese, is to want to be more like that One of whom she tells so beautifully. Baby Alden Matthews and Jean Heininger make a lively span this winter. Frankie Tucker will have to seek a Chinese playmate! for Arthur has gone to Tungchow school, incredible as it seems. Margaret finishes High School there this year, and so can be big sister to our "Honey Boy." He is made of the stuff that thinks a heap, and says little, and that busy little brain some day will be a credit to the dear old man whose name he bears, Dr. Arthur H. Smith. William Tucker, dear lad, instead of going to Oberlin, as planned, is here at Tehchow, convalescing from an attack of infantile paralysis (I will not bore you with its technical name!) It was a hard blow for him and all who love him, but we are prayerfully

thankful it is no worse. He is crippled yet, for walking, but we so hope it will be only temporary. His arms, and the fine mind, are intact,—time only can reveal the outcome. In the meanwhile his sunny patience is a precious asset for him, and a lesson for us all. Miss Turner, our new evangelistic missionary, is busily digging away on the language. On Sunday mornings she especially earns our everlasting gratitude by lending a hand with a special meeting for children during church hour, so the big folks may have a quiet service. Her advent and the return of Miss Reed from furlo has filled the ladies house to the brim, so Miss Wyckoff has taken a room with the Ewings. She still takes her meals with us, for we would be loth indeed to lose her entirely from our circle.

I hope this letter will come to you in season to bring you my warm "turkey" and holiday greetings. It would be in my heart desire to write you each personally, but the stress of the days here, and my rather too limited strength makes that impossible. You are never forgotten, however, —you at the home end will never quite realize what your trust, faith, and love mean to us out here. It is a God-given link in His chain. May I share with you in closing a few lines which often come into my mind when, at the end of a full day, I feel as though I had spent its hours in nothing very worthwhile,—just a multitude of little tasks.

File

"Master, to do great work for Thee, my hand
Is far too weak! Thou givest what may suit,
Some little chips to cut with care minute,
Or tint, or grave, or polish. Others stand
Before their quarried marble, fair and grand,
And make a life-work of the grand design
Which Thou hast traced; or, many-skilled, combine
To build vast temples, gloriously planned.
Yet take the tiny stones which I have wrought
Just one by one, as they were given by Thee,
Not knowing what came next in Thy wise thought.
Let each stone by Thy master-hand of grace
Form the mosaic as Thou wilt for me
And in Thy temple-pavement give it place."

With best wishes for *your* harvest, in the field where God has placed ***you.***

Sincerely, your missionary friend,
MYRA L. SAWYER, R.N.

Williams-Porter Hospitals,
Techow, Shantung,
China.

1923.

Box 9..Los Baños College
Philippines
April 19, 1926.

Dear Friends:

If you are New Englanders I especially tender to you, Lexington-Concord greetings!!! I thought I could use this holiday morning to no better purpose than to give you a page or two of notes on the winter at Tehchow, and the journeyings which have brought me to the Islands, for the first three months of my furlough.

From previous letters, and the press, you know that these last six months have been strenuous ones for North China, and we were in the thick of it at Tehchow, with trenches on all sides of the compound, tens of thousands of troops quartered in the city, and an endless stream of them passing through, with all the incident conscripting, and commandeering of carts, animals, and food supplies from the terror stricken country villagers. Our city was captured by the Peoples' Army, (Kuoa Min Chun) in December, and a few days later retaken by the opposing forces. Our compound had its share of stray bullets, but both sides promised not to directly shell our buildings, and they kept their word, so we had no casualties among our number. At times we could see the fighting from the windows and porches, and of course our wards were soon filled to overflowing with the wounded. In addition we were caring for refugee women and children, 1800 in the hospital compound alone, and 2400 at the city church, besides all who could be crowded into the cellars and servants' quarters of our residences.

We were cut off from securing additional food or surgical supplies, as the T.P. R.R. was held by the military folk, and no trains for passenger or freight service went through. Lintsing hospital generously loaned us several nurses, and one of their doctors, for the time of greatest stress, but even with this aid, the staff was taxed to its utmost to care for the wounded. Poor mutilated ladies, - it mattered not to us from which side they came, - enemies on the field, they laid side by side in the wards, and I never heard one of them express a word of hatred. They rarely spoke of the war, beyond hoping they might be able to get back to their homes after they were well, and escape returning to the battle field!! So many of them were only boys, under twenty, and with little if any sense of real loyalty. Why should they have, when their leaders themselves, on one side today, tomorrow appeared on the other? The wounded men were wonderfully patient, and so grateful for all attention given them. Individual cases among them, I can never forget, - the 19 year old, with his arm off at the shoulder who pluckily struggled with tetanus, and finally won; the Russian shot through his mouth and right eye, who, unconscious, and seemingly hopeless for a time, rallied, and despite the loss of his eye, went back to the field; the family of civilians, five in number, shelled from an aeroplane, only

two of whom survived their injuries; the 15 year old boy held up at the point of a gun for money, and having none, received a shot through the chest which gave him weeks of suffering before merciful release came; the sweet faced lad of 20, shot thru from side to side, grazing his spine, and paralyzing him, who has recently gone Home; another youngster, with 27 shrapnel wounds, still alive at last report, and who probably will recover unless tuberculosis finds him an easy victim! - these and many others which space does not permit of inclusion. These are the tools who carry out the plans devised by their superiors, - these suffer that their leaders may gain. Were it all for real public advantage, it would be somewhat more tolerable, but to satisfy individual greed for power, it is a heart-breaking mutilation of China's young men!

When I left Tehchow in February the city was a place of desolation. The long city street lined with little shops, usually busy hives of industry, was deserted. The stores were closed, interiors looted, counters wrecked, windows boarded up, - such is the havoc war creates in a land where soldier-bandits are given largess to loot wherever they are victorious. Small wonder that it seemed odd to the missionaries in Tientsin to hear the army of Feng Yü Hsiang enter their city on Christmas morning, singing "Onward Christian Soldiers", every man under orders not to loot, and to shoot anyone seen attempting it!! We had let it be known at the hospitals that we were greatly in need of bandage cloth, and sheeting material. One day our Chinese compradore advised us of the possibility of securing a quantity, if we would promise to take the man's entire stock, some forty bolts. This we agreed to do, and that night after dark, the goods were delivered. We later learned that this shopkeeper had been forehanded enough to get his cloth buried in the ground, and a mud wall hastily built on top of the site, the day before the city was taken!! We know of others who followed his example. Alas, some, in their haste, illy concealed their move, and the goods were dug up and confiscated.

Such heavy and unexpected drain on our surgical and other supplies, not to mention food and fuel, means a serious financial embarrassment for the hospitals. Most of the soldiers came in penniless, except for a few coppers in their belts, and could pay nothing for their weeks of care. Numerous appeals were made to military officials, but to no purpose, until after a number of fatiguing trips to Tsinanfu, and interviews with the Governor, Dr. Tucker has finally succeeded in obtaining a grant of Mexican $2000, - a tithe only of what has been spent!! But one cannot refuse the wounded, so sorely needing our services. From $15 to 20 dollars gold will meet the expense for an average stay, unless anti-tetanus or other serum is indicated. If there are those among the readers who would like to assume the expense of "your soldier" the help would be greatly appreciated. Drafts may be sent to our business manager, Mr. E. W. Ellis.

Last reports from China would indicate that active fighting has ceased in the immediate region of Tehchow, though the hospitals are receiving wounded from the north. Tientsin has been retaken by Chang Tsao Lin's affiliated forces, and Peking is now in question. It is to be hoped that the capital city will not be shelled, - it would seem nothing short of sacrilege for the Forbidden City, the Temple of Heaven, and like beautiful historical spots to be wantonly destroyed. It is rather more probable, tho one hesitates to be a prophet for China's politics!, that the three generals who man this triangular maelstrom, will come to some more, temporarily at least, peaceful adjustment. I still could wish, that even though he himself does not care to be President, that Feng Yü Hsiang's armies might remain in control. The 2d and 3d division of the Peoples' Army have not been under his discipline, so their troops are inferior to the Christian Army, but at their worst they seemed preferable to the other soldiers. We long for the best of China's men to be able to get into power, and we have faith that they will, eventually, but it is hard to wait, and see this needless cruel suffering. War, flood, famine, plague, - ruthless devastators, in turn.

It seemed almost like shirking one's duty to leave for furlough, with the wards crowded, the staff tired, and the usual hospital routine so disorganized, but if one does not go at the appointed time, it throws out of line all those whose furloughs follow, so it seemed best to leave. The Conference of the Nurses Association of China was scheduled for February 18th, at Nanking, and so I laid my plans with that as a centre, as well as one can make plans with telegraph wired down, no passenger trains, etc. A long night in an unheated steel box car, sitting on my baggage, brought me to Tsinanfu. A berth from there, which by the way, I shared with seven soldiers!, to Tsingtao; second class on a Japanese steamer to Shanghai, and a day's ride on the train, brought me to my destination, - a trip which would ordinarily be made in 24 hours from Tehchow!!

I am very glad to have had this official touch with the Nurses' Association just before leaving the country. The Conferences have always given me courage and inspiration, and none more than this one, - where in greater numbers than ever before, our Chinese members were in attendance, and took hearty and helpful part in the floor discussions. In all there were more than 300 registered delegates, only 60 of whom were foreign nurse superintendents. Of the Chinese, about 100 were student nurses, without vote, and the remainder were fully graduated Chinese men and women nurses, with the rank corresponding to the American R.N. The Nursing Journals of China, Great Britain, and America, as well as all others who are affiliated with the International Congress of Nurses, will have reports of the Conference, so I will not enter into detail. The above mentioned Congress holds its next session, at Peking, in 1929, with Miss Nina Gage of Changsha, one our own missionary nurses, in the President's chair. This is the highest honor which can be given in the nursing world, and it is a distinct honor to

At that time, Miss Lilian Wu, Chinese graduate nurse, now superintendent of the Tr. School in connection with the Red Cross General hospital of Shanghai, will be President of the Nurses Association of China.

While waiting for my steamer for Manila, I spent several days at Kashing and Hangchow, visiting mission hospitals. At the latter place I was especially glad to see the famed work of Dr. Duncan Main, - his leper asylum, t.b. refuges, etc. In Shanghai I enjoyed the hospitaility of Mrs. H. B. Maxwell, wife of the secretary of our China Medical Association, herself a nurse before marriage, and now acting as chairman of our Public Health Department. The S.S. Canada stayed overnight in Hongkong, giving me opportunity for a trip up to the Peak, and to Repulse Bay, affording a fine view of the harbor and hills. My host, Dr. Robert Pendleton, of the College of Agriculture, w was on the dock at Manila. We had time before the train left to slip into Union Church and hear Dr. Charles Jefferson of Broadway Tabernacle,- a pleasure indeed.

Los Baños College is two hours out from Manila, by train, in the hills, and the luzuriant foliage is a joy to me, after the barren yellow plain of Shantung. It is hot, and rather a sudden change from the zero weather I left, but there is no hospital schedule to compel strenuous days, and I work hard "trying to loaf!!" I shall be here till the end of June, when the Tuckers come along on the S.S. Coblenz and pick me up. We go via the Suez route to U.S.A. We travel second class, and perhaps third on the Mediterranean, and with them, I can do it more safely as to health, and more cheaply, than I could alone. September will see me at the University Hospital of Penna., at Philadelphia, with my friend, Miss Minnie Goodnow, superintendent of nurses. She is arranging for work there and at nearby hospitals for three months. Enroute to Boston, I hope to see the contagious work at Providence City Hospital, and the Christmas holidays will find me among friends and relatives in my home city.

Letters will reach me here until June 25, then C/o American Express, Genoa, before July 15, and after that, the Philadelphia address, given below through December. Later, C/o American Board, 14 Beacon St., Boston, will reach me until my return to China, next spring.

With warm greetings.

Your "travelling" missionary friend,

MYRA L. SAWYER, R. N.
(Tehchow, Shantung, China)

(1818 Lombard St., Phila.
C/o Miss M. Goodnow, R.N.)

Sawyer

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277

Received at 169 Congress Street, Boston, Mass

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FOREIGN DEPARTMENT 1927 MAR 30 AM 9 13

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MRS L O LEE

Ans.

14 BEACON ST BOSTON MASS

CABLE TEHCHOW HOSPITAL IF FOREIGNERS LEAVE PLACE KUEITE PROTECTION CHOU OR OTHER FRIEND MY EXPENSE EXPRESS LOVING SYMPATHY EAGAR DESIRE RETURN TO CHINESE STAFF.

SAWYER.

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Boston, Mass., April 1, 1927

LCO FERNSTALK
TIENTSIN

TEHCHOW FOREIGNERS LEAVING PLACE KUEITE PROTECTION CHOU OR FRIENDS MY EXPENSE.

SAWYER

Prepaid $7.50

279
Reel 7
Mrs. Tucker

CHINA

TEHCHOW APRIL 18, 1929 EMMA B. TUCKER

Maybe others may have written you of the wonderful meetings that Rev. Chang Fang has been holding in North China, including Tehchow and Shansi. He certainly brought great blessing to Tehchow in his two visits made here. He gave 5 powerful addresses here in Tehchow in mid-March before the Shansi trip. He used Tehchow as a "chung hsin tien" from Tsinan, Lintsing, and Hsiao Chang. These trips were made in company with Sec'y Chang Heng Ch'iu, whose two messages delivered here at that time were strong in spiritual tone, too. Then Rev. Chang passed on to the north and west. Later he returned to give addresses to the members of the Local Cong'l Assn, which met here Apr. 2-5. Every one of his addresses was full of eloquence, and, as nearly as I could tell, perfect in diction, logic, and conviction. By far, the best of all was that they were deeply spiritual throughout. He was brave. He tackled subjects that were germain to the hour, and made people think. He was convincing. He held his auditors spell-bound truly. After 7 addresses that were no less than powerful and marvelous in their conviction, eloquence, logic and earnestness, and full of spiritual fervor, given during the first three days of the Local Assn. meetings, we heard it said by the student nurses and others, "We cannot hear enough." The Girls' School attended numerous of these meetings, and the Boys' School students less so. After a powerful address by him on the subject, "Tsung Chiao ti ts'un tsai ti k'e neng",-a lecture - a hymn was sung. There was no prayer. Following all that, some of the school girls were heard to remark, "Whenever we hear the name of Jesus we want to laugh." This is a part of the new attitudes taken by some of the young who, in trying to be intensely patriotic, want to do away with what they thinkw was brought in by "Imperialists"! But you probably know it all so well. Fortunately there are brighter spots to engage our attention.

Copy of letter from Dr. Francis F. Tucker, Tehchow, Shantung, China. Received March 13th., 1922.

Dr. W. E. Strong,
14 Beacon Street,
Boston, U. S. A.

Dear Dr. Strong:

Your letter in regard to the proposed trip of Dr. Richards came while I was away in sanitary work in connection with flood relief (Yellow River) or would have had attention sooner.

The trip as proposed by Dr. and Mrs. Richards is just such a one as I would want to take after a considerable interest in mission medical work. It is the unofficial Board representative we wish to see more of, - be he physician or teacher or preacher. Dr. Marion Lawrence was such a visitor, but the average sightseeing traveler has rather too much of a program to digest the meal that now and then we endeavor to serve them. The great success (especially from a financial standpoint) which has come to some of the English societies by having a distinctly medical department points the way for something in our own Board, conservative though it be. I understand the Board (or rather some of its members and officers) have long been considering such an advance step. Very good, but "long" is a dangerous word, and such a report as Dr. and Mrs. Richards could make would be of great value to the Prudential Committee and the Board. You know Roosevelt found that the missionary in Africa was a "splendid fellow, but his wife was a still more splendid fellow ".

It would seem that your suggested outline covers rather too much ground, but this depends on what it is intended to do. I would rather urge that plans be not too definite long in advance. Thus, in China, they will want, perhaps, to do two things, - visit the medical centers in Honkong, Shanghai, Tsinan, Peking, Mukden, etc., where they will be the most welcome; and secondly have as much touch as possible at the numerous outposts of medical work of our own Board and others as time permits. All outposts hospitals will be glad to have the opportunity of a little (or more) first hand help for as many days per place as can be spared, - but this will not interfere with getting next to people, problems and life - it will rather aid. The medical centres as mentioned above, have specialists of course, and it is at those places that medical and surgical conditions in Dr. Richard's special lines may best be observed, and it is from those centres that short and longer trips may be made to mission and other centres of interest. Mukden will be in line with a land trip from China to Japan. Dr. and Mrs. Richards and many or all of the rest of us at home and abroad need to recall that medical missions are after all the form of work which our Lord commanded applied to today, and that it needs often the enspiritualizing which such as himself and wife may give from the home base. In other words our work is not merely social service - it is that and vastly more.

The British societies have profited much by the medical men they have sent to the field to visit and report. I do not recall that one such has bean to China since the foundation of the world, though I may be mistaken.

The experiences of Dr. Richards in the Near East will make him a valuable man for observation and consultation, as well as otherwise. It has long been a problem for us here, for example, as to how much work we really ought to attempt along the line of Dr. Richards specialties, and freely talking the matter over will help determine the matter. The other day at the Peking Union Medical College, a nurse remarked to a friend of mine, "Why Dr. Blank, I did not know you were interested in the eye". "Oh! Yes, he replied, that is one of my 27 specialties"! Thus it goes with the most of us, - it matters not that we have no straw, - the bricks have to be made anyway, and if the dog cannot climb a tree he HAS to.

Naturally Dr. Richards will come armed with letters that will make matters quite easy for him in case he shall be in a city or region where American Boarders are not. Naturally this would include letters from the Board, and some from officials of medical socities, - especially from the A. M. A. But without such he will be most cordially received especially by the profession in China or elsewhere, as of course he knows.

Others are doubtless writing, but let Dr. and Mrs. Richards know that we are fattening the calf (which happens to be a thoroughbred goat) and the long latch string is out. I shall be glad to meet them at Nanking or Tsinan, and absorb from them as we go along and look in at a few of the places along the way. Others are likely writing of better plans. Union in medical work is the most real thing in the world, an actual fact. It has long been clear that it was a bit hard to tell the difference between a Methodist and aCongregational stomach ache! Various nationals are doing good work in China, and good samples of Japanese, Chinese, British and American work may be seen and studied, and a most welcome "boost" given here and there. The summer would not be an especially good time, but the hospitals do not close at all, even then - and should it happen that a respite were needed for a time, they would find a few weeks or days rest at Pei Tai Ho quite easily arranged. As mails are so slow, naturally as much notice by letter or wire as is convenient is well.

May the tribe (of Rich - ards et al) increase.

Sincerely,

F. F. Tucker, M. D.

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Tucker, F. F.

Replied

F. F. TUCKER, M.D.,
SUPERINTENDENT.
LOIS PENDLETON, M.D.,
REV. AND MRS. E. W. ELLIS,
BUSINESS MANAGER AND CHAPLAINS.

WILLIAMS-PORTER HOSPITALS

衞氏博濟醫院

TEHCHOW, SHANTUNG, CHINA.

TRAINING SCHOOL FOR NURSES
MISS MYRA L. SAWYER, R.N.,
MISS GRACE O. JEVNE, R.N.,
MRS. EMMA B. TUCKER, M.D.

April 30, 1924.

Rec'd MAY 27 1924

Dear Mr. Bell:-

Recently back from a most interesting and instructive and inspiring trip visiting most of the hospitals in Shansi, it occurs to me that you may care to see the enclosed brief report of the opening of the Fenchow Hospital. This was written for a Medical Journal in China, but it is possible you may care to cull some item from it,- in addition to the reports doubtless being furnished by Fenchow-ites. One admires their ~~place~~ faith there, for it is certainly going to take a considerable sum to maintain so splendid a plant. The Watsons are soon sailing for home, and you will doubtless see them there.

This is surely a time of unrest the world about, and the staid Orient follows suit. New thought, new ways of doing things in the Church and out of it, and many other changes are evident. The wise foreign mission worker is doing his best to keep up with the times, and at the same instant he is keeping behind the scenes as much as possible. Respect for the foreigner as such is passing, and it is well. His proper place is as a co-worker and helper. A letter some time ago from you asks for something from my blunt pen. I will endeavor to produce it before very long, but with such a pressure of work as we now have, and a shortage of staff, I must make no rash promises.

With cordial greetings,

Fraternally yours,

F. F. Tucker

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Tucker F. F.

WILLIAMS-PORTER HOSPITALS

衛氏博濟醫院

TEHCHOW, SHANTUNG, CHINA.

F. F. TUCKER, M.D.,
SUPERINTENDENT.
LOIS PENDLETON, M.D.,
REV. AND MRS. E. W. ELLIS,
BUSINESS MANAGER AND CHAPLAINS.

TRAINING SCHOOL FOR NURSES
MISS MYRA L. SAWYER, R.N.,
MISS GRACE O. JEVNE, R.N.,
MRS. EMMA B. TUCKER, M.D.

June 9, 1924.

Rec'd JUL 2 1924

Given in August

Dear Mr. Bell:-

This is but a line to say that I am not really replying to your request of last fall, asking for a reply to reach you early in July, but to say nothing seems to imply that I have overlooked it, which is not the case.

You seem to want something Kiplingesque, outstanding. There have been so many mountain peaks in China's last few months that it seems out of the question to select. Feel free to waste-basketize this hasty paragraph or two.

A neighboring mission station of the Board could hardly have better met a crisis in connection with recent bandit raids if it had had half a dozen physicians. Dr. Cooke (W.B.M.P.), aided by one Chinese physician, cared for hundreds of wounded soldiers coming from nearby bandit battlefields. These brave fellows were every one of them shot from the front,- not a one from the rear. The Chinese nurses, doctors and other workers met this emergency splendidly, the Hospital being early crowded so that on an emergency call I found bleeding and dying patients in the chapel and on the floors. The American Board co-worker has not been found for this Lintsing Station, and nothing but the determination and consecration of the lone woman physician and her associates made it possible to carry these heavy burdens by night and by day, meal times, and all the time. The Chinese generals were properly appreciative, and realizing that the Hospital was at great expense to care for these cases, a considerable return was made to the Hospital, part of this money coming at the request of the Governor of the Province. This was the more remarkable because for months the troops had not been receiving their stipend, thanks to the condition of Chinese finances. The Women's Hospital is being pretty well cared for, but the American Board Hospital has two great deficiencies: equipment and a physician. The United States surely has a man who will be privilege to tackle this splendid job in social service.

A more general outstanding item is the conviction by foreigners and Chinese alike that preventive medicine, school hygiene, and public sanitation may now come to the fore, even though the Chinese and foreigners who will further this advance are in advance of their times in China. Impossible as is the task for the present generation, foundations are being laid by the Council on Health Education, by the nurses and physicians in China from abroad, and by Chinese co-workers not a few. If the scholrs of the present day may be influenced, it will be a job well worth while, for a dollar invested now in this basal work will be worth fifty a few years from now.

I would like to re-write this and say more, but matters are very pressing with our shortage of workers, and I must hasten on to the next thing.

Cordially yours,

F. F. Tucker

WBT

Letter

Rec'd JAN 2 1925

Tehchow, Shantung, China.

November 9th, 1924.

Dear Friends:-

The Chinese calendar says winter was "erected" yesterday, but it is still a "hot day" for China, for the war clouds of North China continue to hover. Two weeks ago trains were irregular, and finally all but two were taken off. These two were repeatedly side-tracked for troop trains, which of course have the right of way Beginning a week ago trains stopped altogether, the railway having been cut both north and south of the Shantung provincial line. No mails for a week, but there are enough rumors and rumors of rumors to make up. General Feng's "coup d'etat" in Peking surprised all, and does not at once improve the political situation. Causeless civil war continues, and many thousands of illy-trained soldiers have been sacrificed. Some nine hundred wounded soldiers have just passed through Tehchow, and a number are in our own Hospital.

Immediately on the stoppage of trains we were besieged to take people and property into the mission compound. This man had four sacks of cotton seed, and would we stow them away, please, in our cellar? Of course we knew that they were his disguised valuables and that there was hardly enough cotton seed to pull the wool over our eyes! The former director of the Tehchow Government Arsenal petitions that we keep for a while a small hand-bag, but when this appears the servant has to tip the young trunk sideways to get it through the door! The telegraph wires are cut, and rumors increase and grow.

Especially do women and children desire domicile. The Refugee Society of years gone by is revived. Happening to be President, my protests to the native gentry not availing, I do not enthuse, but our Pastor Kuan (Vice-President) and other officers feel it is a grand opportunity to be of practical service. Hence preparedness is the watch-word and meetings with the business men of the city bring them into desirable contact with the Church leaders. The several committees and boards are appointed, and the foreign missionary is made use of because his disinterestedness and reliability is believed in,- as well as something of a feeling still that his country will protect him with its power in the event of serious trouble. A week ago instructions came from the Military Governor of Shantung for the local authorities to prepare a battlefield northeast of the city. This might have jeopardized our mission compound, and the Refugee Society adroitly made use of this fact to petition by wire the Military Governor, suggesting in the interests of humanity that the battlefield be placed further north,- or at least that the trenches which were commanded to be dug be located out of rifle range of the suburbs of the city. A native translation of a part of our Chinese telegram reads as follows:

"The proposed trenches is also nearby many people huts, so it is inconvenient for fighting, and it also near the Christian Hospitals and schools. If the firing is appeared, a large loss will be happened by the Christianity."

General Chang, quite willing to be accommodating, even in time of war, promptly wired back that the trenches which he had ordered to be dug were:

"needful for keeping the peace of Shantung Province, and that it is a plan of preventing. Please don't mind that. We promise to protect the possessions of all the foreigners. This is the second defence, and the first defence is further north."

As a matter of fact, the nearby trenches referred to were removed to a little village some seven miles north of the city. They are surely innocent enough, being about two feet deep and not much wider. May they never be used! With no reliable news for ten days, we hardly know what is happening, and even have no election returns from the United States, though usually we have these promptly. General Wu P'ei Fu has fled with a remnant of troops, and perhaps fighting is over for the present, but one sorrows for the many, many thousands of seriously wounded, for most of these had to be left on or near the battlefields. Meantime we are receiving letters like the following:

"Dear Sir: Rumours has recently come to our from bad to worse. Our staff families about 40 persons decided to shift into your hospital for time being if accidence occurred. At any rate kindly do us this favour to reserve in advance some rooms for accommodation of families. A favourable reply is awaited. Yours truly,"

Some refugees are already quartered in the Hospital, and the machinery of the Refugee Society is set up for thousands to come here and elsewhere, but at this writing it looks as though matters are likely to quiet down to what seems to be a normal state of unrest. We are wondering about friends in Peking, Tientsin and elsewhere, as well as about our two children near Peking, but as there is no anti-foreign feeling at all, we feel no anxiety. It is a strife of the military leaders, and if they could kill each other off we would have peace, as well as a better attempt at real representative government.

It is interesting that many of the study classes at home are giving attention to China. This greeting from the other side of the world will be a Christmas message, and surely our best wishes for that happy season and for 1925 go with it.

The Hospital continues well-filled, and there is plenty to do all about. Most of China is really going about its business without being disturbed about the affairs of warring politicians.

Cordially yours,

H. F. Archer

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WILLIAMS-PORTER HOSPITALS

衛氏博濟醫院

TEHCHOW, SHANTUNG, CHINA.

F. F. TUCKER, M.D., SUPERINTENDENT.
LOIS PENDLETON, M.D.,
REV. AND MRS. E. W. ELLIS, BUSINESS MANAGER AND CHAPLAINS.

TRAINING SCHOOL FOR NURSES
MISS MYRA L. SAWYER, R.N.,
MISS GRACE O. JEVNE, R.N.,
MRS. EMMA B. TUCKER, M.D.

June 26th, 1925.

Rec'd JUL 22 1925

Dear Mr. Bell:-

It has been many a moon since I sent you greetings from my pen! However, we are glad month by month to have messages from you through the "Herald," and, if we do not bombard you, it is not because we would not like to. The developing work, and the many changes and items of progress call for much extra attention nowadays, not to mention the much diplomatic and "behind-the-scenes" endeavors that are necessary, due to the coming of new workers, both foreign and Chinese.

It is possible that you may care to see the enclosed several pages recently written, which touch upon the strikes and near-riots in China during the last four weeks. A good many of us have seen something like this coming for a good while. It was bound to come, and China, fortunately, will never be quite the same, nor will missionary work be the same, but it will be improved and on a higher plane. This nationalistic spirit is encouraging, and, if it makes any or all of us more fully realize that "within the four seas all men are brethren," so much the better. All sorts of changes and adjustments will be needful, but the present-day missionary needs, above everything else, to be plastic. Despite the fact that many commercial men in China feel otherwise, most well-wishers for China feel that the only platform on which to stand is that which recognizes the Chinese as full brothers on the same plane. Perhaps some of us, by virtue of our work, live closer to the Chinese than some others, and possibly see a little more clearly the advantages of working with associates and others who are friends, and whose judgment and opinions are often of more weight and value than our own. In most of the interior places, such as here and at Lintsing, the public demonstrations have been limited to parades of students and others, carrying banners and posters, more or less lurid with anti-foreign sentiment, and depicting foreign soldiers killing defenseless Chinese. In short, China is waking up!

Doubtless I should add that the anti-foreign sentiment is principally directed against Great Britain and Japan. Neither in the native press nor elsewhere is there much criticism or boycotting of the United States or its products, though the U. S. is hardly guiltless, and all mission work is bound to be affected, especially educational work, and perhaps evangelistic, for the present. Just now our Hospital has more patients in it than is usual at this time of the year, for an ache is universal, and belongs to no country!

Likely others have written you of the conditions, and I hardly need add more. I might say, however, that I am one of that large number of missionaries in China favoring the abolition of extrality. I think we are wise, however, not to stress this or publish it at just this time, till we know what is the attitude of the Board and of the United States Government. Senator Borah and others seem to have seen a light, however, and there is hope ahead. "Behold God Himself is with us for our Captain."

Cordially yours, F. F. Tucker

Perhaps you may care to show this to Dr. Strong. I have several letters from him, and hope to write him ere long.

Fennen F. Tucker

STUDENT DEMONSTRATIONS June 14th, 1925.

Doubtless the American papers are making the most of the unfortunate student riot in Shanghai of two weeks ago. The Shanghai municipality is an international affair on Chinese soil, and the policing of a large part of this settlement is by British policemen. On May 30th several thousand Chinese, mostly students, were parading the streets of Shanghai in protest against some actions of the municipal police. The students and others worked themselves up into quite a frenzy, and there was grave danger of one of the police stations being mobbed, whereupon the British police in immediate charge of this station fired, killing some ten of the students, and wounding a number of others. With considerable anti-foreign feeling already existent throughout China, it is not strange that this served as a spark to inflame not only the whole student class of China, but also many others who are beginning to have considerable nationalistic and patriotic spirit. The Chinese press was immediately aflame with what they consider righteous indignation. Foreign soldiers and Marines have been landed in Shanghai, Hankow, and various other places, to help in preserving order. The thinking and solid men of the country are practically one, however, in feeling that force is the very last resource. The student class, however, is not to be squelched, and so nearly all the colleges and secondary schools of China have gone on a strike in sympathy with the Shanghai schools whose students they consider have been murdered, demanding that the Chinese Government take drastic action. It is even demanded that the consular representatives of Great Britain and Japan be withdrawn. While America is not often mentioned in the papers, and while no Americans were directly involved in the recent disturbances, she cannot escape because the real foundation of the present state of tension is due to a deep-seated feeling of "China for the Chinese." If matters are rather worse the last two days, on account of a similar shooting affair at Hankow, where the British police of the British Concession at that place fired on a mob which was threatening their armoury, causing a number of deaths. It all seems most unfortunate, and can but injure prestige. Our two schools in Tehchow, like practically all other schools in China, asked for several days from their routine, that they might use the time to help in patriotic demonstrations, and in helping organize strikes, etc. in order to bring pressure on the Government to really do something. Some have likened the recent affairs to those in 1900 before the Boxer outbreak, but the difference is considerable. This much is written that a few friends at home may have a bare outline of the situation direct from the field. In some places matters have gone so far as to induce the nurses of training schools to consider striking sympathetically, and, from any angle, the whole matter is extremely detrimental to commercial, business, missionary, educational, and all other interests in China. It does not help matters at all that the Government is so weak. If the central government were stronger, with proper connections in all the provinces, quite likely matters would be easily controlled. However, the foreigners are quite safe at present, and should isolated troubles occur here and there, it is extremely unlikely that there would be difficulties in this immediate region. There are no other foreigners except the missionaries here, and the Chinese are uniformly on good terms with us. Rather than have trouble because of agitations by pupils of our schools, they probably will be dismissed, and here, as well as in most other schools in China, there will be no examinations or graduating exercises. We know how solid and sane China may be if she stops to take time to think, so we may have every confidence that this period of excitement will be followed by one of calmness. The foreign community will have learned that the Chinese are brothers, and must be treated with all the respect and consideration which is their due. F.F.T.

Rec'd JUL 22 1925

UNSETTLED CONDITIONS June 21st, 1925.

The temper of the country as a whole, considered in the notes of a week ago, has hardly improved. One gathers from the native and foreign press that every endeavor is being made to keep things from exploding. Nevertheless knowledge of the shooting of Chinese at Tsingtao, Shanghai, and Hankow, has penetrated to many up-country cities and villages, and the expected resentment has extended accordingly. Along with a somewhat calmer feeling and a determination to keep within bounds, there is an undercurrent of determination which evidently means that the Chinese as a people feel that the period of foreign domination and oppression, whether in trade and business or in politics and extraterritoriality (extrality for short) is nearing an end. Resolutions, pamphlets, public letters, etc. have been issued by the thousand by schools of all grades, boards of trade, and other organizations. On the whole, these are not inflammatory, though of course some of them are rather radical. There is just come to hand a printed message from the teaching staff of one of the largest universities in China, in which the Chinese members of the ~~teaching~~ staff write in part as follows, especially to missionaries: "We desire that all the missionaries in China manifest their Christian spirit and faith by both words and deeds which will be effective in helping us to determine our attitude toward, and relationship with, all forms of foreign missionary work in China....we appreciate the statements of the missionaries in regard to the spirit of justice, impartiality, and fraternity which should transcend national and racial boundaries; their words of sympathy towards the Chinese students in their unselfish patriotic struggles; their clear understanding and acknowledgment of the fact that this incident has for its background a history of a hundred and fifty years; that deep regret for the creation of such an evil cause by the exploitations and encroachments of the foreign governments upon China; and their resolution to speak for the removal of the fundamental cause of the incident....We have now come to the point where we find ourselves unable to have faith in words which are not validated by corresponding deeds....The Chinese people have successively failed to secure the cessation of unequal treatments, and, being conscious of their inability to remove the conditions created by the persistent use of military force by the aggressive powers, have come to the conviction that foreign militarism, imperialism, and capitalism are the obstacles to the salvation and development of the Chinese nation. Such a conviction naturally leads to patriotic demonstrations....So long as the unequal treaties with all their implications, such as extrality, foreign concessions, limitations on the Customs duties, spheres of influence, etc., remain unabolished, there can be no equality and justice in the relationships between China and other nations." Most of the foreigners of the diplomatic, commercial, missionary, or other classes are sincere in their desire to meet the present difficulty, and at the same time do away with the underlying causes. However, the nationals of some countries are too prone to insist upon rights which they do not have, and their leaning on the "big stick" seriously delays matters, and makes the situation more acute. All concerned need to be as wise as serpents and as harmless as doves. Meantime great tact is needed in carrying on the work, whether educational, medical, or evangelistic. Our Hospital has more patients than usual at this time of year. China's nationalistic spirit is developing. One is reminded of the lines by Robert Bridges:

"China and Ind, Hellas or France,
Each hath its own inheritance;
And each to Truth's rich market brings
Its bright divine imaginings."

We suppose this is Dr. Pendleton's first Sunday in her Claremont home. The Ewings, Parsons, and most of the Tuckers are at P.T.H

Rec'd SEP 6 1925

ONE WING

June 28th, 1925.

F. F. TUCKER, M.D.
SUPERINTENDENT.
LOIS EDDLETON, M.D.
E. F. [illegible], M.D.
REV. A. [illegible]

TRAINING SCHOOL FOR NURSES
MISS [illegible], R.N.
MISS [illegible], R.N.
MISS [illegible], R.N.
MISS [illegible], R.N.

BUSINESS MANAGER [illegible]
CHAUFFEUR [illegible]

齊氏博濟醫院
TAICHOW, SHANTUNG, CHINA.

No, that's not the name of a Chinese laundryman. In the first place, strange as it may seem, there are very few laundrymen in China, and, in the second place, this is the name of a fourteen-year-old girl. It was not her name when she was born, but has been acquired since, as you will see. She has just one wing. This wing is not where wings are usually supposed to be. The children reading about One Wing would probably never guess where it is, so I will have to say that it was on her leg. There is a web of skin reaching from her ankle to the middle of her thigh, which might make a very fine wing, except that it is in the wrong place, or was, and has been a great deal of trouble for nearly all the life of pretty One Wing. Perhaps you should know that little babies in China, at least in this part of China, are frequently kept in bags of earth or fine sand, this "bed" of fine sand surrounding the body from the waist down. Besides other advantages, the parents think this keeps the children from falling off the bed, and otherwise getting into mischief. But I do not think you would like it for your brother or sister. When the parents, grandparents, or others, carry the little children around, of course it makes them heavier, and this practice is not common after the child is a year old. However, little One Wing, long before she reached the age when the earth bag was not used, became badly burned on thr right leg. The Chinese usually heat the sand or earth, which, of course, is a good plan, but her mother heated it too hot, and when she was a few months old, over thirteen years ago, she was brought to our Hospital with this large burn. At that time it was very clear that it woud take some time for the new skin to grow again, and even when it did, it seemed pretty sure that the foot would be drawn backward by the scar. One Wing and her mother were in the hospital only a short time, and were advised to come back again in a year or two for an operation which would take away the scar, and perhaps she would walk and run about like other children. Like so many of our patients, the mother could not bring or send her, and they waited until it was time to marry her. No, it was not time to marry her, but they thought it was! A few weeks ago, One Wing came back to us, limping along in a very strange way. As soon as her mother explained the case, I remembered about it, and asked, "Why did you wait so many years?" She replied, "I had no way of coming." Mother and daughter both have bound feet, and it is a two days journey by cart. After a few days in the Hospital, One Wing had her operation, and we were glad to be able to take away the old scar and put the skin which had been pulled so much out of its proper place back where it belonged. We were glad to find that the knee joint was in good condition, and now that a second operation of skin grafting has been done, One Wing is about to leave the Hospital, a very happy girl. When she came to us, she walked as though one leg were five or six inches shorter than the other, but now she can walk almost as well as you can. Of course she should have come earlier, but "better late than never." They are very poor people, and so we were glad to help them a little during their stay in the Hospital. This help came from money sent to us by a Sunday School class, and perhaps that is the best possible way to spend money,-- helping those who could not otherwise have sound bodies. Perhaps you will say that One Wing will have to change her name, for now she has no wings at all! In one way, it was a good plan that she waited until now to come to the Hospital, because, by waiting, she grew old enough to read a little in the Hospital, and to understand a little about Jesus. She will probably add another name, since she is going to be married soon, because you know it is still quite common for children of this age to get married in China.

F. F. T.

Very truly,

Frances F. Tucker

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WILLIAMS-PORTER HOSPITALS
衞氏博濟醫院
TAICHOW, SHANTUNG, CHINA.

F. F. TUCKER, M.D.
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E. F. PARSONS, M.D.
REV. AND MRS. H. W. ELLIS,
BUSINESS MANAGER AND CHAPLAINS.

TRAINING SCHOOL FOR NURSES
MISS MYRA [illegible] LAWYER R.N.
MISS GRACE O. [illegible] R.N.
MRS. MARION T. PARSONS, R.N
MRS. EMMA B. TUCKER, M.D.

August 10th, 1925

Dear Mr. Bell:-

A paragraph in the Congregationalist brings the good news that you have joined the ranks of the Doctors! Now there are all kinds of doctors, horse-doctors and others, but we are glad you are not of that variety, and are well entitled to wear the ornament. I just wish this privilege of saying that it seems very properly awarded.

The situation in China may well cause us all grave concern. It is a complex which has been ensembling for many years, and, indeed, it is a development which the missionaries have had their full share in bringing about. It spells progress, as China enters the congress of strong nations, and however irksome it may be to Mission Boards and workers to be told that some of them will not be needed forthwith, the parents can but expect that the children will sooner or later reach the time when they set up their own establishments. Should I be asked to give a single word of advice to new missionaries (or older ones, for that matter), it would be to be plastic. It is absolutely imperative to fit in with the scheme of things as they are today. To be sure, some of the credit of the present status belongs to the war, and the foreign trades people in China, but if advance comes faster than we anticipated, who should complain? But the missionaries have much to learn, and we can but be thankful that the natives who are closest to us, and cooperating with us, and we with them, are the most desirous that we should continue to do what we have done, and more. They agree with us, too, that we should do it better. These are great times in which to live, for "behold God Himself is with us for our Captain."

Very truly,

Francis F. Tucker

WILLIAMS-PORTER HOSPITALS

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MRS. MARION T. PARSONS, R.N
MRS. EMMA B. TUCKER, M.D.

January 1,1926.

Perhaps the most outstanding events of any time or period are the most recent. For the time being, Mars serves us. The warfare in our front yard, (so to speak), has filled the hospital with wounded, both soldiers and civilians, women and children. About 170, all but 20 of them soldiers, maimed humans, have filled our wards and hearts, the fullest day being December 15th. A few have recovered; some soldiers from both sides have been buried in a common grave, united at last; and the hospital is still full, with prospect of more fighting. War planes now and then visit the region. Something over 700,000 shots have been fired by rifle and cannon. The dead were unburied for days, and most of the wounded waited for stretcher parties from the Porter Academy and hospital.

A refugee society for women and children, with the church permises as headquarters, was in operation during the period of fighting, and this society still functions. About 1600 women and children were sardined into our hospital chapels, corridors, servants' rooms, cart shelter, tent, etc., and it was well indeed that we had the efficient aid of all foreigners and the older pupils from both schools for hospital and relief work, or we would have been utterly swamped.

An auto bus, stored for safety in our compound, was, and is one of the many providences,-serving as ambulance to bring in the wounded found by our stretcher parties, escorting doctor and nurses to our aid from Lintsing, returning school girls and boys to their alarmed parents, etc.

The Peoples' Army took the city, held it for two days, and then the soldiers of Chang Tsoa Lin returned, and now occupy it in full force. Bullets fell in our compound, one entering the ladies' house, and one the operating room, but no one was injured. With thousands of soldiers in the city, and trenches on all sides, it is probable that we shall see more fighting. Our Chinese and foreign staff has worked hard and long, and as the year closes the pressure is slightly less. One can but pity the wounded, largely from the defeated army, and far from home. One man has twenty-eight shrapnel wounds. There were all told, however, only about six hundred casualties. Most of the seriously wounded came to our hospital,-the only one for civilian or soldier within a day's journey by cart in any direction. We have sorely missed Dr. Lois Pendleton, who is on furlough. Alas that Dr. and Mrs. Parsons are still in Peking at language study, interrupted train service preventing their coming to our aid.

HEALTH CAMPAIGNS AND DISPENSARY CLINICS HAVE BEEN CARRIED ON IN NEARLY ALL OUR OUTSTATIONS, THANKS TO A SPECIAL CONTRIBUTION SECURED BY DR. AND MRS. PARSONS IN THEIR WASHINGTON CHURCH. THIS BRANCH DISPENSARY WORK INCLUDES DAILY CLINCS, ILLUSTRATED LECTURES, EXAMINATION OF SCHOOL CHILDREN, DISTRIBUTION OF HEALTH LITERATURE, ETC. A TEAM OF DOCTORS AND NURSES USUALLY SPENDS A HALF MONTH IN EACH PLACE AND INVARIABLY FINDS IT DIFFICULT TO GET AWAY. THE CONTACTS FORMED IN THIS WAY ARE MOST VALUABLE. WHILE THE CHURCH THUS MINISTERS TO THE WHOLE MAN IT SPECIFICALLY ENDEAVORS TO MAKE HIM WHOLE. HE MAY NEVER HAVE SEEN A TOOTH BRUSH, BUT HE BUYS ONE AS A CURIO, AND THEN USES IT TO SAVE HIS THIRTY COPPER CENTS!

Speaking in a material way, the hospital is dressed in a new coat of green and white paint, and has added a small building for janitors. Our supplies were fairly complete when the trouble began a month ago, and so no essentials have been lacking, despite the influx of patients. Supplies from any direction are now impossible, except what we may borrow from Lintsing. In place of a large Christmas tree, a small one for each of the dozen wards was trimmed. This side of heaven one will not see a more beautiful sight than the groups of pupils from the schools, and the nurses, wending their way among the patients, at various times during the day, singing Christmas carols. Great was the appreciation by all the patients for what was done,-especially on the part of a wounded Russian soldier. He had fought with the Chinese soldiers, and when admitted was not expected to live, but has just been discharged, nearly well. Five nationalities have been represented in our inpatient clientele during 1925.

Seven well trained nurses graduated from the Training School in May. In these busy times we are fortunate in having the aid of Miss Nelson, Lintsing's nurse, who is studying the language at Tehchow. Miss McGwigan also answered our call for nurses from Lintsing and is rendering appreciated service.

China loves peace, but has learned too much from other nations, and the military lords are too ambitious. A better time is ahead, and a better China will emerge from the smoke and chaos of battle. Surely there does not seem to be any appreciable anti-foreign attitude to the fore in China now, although the nationalistic spirit that augurs well for the future is developing rapidly.

Would that we had an X-ray equipment, so needful in mordern surgery!

Interesting Facts, 1925.

	Men	Women	Total
Inpatients	502	413	915
No. of hospital days	8451	6565	15016
Major operations	207	106	313
Minor operations	794	487	1281
Dispensary patients.....	8315	5621	13936
Dispensary prescriptions filled.....	2598	1299	3897
Laboratory tests and examinations.....			2306
Patients quartered in hospital inn.....	324	36	360

Myra L. Sawyer R.N. Grace O. Jevne R.N.
Rev. and Mrs. E. W. Ellis E.B.and F.F. Tucker M.D.

P.S.
Our soldier-wounded come without a "cash", and especially is it true that those of the defeated army will not be able to pay. The cost of the average case will be about $15 for hospital care till discharge, including any necessary surgica l attention. Some friends will consider it a privilege to share the burdens here. New York drafts are safest, though personal checks are all right.

F.F.T.

MAR 29 1926
Rec'd JUN 10 1926

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WILLIAMS-PORTER HOSPITALS
衞氏博濟醫院
TEHCHOW, SHANTUNG, CHINA.

F. F. TUCKER, M.D.
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MRS. MARION T. PARSONS, R.N
MRS. EMMA B. TUCKER, M.D.

Might be found useful in Practical Christianity or covered in letter

Feb.23,1926

Dear Mr Bell:-

For a business man, one of the editors of the Tientsin STAR, to write such an editorial as this is worthy of note,- especially at this time. You will care to see it.

We have been in the fighting zone so many moons now that it's like the ticking of the clock,- we would be lonely without it! The front has moved northward again, and ere this reaches you we fear Tientsin will again be the scene of fighting. For this advance the military have asked us to be ready to take the seriously wounded, and though we are sufficiently full we have agreed to do so, knowing that other plans for saving life are largely out of the question. Just now the region of the London Mission half way to Tientsin may be the scene of battle, though we have no recent news. The governor of this province has lately promised to give the hospitals a considerable sum in recognition of service the past two months and more.

That the Lord turns the wrath of men to praise has been well illustrated in that the Mission certainly has an entreè into the homes and life of this community which it could hardly have dreamed of before. The large Relief Society for Women and Children, which leading men of the city urged be formed (as on previous occasions), has been officered and directed by Christian leaders. Several thousand have been cared for in times of stress, and this with entire approval of the several generals as they come and go, proclamations being issued assuring safety to the Soceity and all its branches,- most of them on church property.

And the end is not yet, but, in the large, 'All's well on the Grand Canal', as we trust it is with you and yours,

Sincerely,

Francis F. Tucker

Rec'd JUN 1 0 1926

19 H Mrs Ellis

Techow, Sung., China, April 30, 1926

Dear Friends,

If time were measured by one's experiences rather than by minutes and days, these six months since we wrote you last, might be reckoned as so many years. To our ordinary every day lives which are always full to the brim of thrills, we have added more than the usual number of adventures. It is no wonder Browning could say, "Grow old along with me. The best is yet to be."

With the coming of a special gift for this purpose, branch dispensaries were resumed in the outstations last year, and Emery and I had the opportunity of helping the medical unit in various ways. Because we love people, the doctors' cases are always fascinating to us, whether it is something that we can understand such as a child passing 220 worms after a dose of santonin, or the simpler eye cases, or whether it is something that we cannot understand like congenital syphilis. So we found these two trips intensely interesting. It made us realize as we had not before how much these branch dispensaries are needed to help educate the people who live away from the hospitals as to the value of what modern medical science has to give them.

We were hardly settled after these trips before the battle of December 13th. War has been an annual affair in China in one part or another since the establishment of the Republic, but this is the first time we have ever had a battle so near. Because the arsenal of the Shantung province was here (it has since been dismantled) we somewhat expected an engagement, and were not surprised to wake up one morning to the tune played by cannon and rifles. For a week we heard this constantly. Day after day refugees poured into our compounds until they numbered eighteen hundred. There was fighting around our compound, and Saturday night the People's Army took possesion of Techow and the west and south suburbs were pillaged that evening. On Sunday morning several Red Cross units went out to gather up the wounded. Some were brought in,- also the rumor that Dr. Francis Tucker had been taken as a Russian spy. His wife and others went into the city to look for him and the rest of us worked and prayed on. There was no truth to the rumor but we had a bad two hours before we found it out. Monday the Shantung troops attempted to recapture the city. It was then that we could actually see the fierce fighting to the south of us. Cavalry swung out of the city attempting to hold a natural embankment just to the east of us. The infantry joined in the attempt. The fire was the heaviest to the south of the railroad where the "White Russian" mercenaries had their armored trains. Cannonballs ploughed the ground not far from our walls and rifle bullets flew over and in the compound, hitting four or five buildings, but no people, though many can tell of whizzing bullets that seemed very near to them as they had to go from one building to another.

After a few hours came the retreat, and the sight of fleeing men shot from their horses almost under our walls will never be forgotten. By evening the Shantung forces were back into the city, and this night the walled city was plundered by local bandits who had joined the Shantung troops. Again our units went out to look for the wounded. They came, some walking, some hiring carts some picked up unconscious, until we had nearly a hundred in the hospital wards. The high-water mark of registration of in-patients was 137. Those days

that followed were very hard and I sometimes wonder how we did all that we did. There is only one way to explain, and that is that God gave us special strength for the time. We still have a few of the wounded soldiers with us, but most of them have gone. Recently a letter of thanks for kindness received here came from a group who left about seven weeks ago. One had lost an eye and an arm and had a broken jaw. One of the others had also lost an arm, but their legs were sound and so they made their way to Peking and rejoined their units. Numerous such letters have been received. One man was sent off whose wounds were healed but who had contracted pulmonary tuberculosis. He wanted to go home, but we woundered if he could reach it. "Don't be concerned about me", he said, "I am not afraid for I know that Jesus will take care of me. Haven't I seen the doctors do operations that no one could do unless Jesus helped them?" One of the uplifting things that has come this winter has been a realization that Christianity really is making headway in this land.

From a battle to a baby is a far cry, but the addition of a baby to our family was the third great experience of the winter to us. We wanted children of our own and when that was denied us, tried to adopt one, but failed. At last we said we should just wait until one was left on our doorstep. We told you in our last letter (Oct.15) about Jung Hai, and you will agree that she answers that description. Jung En does even more so. We certainly would never have chosen a crippled girl of twenty-one with so much in her attitude of mind and in her habits to untrain, or a sickly year-old baby, but with doorstep babies as with one's own, one takes what comes. Jung En was born in a well-to-do-home in the city. She has four sisters and her grandmother said to her mother, "If the baby is a boy, well and good. If a girl, you may have just ten days to get rid of her,-choke her or smother her just as you decide". The poor mother buried a little bundle out in the garden, and sent the baby off by night to her mother's. They had no way to feed her and they sent her on to another family who kept her a few days and then had the happy thought to leave her in the public cemetery just outside the hospital gate where some one would be sure to hear her cry, and the good-hearted people inside would take her in. It came about just that way, and the tiny thing found a place where she was cared for. An effort was made to find her a home but very few want baby girls even if they are sweet and pretty and healthy. She was pretty and sweet but not well and the time came when the doctors and nurses felt that she must have a mother's individual care. Emery had already lost his heart to her, so it was not hard for us to see that it was our privilege to give her a home.

Jung Hai - Glory is her English name- continued her studies under a High School girl tutor, and entered school as a day pupil this term in the third grade. She is small and her hair is bobbed (priestesses' heads are shaven) so she looks little more than fourteen or fifteen which makes it easier for her to study with ten or twelve year old children. Sometimes I think that she is all child— a mixture of winsomeness and self-will—and then again she seems all woman in her ability to read character and size up situations that are within her own experience.

Jung Hai is very fond of the baby and teaches her little tricks. One of Emery's arguments for taking the baby was that it would be good for Glory. It is wonderfully sweet to have a baby in the house, and a schoolgirl daughter who calls "Mother Mother," at the top for her voice as soon as she enters the door when she comes home from school.

We really have a third daughter, Dr. Coral Yuan, a graduate of Hackett Medical School, Canton. We were thrown very closely with her on the branch dispensary trips, and came to love her. We found later that she was lonesome in her room alone on the third floor of the Hospital and that the food she was eating, so different from that of her Foochow home, did not agree with her, so we asked her to come over to eat with us a few days, and later to board. She calls us her family and lets me do motherly things for her, such as looking after her sewing and putting away her woollens for the summer. She has high ideals for herself and others, and works as hard as any of us, and with little thought of hours or holidays.

Jean Heininger has spent six months in bed, strapped down to keep her flat on her back on acount of Potts' disease of the spine. She has been brave and sweet and at last there are signs recovery. The other two Heininger children and the two Matthews children, are a husky lot, a quartette of boys, a joy to us all. All four of the Tucker children are in Boarding school this year. William writes of taking part in a ball game recently, though he had to have some one run for him. The Tuckers go home this summer, joining Miss Sawyer who has already started on her furlough, at Manila, from which place they go home by way of India, Palestine, and Europe. I wish I could write a whole letter just about the other members of the station and their work. We are very happy to be with them, and so grateful for the way they have welcomed us to their circle.

Glory ought to write the paragraph about Emery for she does so love to expatiate on his qualities. She is frankly sure that she and Grace both love him better than they do me, and that he is the best man in the world. She loves to tell about how early he gets up in the morning to go to the office, how the nurses are not afraid to go to him with their broken utensils, and how he brought home a stray puppy, and other things of that sort. She might tell of the seven committees of which he is a member, of the Hospital accounts and of his abounding energy. Just to show what happens in his office, let me tell you of a fifteen minutes that I spent there the other day. I found it full of people and as I wanted to talk to him, I said I would wait until the others had gone. Just as I went in I heard him giving instructions to the compradore

about collecting a debt owed to the Hospital. Then he discussed with the laboratory technician the repairs on a door in his house and sent off a messenger for two carpenters. While he was waiting for them, he hunted out some hardware from the small supply that he keeps in his office (fortunately he found what he wanted and did not have to go to the fourth floor to the larger supply), consulted with Dr. Tucker about the best plans for getting checks cashed (we were finding it hard to get cash on account of the war), answered some questions of the pharmacist's, gave a carter going to Lintsing instructions about a parcel, and also orders to two men for cleaning and filling our cistern. Then the carpenters came. He told one about the repairs on the technician's house and then he and I talked with the other one about work on the house in which we live.

When I left him there were still two men waiting to see him. May I just added a few lines from a letter of his to a friend? "The fighting has add much of strain to the life here but it has made us mighty glad to be here. When things go smoothly, one may think of his limitations and wonder why he is trying to fill a place, but let a battle come to one's front yard and human lives be worth about fifty cents each, — for one knows that if the Red Cross auto does not pick up the wounded before the December cold and darkness does its work, only a grave will be needed in the morning,— then one is glad to carry the keys that open the safe and drug room and supply closet."

The most encouraging thing that I have read about the political situation has been the comment by the editor in one of the dailies that the generals have found it hard to work up enthusiasm for fighting among the soldiers. If this is really true, and true of enough of the soldiers, it means the beginning of the end of militarism. Certainly the over seven hundred soldiers who have come to us this winter as dispensary and inpatients have shown no personal animosity to each other, and no objection to lying on hospital beds side by side with their supposed enemies. Convalescent soldiers have waited on bedridden ones without any apparent distinction as to the color of the arm bands on their uniforms. Those same uniforms, by the way, presented a big problem. Many of the garments were so bloodstained that they could not be worn. It was hard to find anyone willing to work on them. At last, however, the missionary women and an ex-soldier volunteer and three Chinese sewing women managed to get the work done, even to the dyeing of some of the garments for the defeated soldiers who wished to return to their homes as unobtrusively as possible.

We have written letters to those of you who have sent us parcels but we want to thank you again for you helpfulness. We can send you lists of things needed in the Hospitals if any of you feel moved to do it again! Some prefer to send us things personally. We certainly were thankful for the comforters that went on Glory's and Grace's beds this winter. Scrapbooks, not too large and heavy, filled with bright-colored pictures, especially those that have a story, are always acceptable. National Geographics are also great favorites.

We want to tell you something of our problems. Some of our friends made promises of financial help for three years, and the three years are up this September. Moreover, with Septemper of 1927, the present grant-in-aid from the China Medical Board expires, and we don't know whether it will be renewed. From this now comes half of our salary. While the Tuckers are home we are invited to occupy the house in which they lived. With their return next year, we shall need to find another place. In the present stringency of the American Board, we fear they will not feel able to help out on our support. But we do feel that the Lord called us to a place of service here, and that you will recall with us the promise, "My God shall supply all your needs according to His riches". For our support, and a home both for us, and for our daughters, we are believing that this will be true, and ask that you unite your prayers with ours for these objects, and for the work and the workers here.

We have just received an invitatioo to the celebration of the fortieth anniversary of the beginning of the work at Lintsing. That will give us an opportunity to see our friends there, and to visit the Ellis Bible School.

Sincerely yours,

Minnie Cox Ellis.

P.S. Will you think that we are boasting if we add the following lines from the Tuckers? To us, this represents the ideal toward which we are striving, the field we should like to cover—but we are humbly sure that, even when we do our best, there is much left undone. Pray that our sprit may be right, so that we may be used by the Master.

"Hearing that Mr. and Mrs. Ellis are soon issuing a news-letter, I want to add a postscript. This not alone because we have known them for thirty years, but also because we want their friends to be sure to know that the dividends from this investment are large.

"We felt sure they would fill a need, but they are filling many needs. Without espcially analyzing their work, I might tabulate some of the lines of work,— all of this effort of service leaving the rest of us more free for professional or administrative duties:

Chaplains:

This includes care of all religious services some 40 a week.
Oversight of teaching in the wards, including personal and friendly touch with each patient.
Branch dispensary service now and then (in the country).

Business Manager:

Correspondence, placing and receiving orders. Superintendent of bulidings and grounds. Supervision of workmen, as carpenters, painters, masons, and coolies.
Superintendent of lighting and heating plants, and water supply.

Dairy:

Supervision of forty Saanan and Toggenburg goats furnishing milk to the hospital and to foreign families.

"In short these Ellis friends are a connecting link between all the departments of our work. Thus they are friends of the work and your friends for they are doing what you would you like to have done,— partners in a large task, aided by many Chinese co-workers. War but increases our opportunities for Christian social sevice."

Fraternally,

Drs. Emma B. and Francis F.Tucker.

F. F. Tucker
292

WILLIAMS-PORTER HOSPITALS

衛氏博濟醫院

TEHCHOW, SHANTUNG, CHINA.

F. F. TUCKER, M.D.
SUPERINTENDENT.
LOIS PENDLETON, M.D.
E. F. PARSONS, M.D.
REV. AND MRS. E. W. ELLIS,
BUSINESS MANAGER AND CHAPLAINS.

TRAINING SCHOOL FOR NURSES
MISS MYRA L. SAWYER R.N.
MISS GRACE O. JEVNE, R.N.
MRS. MARION T. PARSONS, R.N
MRS. EMMA B. TUCKER, M.D.

EDITORIAL DEPT.
FEB 19 1927
REF'D TO
ANS.

Goulds, Florida Feb. 14. 1927.

Dear Mr Bell:-

A week ago I had the privilege of visiting the White House, and today why not visit the Missionary Herald? I have just written to Mrs Parsons of the former visit, and you may be interested in the marked paragraph of the enclosed copy of a letter to her, though likely the item has no publicity value. Mrs Coolidge's cordial interest in Mrs. Parsons is beautiful and worthy of them both. I appreciated very much the note from Mr Coolidge while we were in Northampton. We lived but a block from the Coolidge residence. One of the finest letters of history is one written by Mrs Coolidge to Mr Welles of the Edwards Church. Alas that it is so personal that it can hardly be published.

After a while in and about Northampton, and after two trips to the South, and several to the Middle West, I am amazed at the genuine interest in China and her very real and serious problems. I do not refer to the froth of the press, but the man in the street really wants to KNOW. A careful study of the China dispatches usually enables one to sift out much of the truth, and nearly every day presents a new picture. It is the most momentous and strategic hour of China's long history. It is especially strategic for mission work, and for those who are cordially willing to decrease, that potential Chinese coworkers may forge into leadership, it is the hour for which progressive mission workers have prayed and worked. Some recent letters from Chinese in North China are encouraging, and God grant that the American Board clientele will feel that this is indeed the time for yet more "unification",- namely American Christians uniting with Chinese Christians in effort towards planting the Cross firmly in the modern China that is and is to be. To a large extent the United States, through returned students, and indirectly through the teachings of its 'world representatives' has done much to bring about the present state of affairs. It has been coming for long, and while we may regret the warfare we can but rejoice that patriotism develops and gives promise of a new and wider horizon. For fear that I may view the matter in rather a one-sided way, I have tarried in writing this paragraph till I have talked with a number of well informed men and women who know China,- as Judge Lobingier and others. "Growing pains" might be the diagnosis, save that China is no youth, but an adult member of the world family, and of whom the world may yet learn much.

The uninformed in and out of the churches ask whether much of the work will not be given up, i.e. the Am. Bd. work, assuming that the workers have left their fields. While some have been advised to leave, the work goes on, save for some of the schools, temporarily closed, and the task of the century is for Chinese and foreigners alike to adapt themselves to the new conditions. In this warfare we must trust God and continue to pour water on the gunpowder, though the Chinese did, in an uninspired moment, invent the gunpowder! All praise to most of the nations in their official attitude toward the China of today. Matters will be unsettled for years to come, and hence all the greater need for the leaven of Christ. China will never be the same,- to her credit be it said. Some work will be interfered with, but years from now we will see better the plan.

It may be that some day you will care for testimonies from some quarters as to how "projects" have worked from the aspect of the worker on the field. I can hardly conceive of churches doing better their part than the record of First and Edwards Churches, Northampton, for the past 25 years. We have been busy enough on the field, and have not been able to do any prodding,- and it has not been called for in any way. I do not say these two churches could not have done more, but the numerous ways in which they kept the "contacts", and the faith they have in the work as an essential part of parish effort is inspiring. Just now possibly the churches may need to realize that "action is equal to reaction in the opposite direction", for a distant horizon means a leverage at home. For the few months that we sojurned in Northampton we were quite smothered with kindness in many ways, and were it not that we realized that this warmheartedness was on account of the work, and not personal, we would have retreated in short order before the undeserved onslaught of kindness. Looking at it from the standpoint of the physician, perhaps the missionary, freshly returned, needs quiet and rest, but the duties of the 'guest missionary' are different and a change, and a rest in the very best sense. In fact, though the Boston authorities called on us a number of times to fill appointments, we were never able to do so as the churches in the Northampton region kept us dated up so far ahead. We never asked for money, and yet before we left there a number of the churches themselves suggested, backed by a keen business man, that some of the special needs in Tehchow should be NOW provided for. As always, the real secret of interest goes back to consecrated individuals in these same churches who have vision, and prayer, and faith. Yes, faith even that this is the time to help China! Nor does interest stop at the church door, for Kiwanis Clubs, business clubs, political clubs, medical societies, college classes, men's clubs in other churches, etc. all ask for a share in knowing about what is going on in the world. I was present at one debate in one church in which the class of men seemed to have decided that it was time for the church to cease sending missionaries to China, and, asked to comment, I simply stated that under no circumstances would I think of going to China if it was not on the request of the Chinese themselves,- that modern missions to modern lands were based on this important principle of definite request. This view-point seemed to surprise the class, and rather saved the day. The thing is in the air. My youngest boy (11 years) was asked to talk to his grade in school about China, and when he concluded was questioned by the pupils till the bell rang 50 minutes from the time of beginning. Time was when coming from China would subject children to ridicule, but that does not seem now.

But rather than be too "numerous" we fled from Northampton, and are with relatives here for a time The doctors and ourselves feel that a complete change is wise. ~~for a time~~. However, I gained some ten pounds on Mass. fare! We took things rather leisurely in Mass. and turned down as many requests to speak as we accepted. But I need not ramble along. This in response to your request to write now and then. Perchance please show to Dr Strong, if you think he would be interested in the China aspect of things.

Cordially yours,

F. F. Tucker

F. F. TUCKER, M. D., GOULDS, FLORIDA.

293 A

Washington, May 18, 27

Dear Mr. Bell:

Last evening, Pres. Coolidge, in closing a fine address to the 6000 M.D's attending the meeting of the American Medical assoc. said "approbation of the ten commandments is nigh universal. We shall hope to come to an era of physical, moral, and spiritual peace in accord with the plan of the Great Physician." Probably not a thought for a mission magazine, but maybe Congregationalist will care for it, & so I send it on fresh — I do not

know to whom to send it – in congregationalist ranks, & besides, happen to have an old envelope addressed to you!

Sincerely,

F. F. Tucker

EDITORIAL DEPT.

MAY 20 1927

REF'D TO.....

ANS.....

Tucker 500-1-27
293

COPY

X

OUTGOING TELEGRAM

Boston, Mass., April 27, 1927

Dr. Francis F. Tucker,

First Congregational Church 240 Fourth St.,N.,

St. Petersburg, Florida.

LATE CABLES INDICATE QUIETER SITUATION IN ALL MISSIONS SOME MISSIONARIES CARRYING ON IN MOST STATIONS. CHINESE CHURCH RISING FINELY TO TAKE OVER RESPONSIBILITIES. POLITICAL NEWS PROMPTS HOPE THAT MODERATE WING GAINING SUPREMACY. SEASONED MISSIONARIES ANTICIPATE NEW ERA FOR CHRISTIAN MOVEMENT WILL OPEN CHINESE CHRISTIANS DESERVE SYMPATHY AND AID.

W.E.Strong

NY G 40PAC59

TIENTSIN SBO 21 NOV 22 1927 294

LCD TUCKER CARE FERNSTALK BOSTON

OFFICIALS GENTRY MERCHANTS FARMERS EDUCATIONAL LEADERS URGE TUCKER EARLY RETURN ADVANCEMENT COMMUNITY WELFARE TEHCHOW

SIGNED YUN

RECEIVED AT TELEPHONE HUBBARD 0180 100 STATE ST., BOSTON CLARENCE H. MACKAY, PRESIDENT.

647a

295

NOV 22 1927 RECEIVED FOREIGN DEPARTMENT

NYG 28PAC65

3 TIENTSIN SBO 16 NOV 22 1927

LCD FERNSTALK BOSTON Ans.

TEHCHOW HOSPITAL STAFF URGENTLY INVITES TUCKER EARLY RETURN CAPACITY GENERAL CONSULTANT

SIGNED TSUEI

Fernstalk 296
Tientsin

COPY

OUTGOING TELEGRAM

14 Beacon Street, Boston Nov. 23/27

TSUEI FERNSTALK TIENTSIN

XAVIPSTUDS TORYLSVAEG TUCKER RHENYKNEXN SFAUGIDPOP BEUZVEOTYL

CHANDLER

Referring to your telegram, would say fuller plan required your proposal position of Tucker we must know opinion Tehchow Association China Council/

Prepaid $10.00

297 C-

Ack. 1/16 ac.

HOME DEPT.

120 E College St., Oberlin, O.
Jan. 11, 1928.

JAN 13 1928

REF'D TO ANS

Dear Mr Eddy:-

A good while ago I wrote you a letter, expressing a wonderment as to whether it might not be well for churches who "adopt" their representatives in the field to rather take shares in the job they were engaged in. This for fear that the personal interest in the worker might cause difficulties when that worker should needs retire or when there should be other change. This feeling was not the result of any present conditions but grew out of observation that various churches stressed the individual rather than the infinite task which he represented. With all the splendid backing which the Northampton Churches have given us at all times these 25 years I could not bear to feel critical. They are friends who have endeared themselves to us in so many ways, and have always taken us into their very hearts that we could but feel quite unworthy such faith and trust. Yet there was the future, as well as the present. I think the point is clear without elaboration.

And now, to judge from the signs at the Boston rooms, the situation is explemified, for, to put it in a sentence, the Board has no present thought of sending us back to the work. Details are not for this page, and it "cuts no ice" to refer to the insistent requests of the Tehchow Hospital Staffs that we should return, for of course their cables and letters are quite valueless and powerless unless backed by a request by the Council of the North China Mission. Nor shall I go into the matter of misunderstandings whereby the Council of that Mission, by practically unanimous vote, having invited us to return just before we left China, reversed that vote (in effect) a year later. These are queer times in China, and misunderstandings ten thousand miles away are seldom corrected. The pain and heart-sinking are indescribable, but the query before us is "what about it" as to Northampton First and Edwards Churches?

As always the main thought should be the work (at home and abroad). We must be large enough to never mind the individual, and not to be too much disturbed over "force and funds" which may have not been bringing dividends in the past. So we come to the point of connections with the two churches mentioned. When in Northampton for some months, and on a later visit, while we hinted to the pastors that we might be associated with some other mission work than Tehchow, it seemed that as this did not meet with approval, and as official decision of the developments had not been arrived at (we being on furlough), it was best to allow the friends there to express their friendship and confidence in us (of course really in the China work) and leave official announcement for the future,- as might be arranged with you. At one time both churches on their own iniatiative suggested giving a special fund for special needs. We put them off, as we felt it was not right for us to accept this aid for the work unless they knew the circumstances. Later they rather insisted, knowing the needs, and (plus the aid of a few other neighbor churches) are raising $4,000 for a long needed water supply. In some desperation I went to Ralph Harlow, and in confidence asked him what I had better do. I could, in a way, look at the matter from the standpoint of the churches, for we are members of First Church. His advice we followed,- that as we are still of the Board, it would be best to let the matter go through. The main item, of course, is the need for conserving the interest of the churches,- not in us, but in the work.

These two churches, who have so splendidly stood back of us for this long period, through all the ups and downs of changing pastorates and other vissicitudes, are dear indeed to us, but our craving is that the foot-pounds of energy for the Kingdom shall be preserved. Hence we are willing, no matter what the cost, to fade from the picture. Now we have not discussed the matter with any of the friends there, and have talked with none save, as stated, Mr Harlow. In confidence we spoke with him to get his advice in regard to the special fund referred to, as he was a wise "neutral" who would understand.

One reason we left Northampton was because conscience would hardly allow us to sail under colors which some might consider false. But, in a sense, the difficulty is largely with the First Church, for the money from the Edwards Church goes into the general fund for the Tehchow Hospital,- and likely they will be glad to continue. Of course we realize there will be a "jar" there, but perhaps that cannot be avoided. As to the First Church, I know not what developments will come, but loyalty of this historic church to the denomination will prevail when the somewhat marked cards needs be laid on the table.

There are, then three items I would like to ask you about: First: What is the usual course in such cases ? I have lately been speaking at Cleveland First, and know something (perhaps I should say much) of the 'marriage of Love' with that church,- and how they continue to give,- even an important "special" gift each year. Would that I were not within ten years of retiring period, and personal phases of the matter with us would be comparatively simple. These must be overlooked in the larger issues.

Second: Has any approach to the Northamption clientele been made as yet in the matter ? If we may know what has been done, orr what is to be done, we may be able to assist, though quite willing to agree that it is a matter between your home department and the interests at "Hamp". We write freely, as we know you have interest in that region, and are well posted. The years have developed many staunch friendships there for us, and these will abide. We have had dreams that Northampton would be our home a few years hence, but Time makes many changes. Urged to go to China under other auspices, we may or may not do so when the time comes. We are happy to feel that projected withdrawal from the Northampton field (though not on our initiative) will likely mean no loss of American Board income, for the falling off will more likely be along the line of special gifts. Indeed we should rejoice that the Board funds will be available for other purposes,- for the North China Mission (Council) will not ask for a worker to go to Tehchow to take our place,- save possibly a Chinese, far more economical.

Third:

Will you kindly suggest where and how we may have not proceeded as we should, so far? We will thus be able to make amends,- or at least attempt to do so. Should it develop that we continue in missionary endeavor, it may be that friends there will care to help some, and it might be that it would be unwise to refuse such help,- though naturally it would be the wish of all to continue the regular Church apportionments,- for obvious reasons. Never were there more right royal Christian friends than Mr & Mrs Darr and Mr & Mrs Welles, not to mention others, but we have not even been to them in regard to these troubles, which are both kinetic and potential. But I should be more brief. You have many other troubles. I write rather in confidence, and we feel that you are an "understanding man". Perhaps it is early to write such a letter, but we want to be just as square as possible all along the line.

Fraternally,

F. F. Tucker M.D.

10M-58-1-27

MEMORANDUM

THE AMERICAN BOARD

CONGREGATIONAL HOUSE, BOSTON, MASS.

Date Jan. 21, 1928.

For Dr. Strong From Dr. Eddy In re. Dr. Tucker

Before I answer Dr. Tucker, I am quite sure you must tell me the future and what my attitude should be.

Do you think Dr. Tucker has been unjustly treated? I imagine there is no possibility of his going back, and I must therefore tell him frankly that we will make some kind of arrangements in the churches to ease down his resignation as a project of the Northampton churches. I see nothing else ahead.

D.B.E.

Jan. 25 - Mr. Chandler says this is coming up shortly, probably in Cabinet meeting Friday morning, and he will talk with you any time you wish about it.

M.S.Hales

HOME DEPT.
FEB 6 1928
REFD TO
ANS.

120 E College St.,Oberlin,O.

Feb.3,1928.

Dear Mr Eddy:-

If at all possible,may I ask for a reply ,at least in brief,to my letter of Jan.11th. I realize that you have many items,especially at this time of year,which are important,and hence it is not strange that some have to be put off.

Your secretary kindly wrote that you were attending the Chicago meetings and might be able to reply when you got back to the office. Some months ago Dr Strong advised us not to be in a hurry in the matter of taking up the subject with Northampton,but it does happen that one has a conscience! If a connection with the job does not exist,is it right to "carry on" as though it did ? Then there is the financial side,for we are hardly justified in accepting funds if we have practically no connection with the work,- and then the query arises as to whether it is right for the Board to accept funds from churches when they cannot be applied as per label! If desirable I could go to Northampton for conference,but it presents financial and other problems. I had the privilege of a conference with workers in both churches four months ago,but it was seemingly not wise to say much at that time,- especially in view of the advice of Mr Harlow,referred to in my recent letter. Sincerely,

H.H. Tucker M.D.

February 7, 1928.

Dr. F. F. Tucker,
120 East College St.,
Oberlin, Ohio,

Dear Dr. Tucker:-

Unfortunately I have to leave the office in about five minutes, but I will try to answer your letter in view of your reminder of February 3rd.

Mr. Chandler and I had earnest conference over the whole matter. He has made it clear that so far as the action of the North China Mission is concerned he sees little chance of your return there. On this point I have no opinion nor information and must take the fact as reported by him. Apparently it looks highly likely that you will not return to China, and I need not add all the words of tender understanding and of sympathetic appreciation of what this must mean to you. I know nothing about the facts, but I simply hold out my hand and heart to you in brotherly fellowship. I received the impression that only recently has this become clear. Therefore, I would say we ought to write to the Northampton Church.

As to procedure, I suppose that rests with the Home Department and should come from my desk. Since you have urged me so to do, I will try to write the letter on Thursday, when I return from New York, and will send you a carbon copy of it so that you can see the way I have tried to place it before our two good friends in Northampton. If in any way I have expressed it amiss, or have failed to make it the tactful approach you desire, then you will correct me and let me know your full mind in the matter.

I quite agree with you that we should not go much further without the churches knowing, and yet as long as you are receiving any compensation from the Board they would have a right to regard you as their investment. I know both of these men extremely well and we could not have more loyal friends of the Board to talk with, but I agree with you that it might be a severe blow to them and might produce a very delicate situation if not handled in just the right way.

Most sincerely yours, good friend,
with earnest sympathy and an understanding heart,

DBE/H

Keep 10 days
don't send anything :

For Dr. Eddy From Mr. Chandler

February 10, 1928

Dear Brewer:

I have been reading over the draft of your letter to Messrs. Welles and Darr with care and want to give you a comment right away.

As a picture of the whole situation your statement is inadequate; unfair to some of the elements in the situation. However, if this is what you see in it, I don't suppose you can say anything else.

My main objection applies to all that you say about Dr. Tucker in China and especially on the first page. You throw the whole burden of a decision about him upon the Chinese. You have one qualifying sentence: "It is my understanding that some of the American missionaries share in this position." Apart from that, one would think, however, from your repeated expressions that the Chinese are stubborn and jealous and persistently opposed to him in contrast to the greater number of the missionaries. This representation of the case is totally unjust to the facts, and it ought not to be put before the Northampton friends. What is true is that a small minority, both of Chinese and Americans, would like his return and are working for it. On the other hand, the sober, steady judgment of a large majority of his fellow workers, Chinese and American, in the Tehchow Association and outside it, is convinced that he should not return to Tehchow. An invitation to go to some other Association has been suggested, but no Association has yet felt sure enough to invite him. I do not have hope that the invitation will yet come. If his own attitude towards a possible change had been at any point receptive, such an invitation might have come long before now.

In view of what I have had, you can see how unfortunate in my opinion would be the last sentence of your second paragraph: "It is the worst instance we have yet had of determined opposition on the part of some of the Chinese members, with the result that the return of a missionary becomes impossible." Your description and coloring in this sentence is quite unfair. I should prefer a sentence like this: "This is the clearest instance we have had of a kindly but continuing judgment on the part of our responsible Council members, including the Chinese members, that a certain missionary would better not return to his previous post.

✓ A.D.K.

I should be doing much less than justice on the positive side if I did not assure you that there is among all Dr. Tucker's co-workers, American and Chinese, and regardless of their opinion at this particular point, a very high estimation of his devotion and ability and remarkable achievement in the Tehchow Hospitals. It is a great monument for any man to have built up. The time has come, however, in the opinion of those who carry the burden of decisions, that some other man should carry on the Tehchow work.

The very latest word has come within a few days and shows more clearly than anything else the situation in Tehchow. It is in a letter from Mr. Cross as Secretary, sent out to the North China Council. It is dated November 21, 1927.

Since Dr. Barton is to return on Saturday morning, the 11th, and has probably seen Dr. Tucker in Cleveland, I should hope that you would wait to see him before sending any letter to the men in Northampton. I have frankly given you what I think about the draft as it stands.

R.E.C.

From letter of Rowland M. Cross to Members of the Council of the North China Kung Li Hui, Peking, December 21, 1927.

The staff of the Tehchow Hospital, using the name of the hospital, cabled the American Board requesting that Dr. Tucker be sent back to Tehchow. The American Board answered that before deciding this question they must know the attitude of the Council and of the Tehchow Station Association. On the first of December the Tehchow Station Association Executive Committee and Medical Committee in joint meeting discussed this question and took the following action:

1. The return of Dr. Tucker to Tehchow would be a hindrance to the work of the Tehchow Station.

2. The attitude on the question of the return of Dr. Tucker as expressed by the Station Association last spring is still maintained.

[The action of Tehchow Association in April (or March) 1927 was an expression of desire that the American Board send the Tuckers back to some Station other than Tehchow].

[Above bracket is my summary - R.E.C.]

Hold but not in official filed-

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WILLIAMS-PORTER HOSPITALS

衞氏博濟醫院

TEHCHOW, SHANTUNG, CHINA.

Confidential

Oberlin, Ohio, Feb. 13, 1928.

Dear Friend:-

Allow a private word,- and no reply is needful. Years ago (10, I think) Chandler wrote me a letter about a Tehchow matter which showed that he was tremendously misinformed. He was young in the work, and, knowing that he must have been misinformed, I did little to straighten matters out. He seems to have retained that bias, and while there may be ample grounds for it, I have never been inclined to be a debater or contender. Later he went even further, just after appointment as sec'y of the Mission,- a position which I did not a little to have him elected to, for he is a fine fellow in many ways. This "slant" has continued, and I have been too busy to enter the lists. I shall not now. There is but one thing to do, no matter how much in the valley one finds himself, and that is to humbly love,- to be followed by more love and more consciousness of the presence of God's love. I am actually glad of the lessons it has taught me,- even tho in some ways the investment of 35 years go by the board (for I volunteered in 1892). There are doubtless other items that have bearing, but this "hang over" from earlier days was more than a deciding factor in China,- and with the ensemble of secretaries as it is, and the desire to help Mr Chandler in his difficult task, naturally one would be unwise to make any rejoiner. We will simply go on, we know not where or how, but are asked to resign, and in humility, for the few years that remain, we shall at least do no harm. I may add that Dr Barton knows of one or two of

MEMORANDUM

CONGREGATIONAL HOUSE, BOSTON, MASS.

304

THE AMERICAN BOARD

Date February 13, 1928.

For Dr. Barton From Dr. Eddy

In re. Dr. Tucker

To Dr. Eddy

This seems all right.

Can you give the time to read these three pages, and tell me if I have put the right interpretation on the situation in China? I have to write this letter because of the Project Plan and the need of the word to warn these two pastors. They are both personal friends and will strive to look at it from our point of view.

Some changes have been made to accord with Chandler's suggestions that this action cannot be laid upon the Chinese because it belongs to the majority of the entire Council.

If you will make any suggestions or changes, they be included in the letter, which ought to go this week.

B.E.

RECEIVED FOREIGN DEPARTMENT FEB 13 1928

Do you mean to say that ~~possibly~~ the Board may offer Dr. Tucker a place in some other field as at Cheng-yang? Barton

the items referred to, and I know he decidedly did NOT approve of what Mr Chandler was seemingly endeavoring to do. These matters behind the scenes are hard indeed,- and for others often as well as for the immediate parties. The Chinese clientele has cabled several times urging return. We have saved practically nothing, and with four children on hand, one does not know how great his faith should be for independent working. The blame, despite all I say, may be mine, but I know of nothing to do but set my face like a flint straight towards the Cross of Christ in Sinim, and that Vision puts all such matters in the discard. To do anything else would be hard for Chandler and others at the time when every mission worker in the world needs every ounce of efficiency they can muster. That's all,- AND a prayer request.

Fraternally yours,

T. T. Tucker

Ten years from now
all will be well &
"Faith shall be the victory".

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120 E College St., Oberlin, OHIO.

Feb.13,1928.

HOME DEPT.
EDDY
FEB 15 1928
REF'D TO

Dear Mr Eddy:-

Yours in regard to Northampton "connections" reached here last week, but as I was at Cleveland, I had merely a telephone report of it there, and received the letter here yesterday. As no carbon copy of your letter to Northampton has come, I send you this line to say that it will be a much appreciated courtesy if we may have such. You wrote in reply to mine of Jan.11th.

We (Dr Emma Tucker and myself) would have been glad to have a reply to the questions, three in number, in mine of a month ago. Perhaps you considered that "All Gaul is divided into three parts", and that the direct and immediate approach to the difficult matter was the thing. At any rate my correspondence with you does not indicate any request for you to at this time take the matter up with Northampton. Nevertheless, we concede that technically the matter rests with you, representing the Board. I had supposed that after you had given me the desired information, we would see what could be done to temper the wind. A partnership of a delightful nature has existed for some 25 and more years, and as "parties of the second part" we have done our best in recent months to prepare for what MIGHT come. However, if there has been a misunderstanding, I feel sure it was not intentional on your part, and like a serious appendix in an acute stage, it is best to have it out,- and pronto!

With all the requests of pressing nature to have us return to China, we will surely do so, D.V. I feel sure that the attitude of deep and abiding love for the work in China will keep us from saying too much that would make it hard or difficult for any of the associates who naturally feel that they have been acting for the best. I trust there is no question but that it was the Lord who called us into the work of Christinization of such in China as we might be privileged to touch, and whether it be done under the American Board flag or some other is a secondary matter. We are sad indeed to seem to have failed in a number of ways,- but all the more reason for humbly waiting on God and asking the boon of trying further to represent Him. But when or where is not determined. Surely the Northampton friends will wish in some ways to continue to have prayer and other touch with us, and we shall do what we can to see to it that this connection does not interfere with apportionments and other more vital interests. Since we are still receiving allowances, and since (supposedly) something in this line will continue for some time, as you remark, "they would have a right to regard us as their investment".

I take it that you disapprove my suggestion to go to Northampton to help matters be understood. That it would have been hard is no point,- I am no coward, I trust. As you state you expected to write "Hamp" on the 9th, it would hardly be wise to carry out this plan now. (tgs) I have no doubt but that your letter will cover the matter, and as soon as we see our copy of the same, as promised, we will be able to take any step that it or you or they (in Northampton) suggest. In ways and depths and heights we cannot understand, matters WILL work together for good."

Fraternally,

F. F. Tucker, M.D.

Feb. 15, 1928.

Dr. F. F. Tucker,
Oberlin, Ohio,

Dear Dr. Tucker:-

I have just read your recent two letters with earnest sympathy. I came into the picture at a belated hour, knowing nothing of the details that happened in China.

It does seem fair, however, that you should have the right to look over the carbon copy of the letter which is written but which I have not yet sent to Wells and Darr. I enclose the copy. It was read by both Mr. Chandler and Dr. Barton, with suggestions from each. A dozen changes were made to make the statements correspond to the facts in China.

If you have any changes to suggest from your point of view, please be free to send them on. The letter can be changed as many times as is necessary, for it is an unpleasant incident altogether, and we want to get exactly the right look at the facts. It doesn't make much difference just when the letter goes to them, but I feel sure they know more or less about it now, and the wooner we put the facts before them the better it will be for us. Perhaps it would be well for you to return this copy, since it is my copy for filing, but you may make any copy for yourself as you may desire.

Heartily yours,

DBE/H
Enclosure

February 15, 1928

Rev. Kenneth B. Welles,
Rev. John W. Darr,
Northampton, Mass.

My good Friends:

I send a carbon copy to Jack because it's the same message. At the start let me say this is very confidential, for I must be frank and say things that we would not want repeated by either of you, even to your church committees, if you agree with me. It concerns the future of Dr. Tucker. You have already known that he has stayed in this country longer than is normal and that there was some doubt about his return to China.

New votes have now been received from the North China Mission which make it clear that Dr. and Mrs. Tucker are not desired back in charge of the Porter Hospital by the majority of the voting members of the Mission Council.

Williams

You know we are now on the new basis, that no missionary returns to his field unless he is called back by the votes of the Mission Council. I do not know the full details, nor is it necessary for me to dig into them. The matter runs back several years. In spite of wonderful devotion and remarkable ability in some lines, Dr. Tucker has apparently stirred opposition among his Chinese co-workers and ~~a majority~~ of the missionaries. Perhaps he ~~has been somewhat determined in having his way and has not given his Chinese helpers and the leaders in other departments the full liberty and authority that would lead them to want him back. Someone tells me that he has been regarded as autocratic, directing their work rather than working with them.~~

(2) (3)

On the surface, it seems to me, as doubtless to you, that the man in the hospital with the training should guide its work with firmness; but he is also a member of the Mission and of the Station, and the Council cannot urge him to return. ~~It is my understanding that the majority of the American missionaries share in this attitude.~~

(4)

For my own part, I have always supposed Dr. Tucker was one of the most capable and effective medical missionaries we had anywhere in the world. I could work with him under any circumstances most happily, because he is accurate and thorough and gets things done. I am quite sure that the Chinese brethren would take the same action toward me, or one of my temperament, if I were in the same case. But this is beside the question.

At first Dr. Tucker thought he would be called back to China in another capacity, in some neighboring hospital outside the Board. We hope that

may develop. That will be our first choice, but we face a very difficult condition which results in this: ~~he will have to be dropped as your project in these two churches.~~ This applies only to the support budget. Whatever money you are contributing to the upkeep of the hospital will still be spent right there; and so long as he receives a retiring grant or furlough allowance from the Board, ~~your gifts are still being spent for Dr. Tucker.~~ This is therefore an advance word, and probably before summer the relationship will be made more clear and he will not continue as an active missionary of the Board. Of course, we stand behind him in his support till he decides what he wants to do, and he has a right to the pro rata pension in the future, etc., etc. We all of us are deeply sympathetic and are greatly troubled by this turn of affairs. There may be the point that some of the Chinese like young Dr. Parsons better as a companion and leader.

We have several alternatives. When the relation is broken, one of us can come up and explain it sympathetically and easily. Or you can let the news out gradually that Dr. Tucker is not returning to China in all probability and that you will take some other active project in due time. Certainly before your fall Canvass you would want to be safely entrenched in some other project. The real problem is explaining this in such a way that there will be no spirit of rebellion among your donors in the church. The principle that is involved in all this is extremely fundamental. In all our missions now no missionaries return except upon a vote of confidence and invitation from the members of the Mission Council. None of us here see how any exception can be made, though we fear his stay in this country will produce very unfortunate sentiments and criticism upon the Board.

Can we ask you two with loyalty and understanding to continue to believe that the Board's administration is wise and sympathetic for all concerned? We will do our utmost to place Dr. Tucker exactly where he wants to be in some other type of work, though we do not know at present of any organizations that may call him outside the Board fields. Frankly I have the highest affection and regard for Dr. and Mrs. Tucker. I understand the very precision and firmness of his sentiments, yet can see how they might trouble others who may be sensitive.

You both appreciate that this is one of the real problems of the Project plan. If a church is committed to one man or one piece of work and something happens like this, it is a difficult situation.

Enough for today, except to assure you of our lasting regret over this situation that has arisen. Perhaps in a month or so you could put the matter briefly before some one of your meetings; but there is plenty of time to correspond about that. Dr. Tucker is in Oberlin and is ready to do anything he can to conserve the real interest in the work in China among your people. He wants to cooperate in full.

Yours,

BE:DR

February 24, 1928.
(Dictated Feb. 23, 1928)

Dr. F. F. Tucker,
Oberlin, Ohio,

Dear Dr. Tucker:-

I have changed the letter to Messrs Darr and Wells, to include all the suggestions you make in your recent letter. I am sure it will be more fair to you, and I enclose a carbon so that you can see how I have drawn these thoughts in. I shall not see the final letter, but it will be very carefully done. I am leaving in about two minutes for ten days in the South, but am trying to get this off just before I go.

Concerning your number four, my information exactly differs concerning the question of the attitude of the majority, of the American missionaries. I am told that they do, but since you urge the point I am leaving out this sentence entirely.

I think you will see that I have softened very many of the sentences and taken out some of the things to which you objected. I have tried to interpret fairly from your point of view. At the same time, you will of course feel that I am pressed a little bit from another side by the actual votes and statements here in Boston in the possession of the Foreign Department.

I can only hope that out of this most unfortunate outcome there will be given a light and a clear guidance and that all of us can be spiritually minded in dealing with the whole question. I need not tell you how much I regret if there is any element in the situation you think is due to personalities or to any unfair presentation of the facts, but of course it has been a matter of long standing. May God bless you and give us all clear guidance.

Most sincerely yours,

DBE/H
Dictated by Dr. Eddy
but signed in his absence.

HOME DEPT
EDDY
HOME DEP 309
EDDY

Feb.18,1928.
120 E College St., Oberlin, O H I O .

Dear Mr Eddy:-

We are indeed appreciative of, your letter of the 15th inst, as also the advance copy of the letter to Northampton, now returned. Your personal testimony is especially valued. A close walk with God is one of the fruits of travel in the valleys, and if only SOME friends remain trustful that I may yet serve it will be well. WHERE is not so important.

Dr Emma and myself feel that it would be well to send your letter (as it may be amended) as soon as possible. Not only does it not seem right for us to be having contacts there in various ways unless the leaders (at least) understand, but on the 10th inst a letter was sent to the two pastors inasmuch as we understood that your letter was already on the way to Northampton. They were to confer, confidentially and by our request, with certain other leaders. I am referring to the letter which I sent on the 10th to Mr Darr, and therein mentioned that you were writing. I was very brief, and said that you would explain. This copy kindly sent to me does so, and as indicating sufficient cause for dropping us from the Board we think it is a convincing document, and, since it seems to drop our stock to the vanishing point, perhaps warranted by the circumstances, no doubt it is all right. We understand why some things cannot be said, even though one knows them, but is there no favorable action at all of the Council of the North China Mission which could be mentioned? Even though, seemingly so great a failure, and I humbly admit it, the No. China Council, with every opportunity for any to object, by practically an unanimous vote in May, 1926, just before we left, voted us back to the work. They have a right to change their minds. Thanks to your generous offer for me to comment on your letter, may I do so, referring by number to items in the copy returned.

O.K.

1. The name is "Williams-Porter Hospitals" both hospitals now being essentially one. I simply will NOT contend, but the fact remains that the changed vote of 1926 to the Council vote, later, (which was that another location be designated) was brought about by a charge of ill-health, by a few statements that I had not devoluted to Chinese shoulders, etc. As to the last, the charges were by those who had "reasons", though no doubt I should have curried popularity. None of the statements were made by any with whom I had ever been really associated in the work. Mr Chandler "heard" this and "heard" that, and he can hardly be blamed for adding all the items up. The sum is large,- but in it all the medical arm of the service was not represented. The enclosures show their attitude,- of all with whom we worked in the medical work. There was not the close union between the arms of the work which would be wise, and no doubt the lay members of the work should not be expected to understand the obstacles which were tackled along medical lines by my Chinese associates, with whom I operated in the fullest union, especially these recent years. The enclosures are proof. Does it do violence to the situation to at least imply this evidence to Northampton, that they may not conclude that I have been so awful, and that consequently they have had a bad investment these 26 years?

O.K.

2. Is not it more charitable to say that this is a time of many changes? There is "opposition" against every missionary, and that which has been expressed against me developed with the new "zeitgeist" and after we left, as the records show. Two doctors wrote that as far as they were concerned it was entirely on grounds of health,- a matter that we gave every attention to in this country. Also, as a letter in hand shows (from Mr Ewing) if it had not been for the feeling of those doctors, the matter would not have come up at all,- as to non return to Tehchow. You may have naught to do with such facts, but in a sense you have, for when a man is "down" it is hardly essential to hammer too hard with things that are at least doubtful. To be sure you are told, and we understand the difficulties, but would urge that the wind be tempered to an ancient lamb!

Between the lines I may say that we had looked on Northampton as our home, and no matter what a few friends may do (in the matter of flowers) we are left without such. Perhaps it should be so, but, at best, it is but a few years till we retire. We are TRYING to save some persons, for their sakes and the sake of the work, some of these in this country and some in China, and we trust a continued supply of LOVE and CHARITY will be furnished,- as we feel sure it will be. It happens that this, perhaps the largest hospital of the Board, has no appropriation from the Board, and never did have,- most of the funds coming from personal friends, and many of these from Northampton, so it is not strange that we are concerned for our friends. All the money we could spare has gone into the struggle,- and it has never shown an indebtedness. A prominent Chinese says the trouble is "jealously", and perhaps this could be proved,- but I so pray that it is not, that we will not try. I have tried to protect the Board interests in "Hamp", and though this calls for sacrifice indeed, I am not quite convinced that I needs admit (by the consent of silence) that everything charged is correct. I again say that some of the matters concerning which there is doubt be not laid up against us (in your letter or elsewhere). Later Time will perhaps demonstrate the truth. We are faced with starting again, and God and faith give us the strength. For us to refuse at least some help from "Hamp" (but never conflicting with apportionment money) would likely do far more harm than good. But I must not take your time, and will resume the nos.!

3 (referring to the last pf paragraph 3) Perhaps this was a report of years ago. The China Medical Board has approved our work in so many ways, and I have served so long as chairman of the Hospital Administration Committeee of the China Medical Association, that it hardly seems likely, save that in just these times a charge like this weighs a ton,- and it makes little difference whether it is so or not. We have claimed to be pioneers in developing a modern up-country hospital in China and ALONG CHINESE LINES, and it is doubtful, if any hospital was as ready for an even further step to Chinese shoulders as was the Tehchow plant. This is no boast, for it came about through Chinese personnel, and a personnel that has loved us even as we love them. Their attitude is clear from the enclosures. We have worked right with them in every task, and that is why our co-workers understand. Some Chinese have objected in the past, but this has not been true when they have really known and understood.

4. The majority of American missionaries surely do NOT share "this attitude",- and of course officially their attitude does not count, for the Council decides. Why not omit the last sentence of paragraph 4,- and time will show. These are hectic times in China, and feverish outbursts do not indicate the normal status.

5. Northampton Edwards has never had interest in us personally, their project being running expenses. We hope they will continue,- as you say,- and we have said so. But they have been very close to us.

6. Something happened to a letter I wrote you some 1½ years ago, asking, on principle, whether it were not best that funds be given to a work or station. No answer came, though I had expected to follow my query with the suggestion of a change as to ourselves. But this comes now anyway, and I trust the churches will be given a chance to change to another project elsewhere if they wish. I suggested this a year ago, and they objecte

7. The poor old fellow ought to have a pension. There's humor in it, and spice! Yet to date the talk and effort has been entirely in the direction of getting us to resign, fade away,- with no reference at all to even the usual allowance! I am mighty glad money has always been a secondary matter,- and ever shall be.

8. There has never been any question but that Parsons and myself are not companionable,- and the attitude of the staff is clear on reading the enclosures. Nor were these (plus many letters coming to us these last 8 or 9 months) engineered by any foreign friend,- for there were no foreigners there most of the time! None of us are "leaders" and

have planned definitely NOT to be. However, the evangelistic and the educational worker, hardly understanding medical and hospital work, have not understood this. Indeed, in the local Association where matters were "started" in Tehchow, the authorities write me that the medical arm was not represented. There is no question but that all those we have worked WITH want us there,- but we realize that is not the only question. I refuse to argue anything, but from what you say, you welcome reaction,- and that reaction expresses itself in the form of a few facts. I cannot feel led to advertise things that would be so hurtful to the Board and to some in the Mission,- and as it hurts too much to even think about it, I shall of course profit by the past, and by the time I reach 100,- no I will say 99 years (discount to missionaries) it will not be so hard!

9. We would strongly urge not being in a hurry, and meantime the facts will gradually and perhaps naturally become known,- Natures' amputation,- though perhaps not without anaesthetic. Funds are still being used, as tagged, but of course in some months, I would say after the summer, it would be wise and desirable to advise any uninformed that they might clearly know what their "investment" is (& is not to be). The question as to a certain testimonial amount they wish to give to us to take back to the work (and allocated by our advice to a water fund) is a separate matter, and we have advised that it be kept in bank, where it now is,- and later we will probably be able to make all the contributors feel O.K. in regard to its use. We HOPE this will be as planned, but it will not be easy for us to impinge all the tact required to bring the desideratum about.

10. As to rebellion in the church clientele, while it would be easy to bring about, we shall do all we can to avoid it. All along we have tried to feel that obligations are and have been to the church and to the Board, and above all to the field in and about Tehchow. As I once said at Northampton, would that we could be without name or number,- that the home base have in prayer and thought simply the work.

11. If the Board were afraid of criticisms, it would have been buried tons of time ago! And ditto the rest of us. As to staying in this country, the many possible openings before us in China would indicate otherwise. I can hunger, but I cannot burden the Board as to finance.

12. One wonders whether the clear sssumption that I have absolutely failed in some most essential points, even though so stated to you, helps or will help at Northampton,- or anywhere ? It implies that the confidence of the churches there was misplaced, and that the Board made a most serious mistake in sending us out. I could say a lot, but will spare you. I have learned a lot, and it shall ever profit. As one worker, who perhaps knows more about us in the last 25 years than any other missionary, says "the old question of youth wanting the stage. We want them back very badly". But my sword is sheathed, and it is nigh impossible, or quite so, to say anything without SEEMING to reflect on others we love, actually and potentially. One may hardly be said to have courage if he does not have enough of it, plus a special kind of faith, to begin again at 58 years of age, and look to a better future, forgetting the things that are behind.

I will not add a 13! This is too prolix. Pardon. Perhaps there are three main items threaded through this amazing maze: (A.) Request that your letter may go soon,- and will you kindly send us a copy of it? (B.) That as far as official action in "Hamp" is concerned, it would seem to be wiser to not be in haste. Thus, if in a few months I definitely am found occupied, it will be easier for them and the Board. (C.) It ought not to be essential to assume that ALL the terrible things REPORTED have 100 % truth back of them. If proved, why not charge the culprit further, later?

With much gratitude for your understanding and your time,

Frances H. Tucker M.D.

HOME DEPT.
EDDY
FEB 27 1928
REF'D TO
ANS
CHP. Read 2

120 E.College St.,Oberlin,O H I O.

Feb.24,1928.

Dear Mr Eddy:-

I expect to be brief this time! Letters from Northampton (from close friends) are,to me,surprisingly loyal to the Tuckers. There is a note in a letter from one of the principal leaders which reminds me of the expression in your letter,- that care needs be taken to avoid any spirit of rebellion. We have urged loyalty to the Board whenever and wherever we could. We do not know whether you have written the pastors,as per the copy you kindly mailed us,- amended as you saw fit,but if not perhaps there is another note that would save a rather difficult situation there,- and incidentally do us no harm. By "note" I do not mean that it is necessarily a musical note,but a line of approach.If out of order,pardon the suggestion as per paragraph below.

Dr Barton has spoken and written rather urging that we consider an appointment under the Board in the Philippines. The matter has hardly arrived at an "official" state,and yet it is under consideration there and here by us. We do not know what it would be best to do,- to favorably consider that opening,or others in China. But this very fact suggests a line of approach to the effect that the representatives of the two churches MAY be appointed to another field,and if they accept,perhaps the churches will care to take up the matter as to whether they wish to continue connections (thus broadening the outlook just so much) or discontinue and take up another project other than the Tuckers. To be sure it does not make the matter final at the moment,but the tact thereof may or may not be obvious. Naturally the churches concerned will,for the present,continue "as was",and the suggestion has the advantage that nothing is really hid from these "partners", (as it never has been),and ere very long some course of action would be followed (by the Board,by us,or by both) and then another set of revised cards may be put before them, if needs be.

If you have already written the pastors,it may be that a P.S. would be worth while. Dr Emma Tucker does not feel that a reference to a "long stay" in this country is fair,under the circumstances,in corresponding with Northampton. The need of thorough recuperation after the strains of war,famine,plague and other sieges would entitle us to a little longer furlough,especially as it has been entirely filled with either medical study or speaking engagements. Of the latter Dr Emma and myself total something like 315 since we landed,separate talks. Dr Watson and others had two years in this country,- and,besides,the funds we have raised seem to have kept the ship afloat without debt,save a small amount for and on account of the fighting, (I refer to the hospital at Tehchow.) The statement that the trouble in hand dates back several years is hardly correct,- and in any event hardly helps matters at Northampton. It is definitely a fruit of the "spirit of the times" in China,and no matter how much I may be to blame,it certainly would <u>not</u> have happened but for certain developments,- as witness the practically unanimous invitation inviting us back just a few days before we left China,by the Council of the Mission. I may be very bad,but it will hardly help matters at "Hamp" to make me out worse! And I opine this is far from your intent. In view of the letter from Dr Barton,and conversation with him,you may care to show this to him.

Sincerely, F.F. Tucker M.D.

March 2, 1928

Dr. F. F. Tucker,
120 E College St.,
Oberlin, Ohio.

Dear Dr. Tucker:

In Brewer Eddy's absence in the south, your letter of February 24 has come to my desk. I have been greatly troubled over the situation in which you and Dr. Emma Tucker have found yourselves and I was sorry I had no chance to talk things over with you at Overlin. Until recently I have been hoping and believing that the situation would be sufficiently modified to enable you to go back to your beautiful and truly great work at Tehchow. I have been unwilling to consider that after all these years and all you have done to build up that hospital, the Chinese would consent to your remaining in America.

But as things have developed the best hope now seems to be that an arrangement can be made for you to go to the Philippines, if you can be persuaded to make such a momentous change. May you and we be divinely led as we consider such a possibility. It may be that God has a new and wonderful career shaping up for you in another part of the world.

I have not seen Dr. Eddy's letter to Northampton, so I will not undertake to comment upon your references to the same.

With best wishes to Dr. Emma Tucker and yourself,

I remain,

Sincerely yours,

CHP:DR

EDITORIAL DEPT.

MAY 23 1928

Tucker

313
312

maybe E. P. B. wld care 2 C this.

120 E College St., Oberlin, Ohio.

May 25, 1928.

Copy of letter (translated by a Chinese) - uncorrected.

Dr. Tucker

Accep our warm thanks for your favour liberal from last year till inst. If the some family's have workmen, they had to gotten your favour. They have not grived of dearth, then the have not work of family, and those widow widowers orphans solitarys poor peoples, for they have not power to works, if you will not let them to get your favour liberal, they are insure to deathly by dearth.

There are some poor peoples that died by hungry in our country present, but else many family are loud waiting of food day by day, alway they are anxious to get a few grains, which have no money to buy it. Oh! such poor peoples who can come to save them. If you see this famin circemstances, you will be grived for them, then we are trouble to you,- will you please to choose out the widower widow orphan solitary poor peoples from the inspected of family- remembering to let them get your favour liberal, because they are often to expects your favour to their babys and thus not let them to lose their hopes and your confidence, and we are obliged.

(Signed) Prominent citizens of the following villages:

Tao Hwa Tien
Chun Chuang
Chang Wang Chuang
Ting Wang Chuang
Meng Chuang
Chao Chuang

Dear Mr Bell:-

Your letter of May 7th reached me just as I was leaving for a series of short trips, and I now realize that I should have earlier [illegible] I have tried to see my way clear to attempt the article you suggest, but with dates and [illegible] to all possible to do the matter justice.

Had I been able to work on the matter for some months one should have access to a good missionary library and an extensive [illegible] Many years ago I was interested along the line you mention, and recall with pleasure delvings into the early volume years of Missions Works, and Speers, but of late years have known little besides China, - and that is but one solitary country, - [illegible] the Japanese friends of yours keep it on the front page of the newspapers.

No suggestion is needful, but there are surely physicians, or others, more or less fixed in this country, who could and would tackle the matter. It greatly needs to be done and Dr Ward will tell you that at the recent conference of medical workers in New York [illegible] the real scientific work which the medical men have produced and are [illegible] a good leaflet published on the subject if it shall be found (as I [illegible] have had a good share in the work. Such a leaflet would go far to [illegible] able body of Congregational and other physicians who are a part of the Congregational [illegible] "shown".

[illegible] lines of effort promise to keep me busy, or more so, for the next month and more, - and ONE of these lines is all that I can handle. The article you want is desired for the end of June, - so I'm out of it, with regrets. It would seem [illegible] especially appropriate that Dr Ward should undertake such a [illegible] summary. He may be busy, but it is only the busy folks [illegible] done! However, neither he nor any one would be able [illegible] the matter as thoroughly as ought to be done and get it [illegible] by the end of June. But, as he is at hand, no doubt such a person could have a longer time. Such an article as you desire could be easily extended for leaflet use, and so cover ground not at all covered in the literature of the Board.

Sincerely and cordially,

A. A. Tucker M. D.

EDITORIAL DEPT.

MAY 23 1928

REF'D TO

ANS.

Tucker 313

Tucker, F.F.

120 E College St., Oberlin, Ohio.

May 25, 1928.

Dear Mr Bell:-

Your letter of May 7th reached me just as I was leaving for a series of short trips, and I now realize that I should have earlier said what I seem to have to say earlier. I have tried to see my way clear to attempt the article you suggest, but with dates and engagements as they have been and are, I do not see how it is at all possible to do the matter justice.

Had I been able to work on the matter for some months that would have been another matter, but to do it as it should be done, one should have access to a good missionary library and an extensive medical library at the same time. A good many years ago I was interested along the line you mention, and recall with pleasure delvings into the "Ely Volume", some of Dennis' works, and others, but of late years have known little besides China,- and that is but one solitary country,- withal the Japanese friends of yours keep it on the front page of the newspapers!

No suggestion is needful, but there are surely physicians, or others, more or less fixed in this country, who could and would tackle the matter. It greatly needs to be done, and Dr Ward will tell you that at the recent conference of medical workers in New York it came out that little is known or in print as to the real scientific work which the medical men have produced and are producing. It should sometime be gone into exhaustively, and perhaps a good leaflet published on the subject if it shall be found (as I think would be the case) that the American Board physicians have had a good share in the work. Such a leaflet would go far to be the finest kind of publicity and propoganda among the considerable body of Congregational and other physicians who are a part of the Congregational clientele. More and more do people need to be "shown".

I may be wandering. Suffice to say that two lines of effort promise to keep me busy, or more so, for the next month and more,- and ONE of those lines is all that I can handle. The article you want is desired for the end of June,- so I'm out of it, with regrets. It would seem to be especially appropriate that Dr Ward should undertake such a needful summary. He may be busy, but it is only the busy folks that get things done! However, neither he nor any one would be able to go into the matter as thoroughly as ought to be done and get it completed by the end of June. But, as he is at hand, no doubt such a person could have a longer time. Such an article as you desire could be easily extended for leaflet use, and so cover ground not at all covered in the literature of the Board.

Sincerely and cordially,

F. F. Tucker M. D.

Tucker 314

COPY

DAY LETTER

OUTGOING TELEGRAM

BOSTON MASS JUNE 7 1928

DR. F. F. TUCKER

120 EAST COLLEGE STREET

OBERLIN OHIO

LETTER RECEIVED TROUBLED OVER YOUR SUDDEN START FOR COAST DEPLORE YOUR LEAVING FOR CHINA OR PHILIPPINES NOW CAGAYAN SITUATION DOUBTFUL WE EXPECT IMPORTANT ADVICES FROM CHINA SOON FURLOUGH ALLOWANCE AVAILABLE ONLY IN THIS COUNTRY MUST DISAVOW YOUR LEAVING UNITED STATES WHILE DECISION YOUR FUTURE RELATIONS WITH BOARD PENDING

WARD STRONG

June 27, 1928

315

LCO

FERNSTALK

TIENTSIN

ADVISE TUCKER UPON ARRIVAL CABLE TWO HUNDRED DOLLARS COMPLETE PURCHASES PREPAY FREIGHT GOODS HELD BOSTON

MEEKEN

RECEIVED AT TELEPHONE HUB. 0180
100 STATE ST., BOSTON

...LSE OF THE
CLARENCE H. MACKAY, PRESIDENT.

537a

AUG 1 1928 316

RECEIVED
ANSWER BY COMMERCIAL
FOREIGN DEPARTMENT

AUG 1 - 1928

Ans.

NYG 17PAC390

TIENTSIN 19

LCO WARD FERNSTALK BOSTON

DELAY DECISION REGARDING TUCKERS WRITING FOREIGNERS GROSSLY MISINTERPRETING CHINESE DESIRES REPRESENTING STAFF CHURCH COMMUNITY

TSUEI

312

Boston, Mass., Sept. 6, 1928

LCO
FERNSTALK
TIENTSIN

HAVE TUCKERS LEFT TEHCHOW IS HE EMPLOYED
BY FAMREL CABLE IMMEDIATELY

CHANDLER

RECEIVED AT TELEPHONE HUB. 0180
100 STATE ST. BOSTON

USE OF THE
CLARENCE H. MACKAY, PRESIDENT.

SEPT 7 1928 3182

ANSWER BY COMMERCIAL

1024 Gm

RECEIVED
FOREIGN DEPARTMENT
SEP 7 1928

NY G 79PAC314

TIENTSIN SBO 12 520PM

FERNSTALK BOSTON

Ans.

TUCKERS STILL RESIDING TEHCHOW HE ENGAGED IN FAMREL WORK MCCANN

319

LCO
MCCANN

Boston, Mass., September 12

FERNSTALK TIENTSIN

BOARD DISAPPROVES TUCKERS RESIDENCE TEHCHOW COMPOUND
REQUEST YOU PROCEED TEHCHOW. TAKE CROSS IF DESIRED.
TAKE NECESSARY STEPS SECURE REMOVAL TUCKERS.

GASKINS

Charge account American Board

Amplify: No.China Mission $12.00

Please address all communication to the hospital, not to individuals.

HOME DEPT.
OCT 31 1929
REF'D TO
ANS.

WILLIAMS-PORTER HOSPITAL
衛氏博濟醫院
TEHCHOW, SHANTUNG, CHINA.

1837

SECRETARY-TREASURER.

Oct. 7th, 1929.

Dear Mr. Eddy,-

You're too busy to read the enclosed,- therefore I expect you will do it!

The gist of it is that the splendid Bethany Union Church, perhaps a bit out of touch with the situation in China, stopped giving the amount which on correspondence with you in 1927 it seemed all right for them to arrange for.

We are having financial difficulties; we object to running behind. You could do us a good deed (and perhaps Bethany Union) by putting your O.K. to this letter. Perhaps it would be well to send this copy, with such visè as you think best, to Mr. McGee, thus providing for a possible loss of the communication.

Of course I realise that some of the unfortunate happenings here may have had bearing; but on the other hand, here is the job, and with an unanimous request for us to carry on, we would certainly be negligent if we did not attempt it, at least. Such an attempt includes the consecrated dollar,- many of them. It is best to forget a heap of things that happened in the past that were not so, and proceed in God's might to muster what leverage we may for the better future.

Yours fraternally,

F. F. Tucker M. D.

FFT/W

WILLIAMS-PORTER HOSPITALS
衞氏博濟醫院
TEHCHOW, SHANTUNG, CHINA.

copy

1836

October 7th, 1929.

Rev. Clyde McGee,
Bethany Union Church,
Chicago.

Dear Mr. McGee,-

As I think back over the year and more since we were at Bethany Union, it seems as though hardly a day has passed but what we have thought of the friends there, and have wished often to send messages on paper; but you who know something of the hectic times in China, are forgiving us, and have been willing to be satisfied with the occasional printed messages. Nevertheless, in spite of our being busy in famine relief and hospital work, we ought to have kept more in touch with the "home base."

We want to take up frankly the matter of "special help" which was agreed upon in some correspondence two years or so ago. You or your Committee will recall that the splendid increase in the amount which you were investing in foreign work, it was agreed (after correspondence with Mr. Eddy) might be in part allocated for the special purpose of helping here at the Hospital.

I believe it was last year that the $300. last came for helping in the Business Department, but since this very important help has not come this year, we are wondering what further we should do about it, and know you will co-operate with us. It may be that there is some misunderstanding in Boston. Perhaps you will recall that on my presentation of the facts when at home, Mr. Eddy agreed that it was quite proper for Bethany Union, under the new circumstances, to send us a SPECIAL GRANT, of such a sum..$300. The help of the church during the years since the work here was one of its projects, had increased so much that such a direct aid would not diminish the amount promised for the American Board; in fact the American Board would still be receiving much more than was first mentioned when we were fortunate enough to become a part of your parish.

Perhaps the enclosed letter will tell something of the situation at present here. I have been about the field a great deal in the last few months, and can honestly say that I feel most hopeful,- hopeful for the political outlook, for the rapidly oncoming industrial development, for improvement agriculturally, and for the development of religious life.

Our medical work surely occupies an unique place in the thought of the public, for not only are we directly concerned in the physical welfare of our clientele of over two millions, but they greatly appear to appreciate our practical interest in times of famine and war. Happily the war conditions seem to be past, despite some of the headlines in the papers, but there is every need for additional help. The foreigner who is willing to become a part of the life and work of the people is still wanted. Pardon a personal reference, but at the last Congregational Association Meeting here, held at a time of considerable anti-foreign feeling (which was rather general than specific) Dr. Emma and myself were unanimously requested to continue our work. While we are having some

financial difficulties, due partly to lessened local income in famine and fighting times, and partly to fewer special gifts from United States, we still have a deep faith that all will be well.

From the standpoint of Bethany Union of course I understand that any sum of money sent for a specific purpose may not perhaps count as a part of published "apportionment", yet it is probably true- is it not?- that this is not of any great moment in a strong community church that desires to do its best for a distant portion of its parish.

Incidentally I should add that exchange is now very favorable, so that just now $100. yields $250., local China currency, whereas in the past oftentimes it would be less than $200. But I hardly need to say this in order to prove to you that both literally and figuratively a dollar goes a long way when invested here!

We know you will pass this on to the proper parties, and we shall keep right on praying and hoping, and we shall also hustle while we wait.

Dr. Emma unites with me in cordial greetings to all who may remember us.

Fraternally yours,

F. F. Tucker

FFT/W

PSS.

You will be interested to know that our children, William and Margaret, have just begun their medical work at Rush Medical College of Chicago University. It is barely possible that some time your church might like to invite them to visit them. I am sorry that I do not have their new address, but a letter if sent to the address given below will reach them. FFT

P.S.#2

I should add to this letter that the maintenance of our Business Department (for which the $300. was first requested) is especially important now, for our work is being carried on with far fewer foreigners than formerly, and the Mr. Ellis who used to be here in that department is home, and the work is being done by a Mr. Hou, a Chinese of considerable ability, that we began training for this position some ten years ago. FFT

November 19, 1929

Rev. Clyde McGee.
Bethany Union Church
Chicago, Illinois

Dear Mr. McGee:

I received a letter from Dr. Tucker in China asking if it was in any way possible for me to plead with Bethany Union Church for the renewal of their gift of a $300 "special" which you have occasionally sent to help him in his work. This has led me to look back over the generous gifts that your church has made to the American Board, and we appreciate fully that you are not a Congregational Church and therefore not under such direct obligation as Congregational Churches ought to be. The gifts run as follows:

1924	$1,157.63	1927	$ 792.60
1925	770.55	1928	1,002.88
1926	1,024.20	1929	50. (through Nov.15)

In addition, in 1927 and 1928 you sent a gift of $300 as a "special" gift to Dr. Tucker which was not credited on what we call the Apportionment, or the regular treasury giving from churches. It is this extra gift for which Dr. Tucker pleads, and about which he has written you.

Noticing that you have sent only $50 thus far in 1929, and appreciating that you are one of the churches that balances your books the end of the year and sends the year's accumulations to us toward the close of the year, I of course must point out first that I have no right to urge the "special" until your usual gift to the Board has been somewhat emphasized. Three times you have exceeded $1,000; but if you should be able to give $1,000 to the Board this year, and then there are a few friends that would be willing to make the $300 special gift to Dr. Tucker, I could certainly back him up in that appeal with full heart. There is no doubt that he is a worker who has put his life into China with great devotion. The Board has had its differences with Dr. Tucker but we have never questioned his efficiency in the days when he was in charge of the famine relief or when he was running the hospital as doctor in charge, and there he is today in China.

He has journeyed out into the famine districts and has come back with his heart burdened with the awful sights before his eyes. Of course the hospital has gone into special expenditures because of famine conditions and the fact that there were several engagements in the civil war within reach of the hospital.

If you told your friends about Dr. Tucker's needs and gave them a chance by a special offering to cover this gift, I should think they might do it quite apart from their regular gifts, and if you could use it I would be glad to send a very appealing letter that would outline the work there in China. Anything you can do for Dr. Tucker would be very greatly appreciated.

May I ask you, sir, if you receive enough news from the American Board through our News Bulletins, the Missionary Herald, etc., to keep you in touch with the work that is being carried on? Could I send you a letter which you might read to your congregation, being a summarized statement of the work of the Board for the year, if you are about to ask them to clear up their benevolent gifts to the Board. Is there anything more that I could add, or any material that I could send? If you would let me know anything about your plans in this matter we would be glad to hear from you.

Most sincerely yours,

DBE/H

DRAFT OF LETTER TO MESSRS. WELLES AND DARR, OF NORTHAMPTON, REGARDING THE WITHDRAWAL OF DR. TUCKER FROM THE WORK OF THE BOARD.

* * * *

My Good Friends:

I send a carbon copy to Jack because it's the same message. At the start let me say this is very confidential, for I must be frank and say things that we would not want repeated by either of you, even to your church committees, if you agree with me. It concerns the future of Dr. Tucker. You have already known that he has stayed in this country longer than is normal and that there was some doubt about his return to China.

New votes have now been received from the North China Mission which make it clear that Dr. and Mrs. Tucker are not desired back in charge of the Porter Hospital by the majority of the voting members of the Mission Council. ~~Since a large majority of the voters are Chinese, we get an idea of the difficulty. It is the worst instance we have yet had of determined opposition on the part of some of the Chinese members, with the result that the return of the missionary becomes impossible.~~

You know we are now on the new basis, that no missionary returns to his field unless he is called back by the votes of the Mission Council. I do not know the full details, nor is it necessary for me to dig into them. The matter runs back several years. In spite of wonderful devotion and remarkable ability in some lines, Dr. Tucker has apparently stirred opposition among his Chinese co-workers and a majority of the missionaries. Perhaps he has been somewhat determined in having his way and has not given his Chinese helpers and the leaders in other departments the full liberty and authority, ~~as they were raised to posts of leadership,~~ that would lead them to want him back. Someone tells me that he has been regarded as autocratic, directing their work rather than working with them.

On the surface, it seems to me, as doubtless to you, that the man in the hospital with the training should guide its work with firmness; but he is also a member of the Mission and of the Station, and the ~~Chinese~~ Council cannot urge him to

return. It is my understanding that ~~some~~ the majority of the American missionaries share in this ~~opposition~~ attitude.

For my own part, I have always supposed Dr. Tucker was one of the most capable and effective medical missionaries we had anywhere in the world. I could work with him under any circumstances most happily, because he is accurate and thorough and gets things done. I am quite sure that the Chinese brethren would take the same action toward me, or one of my temperament, if I were in the same case. But this is beside the question.

At first he thought he would be called back to China in another capacity, in some neighboring hospital outsidethe Board. We hope that may develop. That will be our first choice, but we face a very difficult condition which results in this: he will have to be dropped as your project in those two churches. This applies only to the support budget. Whatever money you are contributing to the upkeep of the hospital will still be spent right there; so long as he receives a retiring grant or furlough allowance from the Board, your gifts are still being spent for Dr. Tucker. This is therefore an advance word, and probably before summer the relationship will be made more clear and he will not continue as an active missionary of the Board. Of course, we stand behind him in his support till he decides what he wants to do, and he has a right to the pro rata pension in the future, etc., etc. We all of us are deeply sympathetic and are greatly troubled by this turn of affairs. There may be the point that the Chinese like ~~a younger~~ young Dr. Parsons better as a companion and ~~alternative~~ leader.

We have several alternatives. When the relation is broken, one of us can come up and explain it sympathetically and easily. Or you can let the news out gradually that Dr. Tucker is not returning to China in all probability and that you will take some other active project in due time. Certainly before your fall canvass you would want to be safely entrenched in some other project. The real problem is explaining this in such a way that there will be no spirit of rebellion among your donors in the church. The principle that is involved in all this is extremely

fundamental. In all our missions now no missionaries return except upon a vote of confidence and invitation from ~~all~~ the members of the Mission Council. None of us here see how any exception can be made, though we fear his stay in this country will produce very unfortunate sentiments and criticism for the Board.

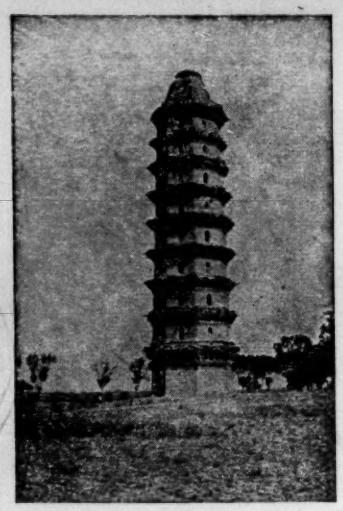
Can we ask you two with loyalty and understanding to continue to believe that the Board's administration is wise and sympathetic for all concerned? We will do our utmost to place Dr. Tucker exactly where he wants to be in some other type of work ~~and~~ though we do not know at present of any organizations that may call him outside the Board fields. Frankly I have the highest affection and regard for Dr. and Mrs. Tucker. I understand the very precision and firmness of his sentiments, yet can see how they might trouble others who may be sensitive.

You both appreciate that this is one of the real problems of the Project plan. If a church is committed to one man or one piece of work and something happens like this, it is a difficult situation.

Enough for today, except to assure you of our lasting regret over this situation that has arisen. Perhaps in a month or so you could put the matter briefly before some one of your meetings; but there is plenty of time to correspond about that. Dr. Tucker is in Oberlin and is ready to do anything he can to conserve the real interest in the work in China among your people. He wants to cooperate in full.

Yours,

BE:DR



Left Personally

NOV 18 1925

324

R. B. WHITAKER,
EVANGELISTIC WORK,

懷雅德 山東臨清縣

AMERICAN BOARD MISSION
LINTSING, SHANTUNG
CHINA

October 15th, 1925.

Rev. Enoch F. Bell, D. D.
14 Beacon Street,
Boston, Mass.
U. S. A.

Dear Dr. Bell,-

Just at present Mr. V. P. Eastman, formerly a missionary of this station, is trying to raise money at home to help our Laymen's Bible School. A Mr. Hansen of Los Angeles has promised us $2500 if we will match it with a like sum. I am trying to help out a bit in this work by writing others about the school. I have just completed a letter to Mr. Perkins of Claremont, a copy of which I enclose. The description of the work which our school is doing is essentially the same in most of the letters sent out. I am writing to ask whether there is not some of the material in this letter which you could use in the Missionary Herald, either under "Letters from Missionaries," or in some other way. It would give us a little more touch with the missionary constituency, and might help to make Mr. Eastman's work and my work easier as we try to interest friends. There is no appeal for funds in this letter, and it does deal with one of the practical methods by which gradually the Chinese Church may be led to shoulder more of its own financial burdens. We here are thoroughly convinced that the way to a retrenchment (in the furnishing of funds from home) which shall not be a backward step is by the method which we are following. Eventually, we shall have a large trained body of laymen, capable of doing much of the work of the church which is now done by paid workers. A small group of paid pastors and preachers will doubtless always be needed, but with growing strength the Church should be able to assume their support. There is no hope whatever with the economic conditions which exist in China that the Chinese Church will ever be self-supporting in any other way. That opinion I have heard expressed by many Christian leaders in the past few months.

Thanking you for anything that you may do to make known this work we are doing, I am,

Sincerely,

R. B. Whitaker.

October 15th, 1925.

Rev. H. P. Perkins,
1102 Princeton Avenue,
Claremont, California.

Dear Mr. Perkins,-

Although I have not the pleasure of knowing you, I feel somewhat acquainted as often in my wanderings over our big Lintsing country field I find people who remember you and your work here very kindly. Recently I have again been reminded of your former work in this field by a letter from Mr. Eastman telling of your interest in the work of our Ellis Laymen's Christian Training School,- or as we popularly call it "The Bible School." It is a Bible School, but to train laymen, not preachers of the variety who receive pay. We are grateful indeed for the $60 gift of which Mr. Eastman wrote, and hope that the friends in Clarement may continue their interest in Lintsing's Bible School. By the way, so far as I have been able to discover, ours is the first school of this sort to be organized in China. There are one or two others I believe about to open in other places, but our work ~~here~~ was the pioneer one along that line. As you know our background here in China, and the things that are uppermost in our efforts in the work for an independent, self-supporting, indigenous church you will understand the importance of the work of our Bible School more readily than folks who have not lived and worked in China. Our plan is this: We have a course of study which extends over three years time. There are two terms a year of three months each. In the course of study, we cover much the same ground that is covered in ordinary Bible Schools only with a view to fitting the training to volunteer workers and making it practical for them. A great deal of emphasis is put upon practice work. For instance, our class in methods of teaching the Bible, in order to fit students to be real teachers when they go back to the Sunday Schools of their native villages, is having practice work along with the theoretical. We divide the student body of the Lintsing Boys' School (Higher Primary) into classes of five or six pupils each, and the students of the Bible School act as teachers for these groups. One of the periods of study each week in the Bible School is taken by the teacher in going over the lesson for the coming Sunday, with discussion of methods of teaching it, and consideration of its application to the needs of those who are to study it. Aside from this activity, our Bible School students take turns in being responsible for the weekly Sunday service in the ward of the Hospital. Each Saturday, also, the students go out in groups to the surrounding villages to do evangelistic work under the guidance and direction of the head Chinese teacher Another important feature of the school work is this. During the six months of the year when the school is not in session, we keep our head Chinese teacher in the field, going from village to village, from city to city, directing our students in the volunteer work for the Church

which they are doing. Many of our students are men and women who before coming to the school were giving valuable aid to their pastors in their home communities. In seeking our student body we asked that so far as possible the preachers send in to us for further training those who had already proved their fitness for Christian leadership. A good proportion of our student body is of this sort. The others who have never ventured much heretofore in thefield of active Christian service are being given encouragement and direction as they begin that kind of work. Our Lintsing field is large, and in no district are the paid preachers adequate in number, or any where near it. Their work is being supplemented by lay workers wherever these can be found. Practically every village where there are Christians has its own lay leader who is responsible for the contributions of members, and who takes the lead in services when the preacher is not on hand. Over much of our territory this plan is already in operation. The part of the Bible School is, to see to it that this lay leadership is intelligent. We are teaching these lay men and women to teach thousand character classes, Sunday School classes, to act as deacons and pastor's assistants, church treasurers, etc. Much is being made of furnishing the pupils with projects, or getting them to discover them themselves. May I give one example of such a project which they have worked out without suggestion from us.

As you know, Lintsing is on the Grand Canal, most of the city being East of the canal. But west of the canal there is a considerable portion of the city where heretofore there has been no Christian work whatever except for that of the Roman Catholic Church. They have no resident priest, so little has been done. A group of our Lintsing volunteer workers conceived the idea of buying a set of Chines buildings, with a good piece of land accompanying them, as a site for a chapel west of the river. Their idea was to have a place where this group of volunteer workers could hold evangelistic services, and wherethey could welcome Lintsing members who coming in from the country had to go through this part of the city in order to arrive here at our Compound where most of the Christian work centers. Members of the group mentioned "got busy" and raised money to make the payment necessary to get the property they had their eyes on. They fixed up the rooms, and got all ready for dedication before they told the foreigners and our Central Church what they were up to. The first thing that I knew was, that I was asked to attend and take part in a dedication service, and the Evangelistic Committee of the Station was asked to take an interest in the work they were doing. That was late last Spring. Ever since, this place west of the canal has been run by the group in question as a social service center. They welcome the "chiao yu s" who come in from our out field. They furnish them with tea to drink, a place to rest, or to stay over night if they wish. Then there are daily gospel services, and a Sunday afternoon program which covers the whole afternoon. During the summer a Daily Vacation Bible School was run in their rooms. We hope that later on there will be a lower primary school there running the year around. But up to date - and this is the interesting part - the whole thing has been done entirely on Chinese initiative, and all the money used, with the exception of a very little which one or two foreigners offered personally when they heard of the work, has come from purely Chinese sources without either Church of Mission lending any assistance in the raising of it. The work which is being done in this West-of-the-river-center, as we call it, is proof conclusive to me

that we have a good foundation here for a purely Chinese Church. The leaders of this movement are among our students.

Now I have written you a rather long description of our work, but I thought you would be interested. We were interested to hear by Mr. Eastman's letter that Mrs. Perkins was the first foreign lady to live in Lintsing. We love both the Lintsing people and work very much ourselves. I have already expressed our appreciation of the kindness of your gift. I wonder (as I do not know whom to write to) if I may ask you to offer our grateful thanks to those in the Woman's Club of Claremont who helped in the gifts that went to Mr. Eastman. We still have a considerable sum to raise before the end of 1925, but the Chinese are busily engaged in doing their part here (raising $700 Mex. in the Lintsing and Tehchow fields) and we have faith to believe that some way or other before the time is up, sufficient will come in to make it possible for us to realize on Mr. Hansen's gift, and so to go ahead here with the building which we so much need.

Permanent

As our Laymen's Training School represents a new method in Mission policy, I wonder if the pastor of your Claremont Church, and perhaps the Women's Missionary Society of that Church would not be interested in this letter. If you think they would, I would appreciate it if you would pass it on.

By the way, you may be interested to know that I am an alumnus of Pacific School of Religion, and that I spent some twenty years in California before coming to China. My father used to be pastor of the Orchard Avenue Baptist Church, Los Angeles. We also lived for four years up in the foothills at Banning. The whole country around where you live seems like home to us. We are to go home on furlough next June, and I hope to see Claremont at that time and perhaps to meet some of the missionary group in that vicinity.

Under separate cover I am sending you a copy of the last photo taken of our Bible School student body. Only a part of the students were present, but the picture represents probably three-quarters of the entire student body as it was last term. There will be more this year. The fall term opens in two weeks. Nearly all of last years students will be back and a good sized entering class as well. In the picture Miss Wyckoff, whom I presume you know, is the lady who is the fifth from the end of the front row, looking at the right hand lower section of the picture. I am sitting beside her, and just beyond me is Mr. Wang, our head Chinese teacher, a young man of thirty odd years, who is a devoted Christian and doing excellent work in our School. All of the front row are teachers. Mr. Ernest Houlding is the foreign man sitting at the extreme left of the picture. His wife is second from the end at the extreme right.

I meant to write you this letter long ago, as soon as Mr. Eastman wrote me of your gift; but you know how rushed we missionary folks are. With the Eastmans home, I have had more than I could manage. I hope you will excuse this tardy acknowledgement. We shall appreciate exceedingly anything that you can do to interest friends at home in the work here.

Thanking you again, and with cordial greetings, I am,

Sincerely, R. B. Whittaker

This is a full-rate Telegram or Cablegram unless its character is indicated by a symbol in the check or in the address.

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT — J. C. WILLEVER, FIRST VICE-PRESIDENT

BLUE	Day Letter
NITE	Night Message
NL	Night Letter
LCO	Deferred
CLT	Cable Letter
WLT	Week End Letter

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress Street, Boston, Mass.

1927 SEP 23 PM 11 13326

RECEIVED
FOREIGN DEPARTMENT

AA759 47 NL.DENVER COLO 23

AMERICAN BOARD.
14 BEACON ST BOSTON MASS.

SEP 24 1927

Ans.

POSTAL RECEIVED FROM TUCKER SAYS OUR RETURN CHINA AUTHORIZED STOP IS THAT INFORMATION CORRECT STOP IF SO WHAT DATE SAILING STOP COMMISSION ON MISSIONS SHOULD MAKE NEW ARRANGEMENTS FOR LAST HALF MISSIONARY TEAM WORK STOP WE CANNOT SAIL LATE FALL PLEASE WIRE ANSWER CARE OF SULLENS DENVER.

R B WHITAKER.

Until Oct. 12 - Rocky Mt. region
Oct. 14-21 - Utah + So. Idaho

Boston, Mass., September 24, 27 3276

Rev. Robert B. Whitaker,
c/o A.J. Sullens, 205 Guardian Trust Building
Denver, Colorado

CABINET FAVORS YOUR FAMILY RETURN CHINA STOP PROBABLY SECURE FULL AUTHORIZATION SEPTEMBER TWENTYSEVEN STOP LETTER SENT SEPTEMBER TWENTY STOP PATTON WROTE HARRISON ASKING YOUR RELEASE NOVEMBER WORK OREGON STOP IS MIDDLE NOVEMBER TOO LATE STOP POSSIBLE SAILINGS ARE OCTOBER TWENTYNINE CLEVELAND NOVEMBER FIVE ADAMS NOVEMBER TWELVE PIERCE STOP TELEGRAPH YOUR WISHES BOOKINGS WILL BE SECURED.

CHANDLER

Prepaid $1.08

Whitaker

CLASS OF SERVICE

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WESTERN UNION

NEWCOMB CARLTON, PRESIDENT — J. C. WILLEVER, FIRST VICE-PRESIDENT

SYMBOLS

BLUE	Day Letter
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LCO	Deferred
CLT	Cable Letter
WLT	Week End Letter

328

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress Street, Boston, Mass. 1927 SEP 26 PM 9 02

Ch

AA796 50 NL.DENVER COLO 26

ROBERT E CHANDLER.

14 BEACON ST BOSTON MASS.

PLEASE BOOK US FOR OCTOBER TWENTY NINTH CLEVELAND STOP MIDDLE OF NOVEMBER TOO LATE TO TRAVEL WITH CHILDREN STOP PREVIOUSLY WROTE COULD NOT LEAVE LATER THAN MIDDLE OCTOBER STOP NECESSARY TO CANCEL IDAHO UTAH WORK STOP WICKES WROTE WOULD ENJOY DOING IT STOP WIRE ME HERE WHEN FINAL AUTHORIZATION SECURED.

WHITAKER.

Oct. 14-21 Utah + So Idaho

329

Boston, Mass., September 28, 27

Rev. Robert B. Whitaker,

c/o A.J. Sullens, 205 Guardian Trust Bldg.,

Denver, Colorado.

YOUR FAMILY RETURN AUTHORIZED STOP BOOKING HAS BEEN SECURED OCTOBER TWENTYNINE CLEVELAND STOP PATTON SENDING STANLEY TAKE YOUR PLACE IDAHO UTAH OREGON WORK.

Robert E. Chandler

Prepaid 90¢

Signal after the number of words—"Blue" indicates (Day Letter) "N. L." (Night Letter) or "Nite" (Night Telegram)

TO ALL AMERICA — POSTAL TELEGRAPH COMMERCIAL CABLES "THE PULSE OF THE WORLD" — TO ALL THE WORLD

STANDARD TIME INDICATED ON THIS MESSAGE

1927 SEP 29 PM 4 30

330

CHB237 48 BLUE

DENVER COLO 29

ROBERT E CHANDLER 592

14 BEACON ST BOSTON MASS

LOUISE TELEGRAPHS AFRAID LEAVE CHINA SO LATE STOP GOING CONDITIONAL EARLIER SAILING STOP REQUEST BOARD AUTHORIZE BOOKING SHE HAS MADE SANFRANCISCO PRESIDENT POLK OCTOBER TWENTY SECOND STOP HAVE STANLEY IMMEDIATELY TAKE MY PLACE COLORADO WYOMING STOP MUST LEAVE FOR CALIFORNIA SUNDAY NIGHT STOP REPLY TODAY LEAVE TOMORROW WYOMING

R B WHITAKER.

Whitaker 330

Form 1201 S

CLASS OF SERVICE

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WESTERN UNION

NEWCOMB CARLTON, PRESIDENT — J. C. WILLEVER, FIRST VICE-PRESIDENT

SYMBOLS	
BLUE	Day Letter
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The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress Street, Boston, Mass.

1927 OCT 1 AM 12 46

CA609 48 NL. WONGMONT COLO 30

ROBERT E CHANDLER.
14 BEACON ST BOSTON MASS.

RECEIVED NO REPLY YESTERDAYS TELEGRAM PLEASE WIRE MRS WHITAKER SARATOGA CALIFORNIA WHETHER HER BOOKING AUTHORIZED STOP DOLLAR COMPANY REFUSE HOLD BEYOND OCTOBER FIRST WITHOUT WORD FROM BOARD STOP MY ADDRESS PLAINS HOTEL CHEYENNE UNTIL SUNDAY AFTERNOON STOP IF STANLEY FAILS I WILL MEET APPOINTMENTS THROUGH WEDNESDAY OCTOBER FIFTH.

R B WHITAKER.

Prepaid $.90

332.

Boston, Mass., October 1, 27

Mrs. Robert B. Whitaker

Box 333

Saratoga, California

TRANSFER OF BOOKING TO POLK OCTOBER TWENTYTWO AUTHORIZED BOSTON OFFICE DOLLAR LINE WIRING SANFRANCISCO TODAY

Robert E. Chandler

333

Boston, Mass. October 1, 27

Rev. Robert B. Whitaker

Plains Hotel

Cheyenne, Wyoming

CHANGE OF STEAMER BOOKING AUTHORIZED STOP BOSTON OFFICE DOLLAR LINE WIRING SANFRANCISCO TODAY CONFIRM POLK STOP HAVE WIRED MRS. WHITAKER STOP PATTON ASKING STANLEY GO AS EARLY AS POSSIBLE CANNOT SAY WHEN STOP SULLENS CAN CONSULT STANLEY MARIETTA

Robert E. Chandler

334

BOSTON, MASS., OCTOBER 5, 1927

REV. ROBERT. B. WHITAKER,

C/o A.J.SULLENS, 205 GUARDIAN TRUST BUILDING

DENVER COLORADO

STANLEY HAS FIVE OHIO ENGAGEMENTS OCTOBER STOP CAN REACH DENVER OCTOBER FIFTEEN STOP HE ONLY PROMISED TAKE IDAHO UTAH WORK AS PER YOUR TELEGRAM SEPTEMBER TWENTYSIX STOP PATTON AND I URGE YOU CONTINUE UNTIL OCTOBER TWELVE STOP WE HAVE NO OTHER RESOURCE.

Robert E. Chandler.

Prepaid $.90

Lintsing, Shantung, China. November 28th, 1927.

Dear friends,-

There are many of you in different parts of America who are wishing to know about our return trip and how we have found things in China now that we arehere. Perhaps some of you have not even yet heard how we came to leave so suddenly for the field. Last August we were expecting to sail for the field, and then a cable was received from China saying that it seemed unwise at that time for families to return due to the uncertainties of the war situation. We were much disappointed, and especially so as we felt that in our particular part of China there was little likelihood of trouble immediately. There was no reason to believe that by next summer things would be much different from what they are now. That being the case, and the Chinese being very friendly in our section, we wanted to return immediately. For that reason we wrote a number of letters to friends both in China and in Boston regarding the possibility of our return this fall. However, we had not any great hope that we would succeed in securing the desired permission. With the beginning of the fall work I left for Colorado and Wyoming to make a speaking tour which was to have covered five states. But to my great delight and also surprise, one day ~~near the end of~~ early in October word came from Boston that our immediate return to China had been authorized. As soon as possible I brought my work under the Commission on Missions to a close and returned to California to prepare for our return to China. We had two weeks only for that preparation, and perhaps some of you who have large families can understand what a problem we faced. However, we managed to get off, and had a fine trip all the way across. We left San Francisco the 21st of October on the S.S. President Polk of the Dollar Line, and arrived here in Lintsing the 18th of November, having trans-shipped in Japan, come across to Tientsin on a smaller steamer, and then from there south to Shantung by train, after which five hours by auto bus had landed us in Lintsing. We wish that any in America who are doubtful as to whether missionaries are longer desired in China could have been present to see our welcome. As soon as it was known that we had arrived at the stage depot, the Church bell was rung to notify people in the city that we had arrived. As we a few minutes later approached the Compound, some two hundred or more of the Chinese friendsmarched out to meet us, together with the three missionaries then present in the station. As we entered the Compound gate, yards and yards of large size fire-crackers were put off to emphasize our welcome, after which we all proceeded together, chatting as we went, to the Ladies' House where we were entertained the first twenty-four hours until we could get our own household organized and working. We were delighted to find that our Mission Secretary, Mr. Rowland Cross of Peking, was here making a visit to our field. The first week or ten days here were kept full with welcome meetings, tea parties, and feasts, in which Mr. Cross, Mrs. Whitaker and myself were the guests of honor. Although it is instinctive to the Chinese to be polite and courteous, we were left in no doubt as to the warmth of their welcome. From the day we arrived this has been true of the Chinese outside the Church as well as those within. We have remarked to one another over and over again that it seemed as though even the Chinese on the streets, and the soldiers along the way were pleased that we had returned. Of course we know how different the situation doubtless is in some parts of China; but it is worth while for the friends at home to know that there is still much of China in which there is still only the kindliest and most friendly attitude to "the stranger in the land." This is combined, we are glad to say, with a desire to have China receive justice from all the foreign powers in the matter of the old treaties and special privileges under which we have lived. We are at one with them in this desire, and feel that the withdrawal of foreign military force, the abolition of extraterritorial privileges, and the rewriting of the treaties on a basis of goodwill and reciprocity are steps which must be taken before Christian work can have a fair opportunity under the conditions now existing.

We wish that friends who have recently read some of the pessimistic wailings in The Christian Century over the pitiful conditions of the Chinese Church because of the withdrawal of Christian missionaries could have been present at the Church services here on our first Sunday home. For some months the field was entirely without any foreign supervision whatever in the evangelistic and educational departments. For a part of the period a foreign doctor, Dr. Hugh Robinson, has been on the field cooperating with the Chinese in our Elizabeth Memorial Hospital. On the Sunday in question, the 20th of November, there were 37 received into the fellowship of the Lintsing Church by baptism, and 33 others were received on probation, according to the method which we use. Also 11 children were presented for consecration and christening by their parents. In the afternoon of the same day one of the most promising of our preachers. Mr. Shih Fu T'ang, was ordained to the Gospel Ministry. The services of the day from beginning to end were beautiful, inspiring, encouraging. Best of all was the proof on every side of how splendidly the Chinese Church has "carried on" in recent months. Many of those received last Sunday were converts who were won by Chinese lay Christians; also a number of them were from one of our independent Church groups, at Pa Li Chuang, a little village about three and a half miles out of Lintsing City. These people have bought their own land, erected their own Church building, and have carried on their own church activities without ever asking for a cent from either the Mission or the parent Church. This is only one of a number of independent groups within our Congregational Church here on the Lintsing field which have come into existence within the past two or three years. They are the result of a real indigenous Christianity here in our field, and are one of the elements of greatest hope in our whole situation. Lintsing is not alone in the North China Mission in having this sort of spontaneous Christian life. While most of our Christian centers are ones which have been fostered by the work of the Mission and its workers, there is an increasing number of the other kind of centers, and along with this development and increasing consciousness within all our churches that they are real Chinese organizations, with a growing independence of the foreign mother Church.

Many of you will doubtless be interested to know how our Laymen's Christian Training School has been getting along under the new conditions. The fall term of the school began on time, although there were no foreigners here early enough to do the necessary planning for that opening. It was all and handled by Rev. Wang Ching Hao, our Chinese principal of the school, and by his coworkers. The present student body numbers 40, and they are as fine a group of young men and women as one could wish to see. If travel were not so difficult, dangerous, and expensive under war conditions, our student body would be larger. Paotingfu had expected to have 15 students here this year, but due to the existing conditions only five of the fifteen have been able to get here. The school now has five full time Chinese teachers in addition to the help given by one or two members of the missionary force. Two of the newer teachers are graduates of the theological department of Yenching, our Christian University in Peking. With the present staff, we feel that no better work of its kind is being done anywhere in China.

This letter will have to be brought to a close, and further news left for next time. We Whitakers are all glad to be back in China at our work. There has never been a time since the beginning of work in this field when the opportunity was greater than now, and the need. We hope that you will all remember us in your thought and prayer, and especially our Chinese workers and Christians. In some parts of our field we are facing near famine conditions because of lack of rain, and relief work is being begun. Everywhere high military taxes are keeping the people impoverished. As we near the end of the year, we are facing a deficit in our local evangelistic department due to the inability of the Chinese church to do as much as usual towards the budget. So you may see that we have difficulties as well as reasons for thanksgiving and encouragement.

We are sorry to have missed seeing many of you in the rush of those last two weeks, but we are sure you will understand why and excuse us. We all join in sending to you one and all heartiest greetings and best of wishes for Christmas and the New Year.

As ever yours,

R. B. Whitaker.

May 11, 1928.

Rev. R. B. Whitaker,
Lintsing, Shantung,
China.

Dear Mr. Whitaker:

Your letter of April 14th to Dr. Bell has just come, with its enclosures of pictures and the little account of Ming Chu. Dr. Bell is very glad indeed to have these and they will be used in some of our publicity or the HERALD later.

Because Dr. Bell is not well and has not been handling his correspondence for some months, I am acknowledging these for him. Early in February he became so worn out that he had to take a complete rest and in March the doctor sent him off to a sanitarium for a while. He returned to the office for part time last month, but it will be fall before he can get back on his old schedule. Therefore, it is not possible for him to write the letters he would so much like to write.

Dr. Bell asks me to tell you that he would like to keep the article entitled "The Why of Modern Missions" if he may. He has been trying to get similar articles from other missionaries, in the hopeofusing several of them together, but these have not yet been received. He does, however, intend to use your article and so is keeping it unless you especially desire its return.

It is good of you to remember to send in interesting pictures and items, as well as articles, and you may be sure they are much appreciated and will find their way into print in some form.

Sincerely yours,

MFB:C

AMERICAN BOARD MISSION
LINTSING, SHANTUNG
CHINA

June 5, 1928.

Rev. Robert B. Whitaker,
Lintsing, China.

Dear Mr. Whitaker:

Owing to a physical setback last February I have been on the shelf for several weeks and months and so many of my plans have miscarried. I have an article from you on the subject of "The Why of Modern Missions" and have been intending to use it. I would like very much to hold it a while longer and then if I find I cannot use it I will send it on to you to use as you think best. I am very much ashamed of my failure to push my idea of getting similar articles from missionaries and seminary students throughout the country. Possibly I can take it up in connection with the message of the Jerusalem Conference, but I am afraid that I have let a golden opportunity slip by largely because of my physical insufficiency.

The story of little Ming Chu will appear in July or August, in the Herald, I am sure. I have a nice little story from Mrs. Eastman, too, that I have held for a long while in the hope that I could work it in advantageously. Generally speaking, we use in some form or other most everything that comes in, though we cannot always get the material into the Missionary Herald or into the religious press. We use it in connection with prjoects and the daily press and in other ways, along promotional and educational lines.

I am mighty grateful to you for keeping us in mind and for doing so much for our publicity end of the enterprise. Today Miss Cushing and I have been talking to the newly appointed missionaries and I am sadly conscious of many failures in the system. At the same time, it sort of stirs up the old ambitions and ideals and enthusiasms. Once a year we get pretty well jacked up and I suppose that we in the editorial department get much more good out of our hour with the new missionaries than they possibly can ever get from what we hand over. Anyhow, I find that we want to push more vigorously than ever this great task of telling the good news to America. I am particularly grateful to you for the lesson you teach in your Ming Chu story.

Hoping that you will keep us in mind and continue sending pictures with descriptions, stories and the like and remembering you especially in these crucial days in Shantung, I remain

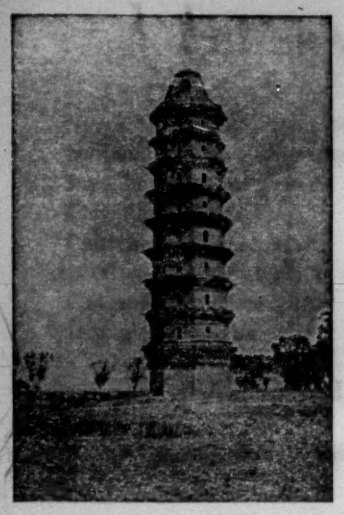
Sincerely yours,

R. B. Whitaker

EFB:C

P.S. Would you kindly hand enclosed blank which I have filled out to Miss Cushing. I'll try to send her some material

R. B. W.



Telephone: Gramercy 3475

R. B. WHITAKER,
EVANGELISTIC WORK,

懷雅德 山東臨清縣

AMERICAN BOARD MISSION
LINTSING, SHANTUNG
CHINA

338

April 30th, 1928.

EDITORIAL DEPT.
JUN 18 1928
REF'D TO
ANS.

Dr. Enoch H. Bell,
14 Beacon Street,
Boston, Mass.
U. S. A.

Dear Dr. Bell,-

Herewith another snap shot of Ming Chu, the same little girl of whom I wrote you a week or two ago. This is perhaps a little better than the last picture. The other two little girls in this picture are our own,- one Faith, the other Frances.

We have had two letters within a week from the Consul advising us to leave for the Coast, but have decided that there are more and better reasons for staying than for leaving, so we are staying and have written him to that effect. The Nationalist drive north is progressing very rapidly, and they may go through this section of China at any time. They are only some 15 miles from Tsinan now. We shall be glad when the movement has passed us and gone on north, but we do not expect serious trouble here as Lintsing is apparently somewhat off their main line of advance. Tehchow is in the midst of busy preparations for a stand at that point. We feel safer here than we would in Peking or Tientsin, and the Chinese judgment is the same as ours, which accounts for our staying by. Also we are not at all tempted to move into one of the "protected areas," as we feel that they ought not to be protected by foreign troops, and I think that many of our American Board group feel the same.

With heartiest greetings,

Sincerely yours,

R. B. Whitaker.

P.S. Would you kindly hand the enclosed blank which I have filled out to Miss Cushing. I'll try to send her some material soon. R. B. W.

Cable Address: Fedcil

Telephone: Gramercy 3475

339

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(INCORPORATED)

Northern Baptist Convention
National Baptist Convention
Free Baptist Churches
Christian Church
Churches of God in N. A. (General Eldership)
Congregational Churches
Disciples of Christ
Evangelical Church
Evangelical Synod of N. A.
Friends
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Primitive Methodist Church
Protestant Episcopal Church
National Council of the (*Cooperating Agency*)
Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church
Seventh Day Baptist Churches
United Brethren Church
United Presbyterian Church
United Lutheran Church (*Consultative Body*)

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

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FRANK H. MANN, TREASURER

REV. CHARLES S. MACFARLAND
REV. SAMUEL McCREA CAVERT
REV. JOHN M. MOORE
} GENERAL SECRETARIES

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REV. WALTER W. VAN KIRK
} SECRETARIES

RECEIVED
DEPARTMENT
JUN 23 1928
Ans.

June 22, 1928

Reverend Robert E. Chandler
14 Beacon Street
Boston, Mass.

Dear Mr. Chandler:

I am inclosing a check for $50, which you will please place to the credit of Robert B. Whitaker. I am writing him with regard to its use.

Cordially yours,

Sidney L. Gulick

Secretary

June 23, 1928

Rev. Sidney L. Gulick, D.D.
612 United Charities Building
105 East 22nd Street
New York City

My dear Dr. Gulick:

Thank you for the check for fifty dollars for Robert B. Whitaker.

I have passed that over to Mr. Belcher, our Assistant Treasurer.

Very cordially yours,

Robert E. Chandler

REC/M

R. B. WHITAKER,
EVANGELISTIC WORK,
懷雅德 山東臨清縣

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Whitaker

AMERICAN BOARD MISSION
LINTSING, SHANTUNG
CHINA

June 14th, 1928.

Miss Dorothy Cole,
14 Beacon Street,
Boston, Mass. U.S.A.

EDITORIAL DEPT.
JUL 16 1928
REF'D TO.
ANS.

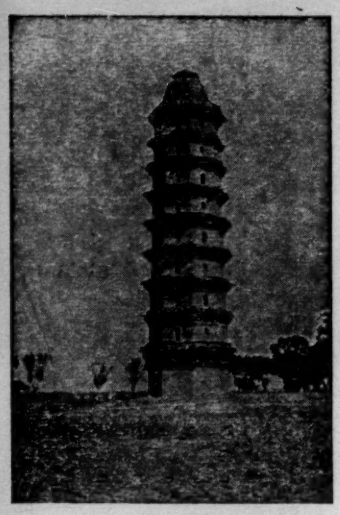
Dear Miss Cole,-

Your letter of May 11th came to hand yesterday, and therefore I am starting the copy of this new News Letter for the Board Rooms with you. I note what you say about Dr. Bell's desire ~~still~~ to use my article on "The Why of Modern Missions," and I am glad to still leave it in his hands if that if his desire. I imagined that perhaps he was not going to use it, and had thought I might use it elsewhere. That was the only reason that I wrote.

We have been having many interesting experiences here in Lintsing in connection with the use of our City by the Nationalist Generals as temporary headquarters. The members of our station are all here, and we are glad that we did not go out at time of the trouble. Not having any foreign troops around, we feel quite safe. Heartiest greetings to all the friends in the Board rooms.

Sincerely yours,

R. B. Whitaker.



Whitaker

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R. B. WHITAKER,
EVANGELISTIC WORK,

山東臨清縣
懷雅德

AMERICAN BOARD MISSION
LINTSING, SHANTUNG
CHINA

July 16th, 1928.

Dr. Enoch F. Bell,
14 Beacon Street,
Boston, Mass.
U. S. A.

Dear Dr. Bell,-

Thank you for your letter of the 5th of June which came to hand day before yesterday. We were sorry to hear that you have been laid aside for awhile with physical difficulties, but glad to know that you are ell enough to be back in the office again.

I wrote Miss Cushing sometime ago that as regards that ms of mine, "The Why of Modern Missions" that of course I'll be glad to have you keep it if there is a chance you may use it. So long a time had elapsed that I thought perhaps you were not going to find it fitted to your purposes. As sometimescertain of my friends at home of the more liberal sort have appeared somewhat mystified at my interest in the work in China I had thought that if you could not use this perhaps I could discover some other way to get it into print. I would like to be able to use it in certain quarters.

I hope that my News Letters for May and June got through to you O. K. One told of the taking of Lintsing by the Nationalists, the other the story of the Tsinan affair as given by the Chinese Generals involved. I'm a little afraid the Japanese censor may have thrown those News Letters out. A mere narration of the events referred to was very uncomplimentary to the Japanese militarists.

With heartiest greetings,

Sincerely yours,

R. B. Whitaker

July 19, 1928.

Rev. R. B. Whitaker,
Linsting, Shantung,
China.

Dear Mr. Whitaker:

Your letters of April 30th to Dr. Bell and June 14th to me have been received, as well as the better snapshot of little Ming Chu. We had already had a cut made from the other, to go with the article when it appears, but this is so much better that it may seem best to use it instead.

Your article on the "Why of Modern Missions" is appearing in the August HERALD. I believe it had to be cut somewhat, for lack of space, but as much as possible has been used.

I am sure these must be interesting days in your neighborhood and know that you must be finding many opportunities in spite of the disadvantages of war times.

Sincerely yours,

September 28, 1928

Rev. Robert I. Whitaker
Lintsing, Shantung, China

Dear Mr. Whitaker:

You are turning out to be one of the best writers that the Missionary Herald has, and I am hoping that you will keep up the good work. It may not be good policy to overwork your name in the Herald, but there are all sorts of avenues opening up to us these days through which you can fulfill your mission as a writer for Christ in China.

The latest to appear in print is your story of Ming Chu. You will see it in the October Herald that carries a flaming cover. It was a nice little story. We want more of the same sort. We want to know about your Chinese colleagues, particularly those who have the best reputation for Christian thinking and living. Get their stories, if you can, and send them along with pictures. Perhaps we could work up a Lintsing series of Christian Chinese leaders. Only be careful that the men and women that are written up are those who can stand the gaff both in their own hearts and lives and in the minds of their observing friends in the community.

Speaking of pagodas, I think that I can make a very good exhibit some day. These that you have sent are very good indeed, as are some that I have received from the Eastmans from time to time. Pagodas and canal boats may speak for old China, yet doubtless new China still requires them for local color and suitable background.

One of the greatest needs, however, that the Herald has today so far as China is concerned is that of photographs picturing the new conditions that prevail in China. Just how extensive these are in the Shantung region I don't know. You doubtless have modern mills, modern methods of agriculture, up-to-date mining plants,

airplanes, radios, et cetera. Perhaps the people now are all dressing in Western fashion. I think that we could well use a new set of pictures. If you happen to come across any that depict the life of new China pretty well and that are clear and useful for our purposes, buy the same up to $25 worth and charge the same against the Missionary Herald.

My associate, Miss Buckley, is going to take an indefinite leave of absence, or, in other words, to go off and get a long-needed rest with the idea of not coming back again to the office. She is not retiring from Christian service or missionary service in the real sense of the word, though she is leaving the Board. We hate to lose one of such remarkable journalistic sense and editorial ability. Just what we shall do without her remains to be seen.

By the way, do you happen to own an automobile? If you do, give me some story regarding its use so that I can tell the people of America that automobiles are a necessary adjunct to the missionary, increasing his efficiency threefold, if not more. Put your story in any unique form that you want to, or just give me the bare facts regarding the increase of your efficiency as a missionary through the use of the car. Let me have this no later than the middle of March.

With warm regards to everybody, I remain,

Yours sincerely,

EFB/at

R. B. WHITAKER,
EVANGELISTIC WORK,

懷雅德 山東臨清縣

AMERICAN BOARD MISSION
LINTSING, SHANTUNG
CHINA

EDITORIAL DEPT
JAN 21 1929
REF'D TO
ANS.

December 15th, 1928.

Dr. Enoch F. Bell,
14 Beacon Street,
Boston, Mass. U.S.A.

Dear Dr. Bell,-

Thank you for your letter of encouragement regarding the matter of writing for The Missionary Herald. I am glad if you have found the things I have sent you useful. I had meant to write you sooner but the past months I have been away a good deal on country work, and then during the periods at home, rushing to make up work that had gotten behind while I was away.

You say in your letter that you are interested in pictures which reveal something of the "New China" with its automobiles, modern mills, etc. While a revolution is going on here as regards peoples' thinking due to the Nationalist movement, the external revolution has hardly touched our section. ~~here.~~ I suppose friends at home can hardly realize the primitive conditions which still exist in the most of China. The great city centers such as Shanghai, Hankow, Tientsin, Peking, Nanking, etc. are becoming more and more foreignized and westernized in the things which you mentioned; but after all these cities are a small part of China, and not the most important part. Throughout this great North China country we still have life that is very primitive. There is nothing at all of modern industrialism outside of certain large centers such as those mentioned. The old hand crafts still dominate, and the laborer makes his own goods, and takes them to a neighboring town or village on market days, which comes every five or ten days, and swaps them for the things which others have made, or sells them. The people raise cotton, the whole process of making cloth from the raw stuff is done at home. The women weave the cloth, and make the garments. While foreign cloth is sold to a limited extent in the stores of the small cities and villages, there is still a large percentage that is made in this old fashioned way. Practically all the shoes the people wear are made by the women in the home. The people raise wheat, grind it in their primitive mills, make their own flour, and from that their different kinds of bread. The same with corn. While there is now much flour sold that is brought in from the cities, a mill product, we still have only the primitive method of producing it here. People make their houses of mud taken from their own land. There are no foreign clothes worn at all in this section except by foreigners, and most of us if we take country trips in winter resort to Chinese clothes at least as to outer garments as they are warmer. The one possible exception in this matter of clothes is as regards foreign overcoats. Once in a great while one sees a foreign overcoat on some Chinese. But there are few of them used here, for they are not as useful as the Chinese article as I know from experience.

Never but once in all the time we have been in Lintsing (when I say "once" I mean during one period) has it been possible to see airplanes flying over Lintsing, and that was during the few weeks last Spring when the Nationalist drive north was moving through our territory. Now that is over, and we haven't seen one in all the months since they left. Lintsing is a city of 50,000 and there isn't a radio in operation in the place. We personally had one in operation in our home for several months last Spring, but our batteries have run out and we have not replaced them. At the time there were no transportation facilities whereby we could get new ones. Not even the postoffice would handle packages. Now that they are beginning to again, we may get our radio fixed up, but no one else here has one.

I'm sorry that I can't help you out in the matter of an auto, and an article on its usefulness. When I read your letter I said laughingly to Mrs. Whitaker that I was going to write you that if you would get someone to donate us a good one, then I would write the requested article after I had had a chance to make use of it. Formerly I used a "Peking cart" for my touring; but in recent months these have been so high that I have resorted to use of a bicycle. All of my touring since return from furlough has been done with a bicycle over bad roads. A wheelbarrow man takes my bed, bedding, and foodcase from place to place for my use.

Several years ago we had an old Ford here in the station, but it did not hold up under the strain of travelling our roads. It was continually getting out of order when one was miles away from home, and as we had no expert mechanic here, we had no end of trouble with it. When it was new, it may have been more useful. But when I arrived on the field, it was already so decrepid that I declined the honor of running it. Only some machine like a Dodge or a Buick is fit for the wear and tear of such roads as we have. Of course I am ignorant of the new Ford; it came out after we left home this last time. If we had a machine, we would have to have special funds from some quarter to keep it up. The old Ford ate up too much in the way of specials that were badly needed for other work. All of this sounds rather bad as to the usefulness of a machine in this region. On the other hand, if some well-to-do Christian at home wants to increase my effectiveness by presenting me with a new Dodge, Buick, or even a new Ford if the latter is heavily built, with an allowance of a sufficient size to keep up running and repair expenses, I shall be delighted. However, I'm not really expecting a Christmas present of that sort.

Perhaps in the matter of writing up some of our Lintsing Christian leaders I can do better. We have some worth while men and women, many of them with interesting stories. I'll keep your suggestion in mind, and may be able to send you something one of these days.

With kindest regards to you, and the other friends in the Board rooms, I am,

Sincerely yours,

R. B. Whitaker.

February 25, 1929

Rev. Robert B. Whitaker,
Lintsing, Shantung,
China

Dear Mr. Whitaker:

You may not have known it when you wrote that letter of December 15, but you wrote just about what I wanted and expected. You have supplied something that ought to be of real interest to the readers of our special June number. I am hoping that nothing will prevent our getting most of your letter, even all of it, into this number.

From the papers today, you are in the midst of things again. I trust that everything will be quiet when this letter arrives, and that you all will be able soon to look forward to "peace and prosperity."

Wynn C. Fairfield comes in today or tomorrow. He will join our staff within a few weeks while Bob and Helen Chandler make their preparations for the return to China. It is hard to let the Chandlers go, but we are glad that they have such good substitutes.

With warm regards to everybody, I remain

Yours sincerely,

Enoch F. Bell

Secretary

B:S

EDITORIAL DEPT.
MAR 25 1929
REF'D TO
ANS.

American Board Mission
Lintsing, Shantung, China

Feb. 21st. 1929

Secretary Enoch F. Bell-

My dear Mr. Editor,

Yesterday I read your just arrived appeal for material for the November issue of the Herald. My offering will be at least prompt, even if not what you want most. If I get some bright idea later you may hear from me again.

I enclose a pictire. The outline of the pertinent history is written on the back. Up to five years ago Mr Yuan was a Fortune- teller, and he made a good living at it for himself, his wife and his small son.

Then he became a Christian. He decided that, as a Christian, he could not be a Fortune-teller, a calling that was built on fabrications and depended for its success on deception. So he gave up his only trad

For the past five years he has smilingly done any casual labor that cam to hand, and just barely managed to keep the family pot a-boiling. In the picture he is shown wheeling earth from the excavation for our ice-house in the Mission compound here.

The recommendations made at the recent meeting of the Committee on Theological Education seem to me to indicate that they consider our task in China far from done; in fact just arriving at a stage of many new and valuable possibilities. The report has doubtless been sent to the Board, but I thot that the Herald might find its recommendations to three classes of institutions of especial interest. Hence I am copying them off for you, on a separate page.

Sincerely yours, Fanny S. Wickes.